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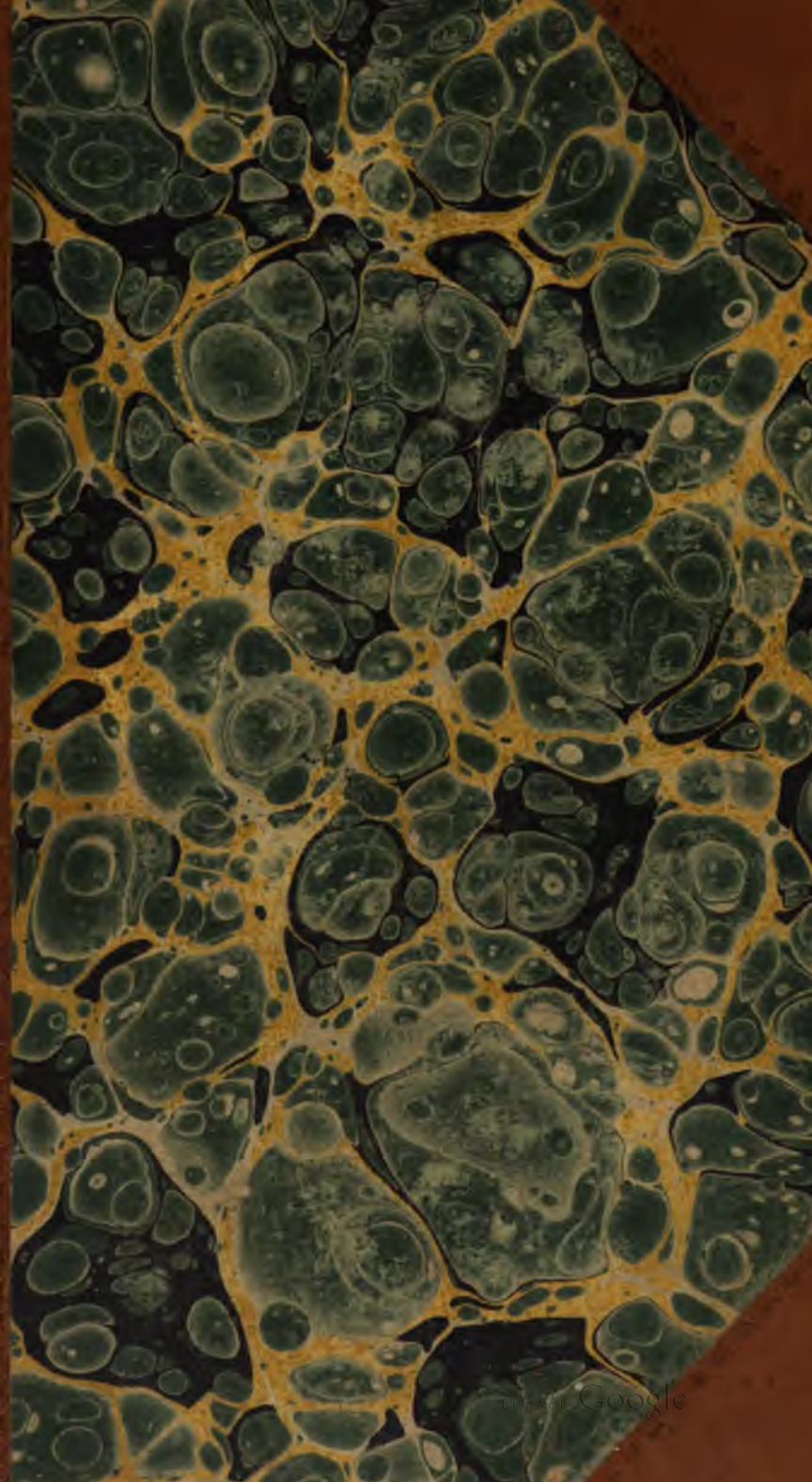
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THE
CHRISTIAN REFORMER;
OR,
UNITARIAN
MAGAZINE AND REVIEW.

THE
CHRISTIAN REFORMER;
OR,
UNITARIAN
MAGAZINE AND REVIEW.

VOL. X.

JANUARY TO DECEMBER

1843.



Let no man, upon a weak conceit of sobriety or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works; divinity or philosophy; but rather let men endeavour an endless progress, or proficience in both: only let men beware that they apply both to charity.

BACON.

LONDON:

SHERWOOD, GILBERT, AND PIPER, 23, PATERNOSTER ROW;

AND

J. GREEN, 121, NEWGATE STREET.

1843.

PRINTED BY C. GREEN, HACKNEY.

THE CHRISTIAN REFORMER.

No. CIX.]

JANUARY, 1843.

[Vol. X.

OBITUARY MEMOIR OF THE LATE DR. PHILIPPS.

DIED on Thursday, October 20, 1842, the Rev. NATHANIEL PHILIPPS, Doctor of Divinity, of Moor Lodge, near Sheffield, Yorkshire. In the 85th year of his age he breathed his last, calmly and serenely, in the assured hope of that blessed immortality which awaits the just, and was interred on the 26th, in the beautiful grounds of the cemetery of that town. He was the only son of the Rev. Daniel Philipps, minister of the Old meeting at Sowerby, near Halifax, — a place celebrated as being the residence of Oliver Heywood in the days of Nonconformity, and as the birth-place of Archbishop Tillotson.

He was descended lineally from an ancient and honourable family of long standing and influence in Wales, of whom Sir John Philipps, in later times, was created a Baronet by James the First. The grandfather of Dr. Philipps, however, imbibed Puritanical principles, his adherence to which produced finally a separation from his father and family, who were all of them high Cavaliers.

It was on the sabbath-day, December the 4th, A. D. 1757, that the subject of this obituary was born; and his father consecrated him from his infancy to that profession which he afterwards pursued, and of which he was so bright an ornament. He received the rudiments of a classical education at Sowerby, and was afterwards placed at the Halifax school, then in high repute under the mastership of the Rev. Richard Hudson, M. A., where he distinguished himself by the rapid progress he made in his studies. During his boyhood, he had many narrow escapes from death; but amidst the attacks of disease or accident, he never despaired; having, as he has expressed it, a presentiment that he should live to exercise, in future life, the duties of that profession to which he had been devoted. Religiously brought up, he also retained religious habits and impressions, practised secret prayer, and attended much to public discourses, and often heard the venerable Wesley, from whom he received a parting benediction.

Mr. Ralph was at this period the minister of the Northgate chapel at Halifax, whilst Mr. Wood was pastor at Leeds, and Mr. Dean at Bradford. By these gentlemen the young son of their neighbour and friend was much noticed, and to their kindness of disposition and independence of spirit, as well as to their learning and eloquence, he has often in after life borne ample testimony. In the year 1773, he was placed at the College at Hoxton, the Tutors of which were Dr. Savage, who filled the chair of Theology, Dr. Kippis that of Belles-Lettres, and Mr. (afterwards Dr.) Abraham Rees that of Mathematics and Experimental Philosophy. Under their instructions, he

passed through the usual academical course with much credit, and whilst at college formed friendships which in after life were long cherished; and though the immediate objects of them may have sunk into the slumber of the tomb, yet amongst their descendants their father's friend has ever been held in affectionate regard. Upon quitting college, an unanimous invitation was sent to him from the congregation assembling at the High-Pavement chapel, Nottingham. Here he spent eight years as co-pastor with the Rev. George Walker, enjoying the confidence of his distinguished colleague, happy in the respect of the town and of a numerous and attached congregation. In the year 1782, he married his first wife, the daughter of Mr. Dale, a merchant of that place. During his residence at Nottingham, he received an invitation from Cockey-moor, on Mr. (afterwards Dr.) Barnes's removal to Manchester, another from Hampstead, and a third from Palgrave, in Suffolk.

It was at this time that the Rev. Mr. Barbauld, with his wife, the literary, poetic and highly accomplished Mrs. Barbauld, had resigned their school, and an opportunity was thus offered to an ardent spirit to embark in an enterprize requiring industry and application. This opportunity was seized, and the invitation to Palgrave accepted; and under the blessing of Providence, the successor to the pastoral and scholastic duties there was enabled to go on with reputation in his new career as an instructor of youth, and with success as a preacher of the Gospel of Christ. In addition to the general routine of education usually adopted, a college course of Mathematics, Ethics, History, Natural and Experimental Philosophy, was pursued with a select number of pupils who were studying at the English and Scotch universities, who came to him during the vacations at their respective colleges, and many of whom, in after life, became distinguished ornaments of society. From the reputation in which he was held as a man of literature and science, the University of Edinburgh in the most handsome manner conferred upon him the degree of Doctor of Divinity in the year 1794. The learned men whose names are appended to that diploma, and who shed a lustre on the age in which they lived, are now no more; yet it was with a melancholy pleasure that, on the occasion of a visit to Scotland a few years ago, Dr. Philipps met with the last surviving one of that number, Dr. Baird, but who now likewise is gathered to his fathers.*

A circumstance of a very pleasing nature occurred about this time, viz. the settlement of the Rev. Daniel Philipps as minister at Hapton, within a few miles of Palgrave. This was effected principally through the kind instrumentality of his much-valued friends, the late Mr. Meadows Taylor and Mr. Dyson, both of Diss. It was

* As it may be interesting, we give a copy of the diploma:—"Quem honos sit virtutis præmium, ideoque apud omnes academias usitatum sit ut qui moribus ingenio et optimarum artium cognitione præ cæteris eminent, ii maximis laudibus et summis bonoribus officiantur; nos igitur Academiæ Jacobi VI. Regis Scotorum quæ Edinburgi est, Primarius cæterique Professores hoc scripto testatum volumus Virum Reverendum Nathanielem Philipps verbi Divini Ministrum apud Palgrave in agro Suffolciensi, luculento testimonio nobis commendatum, Sacrosanctæ Theologiæ Doctoris Titulum consequutum esse; eique amplissimam potestatem Sacrosanctam Theologiam ubique gentium legendi, docendi, profitendi concessam, aliaque

gratifying to the feelings of the son to have a venerated parent living so near him, and to be able to soothe by his attentions the declining years of his life, ere he sank into the grave, after having reached the same age, within a few days, as that to which his son, Dr. Philipps, has so recently attained.

In the year 1794, Dr. Priestley quitted England for a foreign land. Dr. Philipps had always held him in high esteem, and the friendship was reciprocated, as the following letter will shew. It was one of the last which Dr. Priestley wrote before his departure, and is subjoined, as it manifests the feelings and motives which influenced his removal from his native land to the shores of America, as well as the kindness of his disposition and goodness of heart.

DEAR SIR,—I am much affected with the generosity of my friends in your neighbourhood, and beg you will return them my warmest thanks for their kind benefaction. It is with sincere regret that I leave this country, especially after flattering myself that I was fixed for life, and had resumed my former pursuits. I now go on an absolute uncertainty, and rather too late in life. But all my sons are already in America, and their situation, together with the state of things here, make it expedient for me to go to them. Our captain has fixed our departure for the 26th instant, but it will probably be about the beginning of April. However, I shall be ready in good time. I leave this country with every good wish, not only to my friends, but to my enemies, and hope that, when prejudices are removed, we shall meet in a better world.

I yesterday dined at Dr. Aikin's, and met Mr. and Mrs. Barbauld and Dr. Enfield: they were all very well.

Mrs. Priestley joins with me in best respects to yourself and Mrs. Philipps.

I am, dear Sir, yours sincerely,

Clapton, March 8, 1794.

J. PRIESTLEY.

After spending eleven years at Palgrave with much credit to himself and advantage to his pupils, Dr. Philipps, finding his engagements almost too much for his health and strength, removed to Walthamstow, near London, where, with lighter pastoral duties and confining his attention to the education of a smaller number of young men, whom he carried through the higher branches of educa-

omnia Privilegia, Immunitates, Jura quæ hic, aut usquam alibi ad Doctoratûs apicem evectis concedi solent. Cujus rei quo major esset fides, nos sigillo communis Academiæ appenso, Chirographa apposuimus, Edinburgi anno Salutis Humanæ Millesimo septingentesimo nonagesimo quarto, Mensis Januarii die trigesimo primo.

GEO. BAIRD, S. T. P., Primarius.

Jacobus Gregory, Med. Pract. Prof.

Frs. Home, M. & M. M. P.

D. Rutherford, Med. & Bot. P.

Joseph. Black, Med. & Chæm. Pr.

Andreas Duncan, Med. Theor. P.

Alex. Monro, Med. Anat. & Chir. P.

Alex. Hamilton, Art. Obst. P.

A. Hunter, S. S. A. P.

Thomas Hardy, Hist. Eccl. & S. T. P. Reg.

Gul. Moodie, L. L. O. O. P.

M. Frazer Tytler, Un. Civ. Hist. & G. & R. P.

Joannes Wilde, Jur. Civ. Prof.

Robertus Dick, Jur. Civ. D.

David Hume, Jur. Mun. Sc. P.

Al. Maconochie, Jur. Pub. P. R.

Hugo Blair, Rhet. & Litt. Eleg. R. Emeritus

Andr. Dalzel, Litt. Gr. P.

Johannes Hill, Litt. Hum. P.

Jac. Finlayson, Log. & Met. P.

Dugaldus Stewart, Eth. P.

Joannes Playfair, Math. & Ast. Prof.

Gul. Greenfield, Rhet. & Litt. Elegant. P.

And. Coventry, Agric. Prof.

J. Robinson, Phys. Prof."

tion, he remained five years. He was at this time elected a Trustee of Dr. Williams's Library, Red-cross Street, of which his relative, the Rev. Thomas Morgan, LL.D., was the Librarian. Whilst at Walthamstow, he formed an extensive circle of acquaintance, and would probably have long continued to reside there, had not the declining health of Mrs. Philipps rendered a change necessary. The Presbyterian chapel at Bury St. Edmund's was then without a minister, and the bracing air of that town and neighbourhood was strongly recommended. He at once resolved, therefore, to remove thither. Yet a comparatively brief period only had elapsed when the death of Mrs. Philipps took place, and the melancholy which this event produced on his mind caused him once more to return to London, leaving the town amidst the regret of persons of all classes and shades of religious opinion, and a congregation whose numbers were then trebled through his exertions. Before, however, he finally quitted Suffolk, it was with no little degree of satisfaction that he saw a society arrive at a state of usefulness and efficiency which he had been the means of founding, with the assistance of a few zealous friends, when he was living at Palgrave. It is called the Suffolk Benevolent Society for the Relief of the Widows and Orphans of Dissenting Ministers residing in that county. Often has assistance from it caused the heart to leap for joy which otherwise might have been a prey to despair, and stayed the tears which bedewed the cheek of the fatherless, thus alleviating the sorrows of the house of mourning. To its benevolent founders it has also brought frequent and sweet reflection as they witnessed these results arising to the relatives of such as had worked with diligence and zeal in their profession whilst it was day, ere the night had closed for ever the eyes of the labourers in the darkness of death.

The secession of Mr. (afterwards Dr.) Winter from the chapel in Hanover Street, London, having caused a vacancy in the afternoon duties of that place, Dr. Philipps was invited to succeed him, and became co-pastor of the congregation in conjunction with his much-esteemed friend and the popular preacher, the Rev. Hugh Worthington. As Mr. Worthington conducted the morning services at Hanover Street, Dr. Philipps officiated at Leather-Lane chapel in the early part of the sabbath-day, and was also one of the lecturers at Salters' Hall.

A few years afterwards, a pressing invitation was forwarded to him from the congregation assembling at the Presbyterian, or, as it is called in the deeds, the Upper chapel, Sheffield, founded A. D. 1700, by the Rev. Mr. Jollie, son of one of the ejected ministers. Naturally of an ardent turn of mind, Dr. Philipps was willing to engage in an extended sphere of usefulness, and to give his talents to support the cause more particularly in his native county. Sheffield was a town of increasing importance, which though it then contained only a population of forty thousand persons, now numbers more than its hundred thousand. The beauty of the scenery in its neighbourhood, the ingenuity of its artizans, and the spirit of its inhabitants, manifested in its various institutions and public works, with a people distinguished for their love of freedom and intelligence (among whom

a Chantrey and Montgomery, a Sylvester, a Hunter and an Elliott, have risen into eminence since Dr. Philipps took up his residence in the town)—these and various other circumstances caused him to spend the remainder of his days there, a period of nearly forty years.

A short time previous to his settling in Yorkshire, he married Elizabeth, the daughter of Thomas Harmer, Esq., of Bury St. Edmund's, by whom he has left two sons, one a barrister on the Northern circuit, of Elm Court, Temple, the other a surgeon, and three daughters,—their sister, his eldest and beloved child, having died a few years since.

Dr. Philipps was a good astronomer, and was much attached to the study of natural philosophy in its various branches, and he zealously assisted in the formation of the Sheffield Literary and Philosophical Society, of which he was elected President soon after its establishment. Before its members he delivered lectures on Electricity and the Mechanical Powers, on Light, and on Astronomy, which were illustrated by experiments with his excellent and extensive apparatus. He also gave lectures on the History of Eloquence, on the Commerce of the Ancient Phœnicians, and on Celtic Antiquities.

He was also a contributor to and promoter of various public institutions in the town and county. He was fond of music, of which he was an excellent judge, and was a well-read and excellent scholar, conversing with fluency in Latin up to a late period of his life. In this respect he resembled his father, whose knowledge of Latin and Greek was full and extensive, and the correspondence between the father and son was frequently carried on in the former language.

Amongst his fellow-townsmen, Dr. Philipps was distinguished for his manly avowal of the principles of civil as well as religious liberty, when Reform was not so popular as it has been in subsequent times. The memorable contest for the county of York in 1807, afforded him an opportunity of exerting himself to good purpose in support of the Liberal candidate, Lord Milton. He also hailed with delight the passing of the Catholic Relief Bill and the repeal of the Corporation and Test Acts, and joined with those who met under the presidency of the Duke of Sussex, on the 18th of June, 1828, in celebrating that glorious event. Nor did he feel a less pleasure in the emancipation of the Negro from the bonds of slavery, to the accomplishment of which object his venerated friend and connexion, Thomas Clarkson, has devoted the energies of a long and active career.

When Lord Grey introduced the Reform Bill, the various public meetings which were held in Sheffield bore the amplest testimony to the manner and the energy with which Dr. Philipps raised his voice and exerted his influence, with the thousands of his congregated townsmen, to give the Government of that day their zealous but peaceful support. Amidst the most stormy times of that eventful period, few men could command the attention of the multitude more than he could; there were none whose presence on the hustings elicited a more hearty welcome; and on the passing of the Reform Bill, he was deputed, with two other gentlemen, to present the congratulatory address of the town to Lords Grey and Brougham. The Preface to his Fast Sermon, published in 1832, will best speak its author's sentiments and feelings on these and other points.

TO THE INHABITANTS OF SHEFFIELD.

Countrymen, Fellow-Christians, Subjects and Citizens,—

The time, I trust, is at hand, when you will be represented in the Parliament of your country.

As an *old* and no untried friend and supporter of Civil and Religious Liberty, I have deemed it not to be inconsistent with my character, as a Minister of the Gospel, to stand forth in their defence on various public occasions. Indeed, never have I shrunk from that defence, maintained on the principles of loyalty to the Sovereign, to the Constitution of my Country, and the *People*, among whom I have always stood forth an humble, but zealous, advocate, whenever a favourable opportunity of serving them has been offered me. This I have done from the conviction, that both Civil and Religious Liberty belong to Religion itself—are an integral part of it, and ought not to be withheld by any Christian Government from the disciples of that Redeemer who came into the world to *break every yoke, and to seek and save that which was lost*. On the principles stated, I have come forward in vindication of our common rights in your town, on several occasions. You have kindly greeted my appearance among you at all times; because, though you knew me to be a temperate, yet you knew me to be a firm and zealous, friend of Reform in our representative system of Government. I maintained the necessity for such a Reform, and shall publicly maintain it, when called upon to do so, regardless of the sneers or reproaches of any who may blame or condemn me for interfering with *politics*. This duty I feel that I owe to my God, to my Saviour, and to my Country.

By the performance of it, then, my profession is not violated, nor my rank and station debased; nor ought any man to accuse me of going a step out of my proper way.

I am not, indeed, a member of any political society, nor ever have been, though invited to become so by many—but I have always declined such invitations, however respectfully offered, as I have done that from your Political Union; not from motives of suspicion or disregard, but because I felt, on reflection, that I should be more independent and useful when standing on my own ground, than on any other. But it has been intimated to me, that while I have avowed, in the strongest terms, my zeal for British liberty, and have lifted up my voice aloud in favour of Political Reform, I am silent, unless within a small circle, on the subject of *Religious* Reform, or reform in piety, in morals, and in manners.

True it is that I have not, in your Square or in other places of open and public resort, addressed you on these momentous subjects; but I have, in unison with my brethren in the Christian ministry, both within and without the Established Churches, whether of England or Scotland, spoken upon them in my own place of worship; and if I have ever pledged myself to do more, I now redeem (*though late*) that pledge, by the publication of a Discourse which spares not the vices that attach to any rank among men, whether of the high or lower orders, and calls for repentance, in as loud a tone as its author has ever done for *political reformation*. The men of Sheffield will not be offended; and they will “suffer the word of exhortation and reproof,” if merited, assured, as they must be, that I refer to actions and manners, and not personally to any man: and if ever I should have occasion to appear before you again, either on account of our success or defeat (which last may God forbid!) in the great measure of Reform, which we have at heart, I shall not meet a less friendly greeting, in consequence of what I have written, than I have been accustomed to receive on past occasions.

My prayer is for your prosperity, both temporal and eternal. May your arts and inventions, your industry and labours, be crowned with success: may “evil doings be put away:” may virtue keep its pace with your improvements: may the members of your respective families—may parents

and children, masters, apprentices or servants, "young men and maidens, old men and children," fear God and keep his commandments! ever remembering that righteousness exalteth a nation; but that sin is the reproach, and will ultimately be the *ruin* of any people.

I am,

Your faithful Servant,

NATHANIEL PHILIPPS.

His rule through life was to live in Christian charity with all men; and wherever he resided, religious distinctions made no difference in his friendships. The clergy and the Dissenting ministers of every denomination alike shared them; and the universal respect which he obtained, is the best proof of the esteem in which he was held, and of the justness of that maxim which he observed, that whilst he exercised the right of private judgment himself, he allowed and maintained that right in its greatest extent on behalf of others. He published five Sermons, which were preached on particular occasions and printed at request: but the lengthened period of his ministry has produced the manuscripts of between one and two thousand.

He was attached to the old Presbyterian form of worship and principles.

During Dr. Philipps's residence at Sheffield, he twice received invitations to resume his connexion with Palgrave; he was also invited again to Bury St. Edmund's, and afterwards to join the late Dr. Abraham Rees at Jewin Street, and was offered the pastorship at Newington Green, London, and also that at Kirkstead, in Lincolnshire. But all these he declined, choosing rather to remain in the county where he first drew the breath of life.

As a Preacher of the Gospel, with justice it may be affirmed, that he had few equals in the power which he possessed of attracting and riveting the attention of his auditors; and in his occasional extempore addresses and commentaries, his language was fluent and his mode of illustration truly felicitous.

To a tall, handsome and commanding person, was added a fine and melodious voice and a natural grace and dignity. His delivery and style were also serious and impressive. With the young he was a great favourite, from the kindness of his manner and disposition; and the generation which had sprung up around him at Sheffield looked up to him with affectionate respect. The sick bed of the poor and needy was not visited by him in vain; for whilst he soothed the mind, he lessened the rigour of penury by his acts of charity. In private life, his manners were those of the old English gentleman, frank and open, and marked by urbanity and politeness. He died, as he had lived, beloved and esteemed, and his memory will long be cherished in the affections of his family and the regard of his townsmen and fellow-christians.

Φ.

ON THE "WISDOM OF SOLOMON."

THE Wisdom of Solomon is one of the books which are called Apocryphal in the Bible, and is the work of an unknown writer and of an unknown age; but we have no reason to suppose that the author, by giving it the name of Solomon, wished it to be thought a work of that writer. The only thing that he lets us clearly understand is, that he was by nation a Jew, and in his philosophy a Platonist; but though he conceals every thing else from his readers, we see with equal certainty that he was dwelling, or had long dwelt, in Egypt. Indeed, the tone of his pure morality and philosophy, so nearly resembling that of Philo, the Jewish Platonist, would of itself lead us to suppose that Alexandria was the birth-place of this book; but it may be said to be proved by the care with which the author avoids the name of the Egyptians while writing about them. The time when this book was written is more doubtful; Gibbon supposes that it is of about the same age with the Wisdom of Jesus, the son of Sirach, which was written in the reign of Euergetes I., about 200 B. C.; but what I here propose is, to endeavour to shew that this author was an Alexandrian Jew, converted to Christianity, living in the first century of the Christian era.

Among the more beautiful parts of the book are those in praise of Wisdom, which, though in many respects like some parts of Solomon's writings, are upon the whole more like Philo's description of the Logos; they are the opinions of the Platonists grafted upon those of the Hebrew Scriptures. The following passage reminds us of the beginning of John's Gospel:

And Wisdom was with thee [O God]; which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. (Chap. ix. 9.)

The following is even still more like the description of Jesus in the beginning of the Epistle to the Hebrews:

For Wisdom is the breath of God's power, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of God's power, and the image of his goodness. (Chap. vii. 25.)

In some passages we trace those shadowy thoughts and obscure phrases of the Platonists, in which God's Wisdom and Spirit seem almost made into persons, by the help of which the Trinity of the Egyptians and Orientals afterwards got clothed in the words of the Greek philosophy.

For into a malicious soul Wisdom will not enter, nor dwell in a body that is subject to sin. For the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding. (Chap. i. 4.)

For Wisdom is a loving spirit, &c. For the Spirit of the Lord filleth the world. (Chap. i. 6.)

And thy counsel who hath known, except thou give Wisdom, and send thy Holy Spirit from above? (Chap. ix. 17.)

In the following obscure manner the author, after speaking of wooden idols, makes a pointed allusion to Noah's ark, and then a less certain allusion to the cross on which Jesus was crucified:

And therefore do men commit their lives to a small piece of wood, and

passing the rough sea in a weak vessel, are saved. For in the old time also, when the proud giants perished, the hope of the world [Noah], governed by thy hand, escaped in a weak vessel [the ark], and left to all ages a seed of generation. For blessed is the wood [the cross] whereby righteousness cometh. (Chap. xiv. 5.)

The following description of the righteous man, though not expressly spoken of any particular person, agrees too closely with the gospel history for us not to believe that it was meant for Jesus.

The ungodly said, Let us lie in wait for the righteous man, because he is not for our turn, and is clean contrary to our doings. He upbraideth us with our offending the law, and censureth the transgressions of our education. He professeth to have the knowledge of God, and calleth himself the child of the Lord. . . . He pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true, and let us try what will happen in the end of him. For if the just man be the Son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despatch and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death; for by his own saying he shall be respected. Such things did they imagine and were deceived. (Chap. ii. 12.)

It is usually a hopeless inquiry to endeavour to learn the name of the writer of any book that has been published anonymously; but it is by no means useless to inquire the class or sect of persons to whom the writer may have belonged. In some future age, when our theological studies shall be less misled by our sectarianism, biblical critics will begin to study, not the opinions of the New Testament, lumping together the writings of perhaps ten different authors, but the opinions of each author separately. The next attempt will be to settle the tenets of the three sects into which Christianity, as St. Paul tells, was first divided; namely, that of Paul, that of Peter, and that of Apollos. The opinions of Paul must of course be looked for in his numerous Epistles; the opinions of Peter are easily discovered to be a more pure Judaism than was taught by the apostle of the Gentiles; and I would venture to conjecture that in this work, the Wisdom of Solomon, together with the Epistle to the Hebrews, we read opinions not unlike those preached by Apollos, the eloquent Alexandrian. S. S.

EARLY RESISTANCE OF ENGLISHMEN TO PAPAL USURPATION.

In the 40th year of the reign of Edward III., Pope Urban V. attempted to revive the papal claim to vassalage and annual rent, to which King John had subjected the kingdom. In consequence of it, the King assembled his parliament, and referred the demands of the Pope to them. The prelates desired a day to consult in private, and, on the next morning, answered, that "neither John nor any other person could subject the kingdom to another power, without the consent of the nation." The temporal peers and commons assented; and, in a public instrument, repeated the answer of the prelates; adding, that "the act of John was done without the consent of the realm, and against the tenor of the oath taken at his coronation." It was then resolved by the lords and commons, (the king and prelates having withdrawn,) that if the Pope attempted to enforce his claim by process of law, or any other means, they would resist and stand against him, to the very utmost of their power."—Butler's Hist. Mem. Eng. Cath. III. 39.

EXTRACTS FROM AN UNPUBLISHED ORATORIO ON THE SUBJECT
OF RUTH.

BY HUGH HUTTON, M. A.,

Author of the Original Version of "The Fall of Babylon."

I.

NAOMI, RUTH, ORPAH.

NAOMI. *Recitative.*

Daughters, 'tis good to bow unto the Lord !
 I trusted in his pow'r, when from my home
 In Judah's land stern famine drove me out,
 To dwell with strangers, seeking food and rest ;
 The Lord went with me and prepared my way :
 I knew not exile in its fears and pains,
 With him the cherish'd husband of my youth,
 And two fair sons, the pillars of my hope—
 Abundance crown'd our labour, peace our love.
 And when at length the nuptial bonds had brought
 You to my side, how happy was my lot
 In daughters worthy of my noble sons !
 I thought my cup was flowing o'er with joy—
 I could not see a cloud—yet storms were near !
 Three years had fled, unmark'd by woe, when swift
 The hand of Death smote my Elimelech,
 In beauteous age, proud glory of my heart ;
 He pass'd away like a fond dream at morn !

NAOMI, RUTH and ORPAH. *Trio.*

But the Lord hath been the widow's stay,
 Through all her days of loneliness ;
 He hath strew'd his mercies in her way,
 And giv'n her strength in her distress.

RUTH. *Recitative.*

Again the Spoiler mark'd the tent of peace,
 And Mahlon fell, thine eldest born, and left
 His Ruth, e'en in her bridal prime, as stripp'd
 And lorn as in the wintry waste of years.

Air.

He fell in the pride of his youth,
 And his beauty departed too soon,
 In the bloom of his manhood and truth—
 Like the sun struck with darkness at noon :
 Yet he comes in the mists of the night,
 To revisit this heart in its strife ;
 And his image is circled with light,
 Which shall never decay but with life !

NAOMI and RUTH. *Duet.*

In visions of the night sweet peace descends,
Bright as an Angel, to refresh our souls ;
Still o'er our sleep the Lord in mercy bends,
And all the springs of life and thought controls.

ORPAH. *Air.*

A third time hath the fatal arrow sped—
And my beloved Chilion sleeps in dust ;
Fresh is the earth that lies above his breast,
And fresh the gen'ral grief that mourns his fate :
But Orpah's sorrow inly wastes her soul—
Her husband gone, no child to cheer her gloom !

NAOMI, RUTH and ORPAH. *Trio.*

Ours is the common lot of mortal flesh !
We are born to sorrow, and are brethren
Of the worm. We come forth as the flower,
To be cut down—we vanish fast away !

II.

NAOMI, RUTH, ORPAH, and afterwards the MOURNING MEN and
WOMEN.

RUTH. *Recitative.*

Behold, the mourners and the minstrels come,
To lament the dead. This day we give to tears,
The last that claims this pious office o'er their tomb.

NAOMI. *Recitative.*

This done, I and my daughters part, to go
Each where her choice may lead. My spirit yearns
To see again my own dear native land,
My people's tents to enter, welcom'd home,
And with their tribes go up before the Lord.

Air.

'Tis cureless woe, to linger here
With death's memorials always near—
To feel, with daily anguish stirred,
Homeless and restless as yon bird,
A mother too, whose mate is snared,
Her downy nest torn from its seat,
Nor one of all her nestlings spared,
O'er whom her breast so fondly beat :
Wildly she flutters round the spot,
To seek the lost—but finds them not :
Better, poor bird, to fly away,
Than near thy ruin'd home to stay !

FUNERAL DIRGE.

MOURNING MEN. *Semichorus.*

Lonely and silent they sleep on their bed,
 In the house where the living are hast'ning to dwell;
 The storms that sweep over them wake not the dead—
 All dreamless they slumber, in Death's mighty spell.

MOURNING WOMEN. *Semichorus.*

They were dear to the Daughters of Moab, who weep
 For the wisdom of years, and the beauty of prime;
 In the love of our hearts shall their praises lie deep,
 And the fame of their virtues shall triumph o'er time.

MEN and WOMEN. *Chorus.*

The sire in his ripeness,
 The sons in their springing—
 They have dropt from their height,
 To lie wasting in dust;
 But their spirits now freed,
 Through the wide azure winging,
 Are seeking the home
 Of the valiant and just.

NAOMI, RUTH and ORPAH. *Trio.*

'They rest beneath the shelter of Jehovah's wing,
 And live to Him, though dead to all beside:
 No more to us shall they return—but He will bring
 Our souls to them, beyond Death's gloomy tide.

Full Chorus.

A wailing for the dead—a sad, a last farewell!
 No more their place shall know them,
 No more the eye behold them,
 Where they were wont to dwell;
 Their shadow from the earth hath pass'd, to come no more!
 The ripen'd fruit is fallen,
 The stately flow'rs broken,
 Their mortal growth is o'er!—
 A wailing for the dead—the honour'd and the brave—
 A sad, a last farewell, to the lov'd within the grave!

(To be continued.)

Bristol Road, Birmingham.

TRUTH OF THE EVANGELICAL RECORDS.

SIR,

Cumberland, Nov. 19, 1842.

THE papers of Mr. Jevons, in your two last numbers, (IX. 553, 615,) would scarcely have deserved notice, had he not concluded his last communication with this sentence—"Is it, I ask, upon such evidence as this, that we are called upon to receive with faith accounts of miracles and divine communications?"

Is it possible that Mr. Jevons can regard the whole evidence of the truth of Christianity as entirely suspended upon the question respecting the genuineness of the names of the authors of the Gospels, or, more properly, as suspended upon his sophistical reasoning about them? If he deny the truth of the miracles and divine communications recorded in the Gospels, he denies the truth of the assertions of Christ himself—that is, he renounces Christianity altogether. I cannot believe that his object was to overturn the faith of your readers in the truth of the Gospel; and I am sure that if his papers had appeared to you in that light, they would not have been honoured with a place in the Christian Reformer.

The fallacy of his reasoning respecting the genuineness of the names of the authors of the first three Gospels may be easily exposed. He admits that the testimony of Irenæus sufficiently establishes the fact that, when he wrote, the Gospels, nearly in their present form, (consequently with the same names of the authors,) were known and generally received by Christians. Now mark the extent of this admission. There were, before the close of the second century, Christian churches in every province of the Roman empire, and in all these churches the Gospels were received *as the works of the persons whose names they bear*. Their genuineness was acknowledged by the Christians in Britain, Gaul, Italy, Greece, the lesser Asia, Syria, Egypt, and the North of Africa. In none of all these had they ever been ascribed to any other authors than Matthew, Mark, Luke and John.

How does Mr. Jevons get rid of this general testimony of the Christian world? By asserting that the character of Irenæus for credulity renders his testimony worth nothing. He admits that the testimony of Irenæus establishes the fact that the Gospels, nearly in their present form, (and, consequently, with the authors' names,) were known and generally received by the Christian churches, and then says that the testimony of Irenæus is good for nothing as far as it relates to the authorship of the Gospels. He confounds Irenæus' *personal* testimony to the authorship, with that of the whole Christian world; and concludes that because Irenæus is, in some instances, chargeable with credulity, the general consent of Christian churches in his time is worth nothing. And this is the argument by which he arrives at the sweeping conclusion implied in his closing question, "Is it, I ask, upon such evidence as this, that we are called upon to receive with faith accounts of miracles and divine communications?" On the other hand, I would ask, Is it upon such reasoning as this that we are to reject names unanimously acknowledged by the Christian churches in the middle or towards the close of the second century, and to adopt Mr. Jevons' gratuitous hypothesis, that these names are not genuine?

I shall be glad to find that I have misapprehended Mr. Jevons' meaning, but to me it appears that ordinary readers will regard his statements and reasonings as tending to subvert their faith in the truth of the Gospel.

When it is considered that, in a dark age, when the art of printing was unknown, the transcription of manuscripts was a tedious and difficult work; that a very great number was required for churches so extensively spread; and that the circulation of copies to numerous and distant regions would require a long period of time,—it will not appear surprising that the Gospels were not found generally bound up in one volume earlier than the middle or the close of the second century. And when we find that by the year 150, or at furthest 180, the Christian churches, in all parts of the world, received the Gospels as the genuine works of the persons whose names they bear, is it not unreasonable scepticism to contend that there is a *possibility* the names may have been forged; and, on the ground of such a *possibility*, to reject works which bear in their bosom such internal marks of truth. The remaining writings of the apostolical Fathers are exceedingly scanty, but none of them gives the slightest insinuation that the Gospels were written by any other authors than those whose names they bear. Mr. Jevons ought also, in fairness, to have stated that the Gospels were never ascribed to any other authors, and that the keenest enemies of Christianity, from the first to the fifth century, never objected to the genuineness of the names prefixed to them. Nor did they deny the truth of the miracles recorded in the Gospels, but contended that they were wrought by magic.

Your correspondent L., in the C. R. for the present month, has ably exposed the statements and reasoning of Mr. Jevons with respect both to Papias and Irenæus. He expresses a wish for a summary view of the evidences of the authenticity and genuineness of the books of the New Testament. If agreeable to you, Sir, I shall send you, occasionally, extracts from a book of which the author says, "It contains sketches, and nothing more, of what has been more completely discussed by Mill, Wetstein, Jones, Sherlock, Lardner, Michaelis, Watson, Paley, and many others; though he is not aware that the several parts of the argument have before been stated in a continued series."

At present, I shall offer some extracts from the chapter which treats of the Authority of the New-Testament Scriptures.

"It is evident that both the history and the substance of Christianity are to be ultimately referred to the Scriptures of the New Testament. To them every appeal must be made with regard to the origin, the progress, the doctrines and the institutions of the Gospel. It is therefore an object of primary importance to ascertain the authority with which the New-Testament Scriptures have come down to us.

"I leave out of my view at present the miracles of the Gospel, because they will be afterwards considered; and I observe, besides, that though we believe the New Testament to have been written by the inspiration of God, and that this is the ultimate source of its authority, we ought to arrive at this conclusion by means of the facts in which its origin is involved.

"The scrutiny into the history of the primitive church has been more severe than any investigation which has ever been attempted into any other facts upon record. Its authenticity is for that reason better ascertained

than that of any other history which has been transmitted to us from remote ages.

"1. I observe that it is established by the testimony of all the ancient authors who have mentioned the subject, that Christianity had its origin at the time when the New Testament supposes it to have commenced, and that the leading facts in its early history are precisely those which we find in the New Testament.

"Whether the writers on this subject are the friends or the enemies of Christianity, the leading facts which they mention are always in substance the same:—that the author of Christianity, who had many followers during his own life, was crucified at Jerusalem, when Pontius Pilate was Governor of Judea; that his disciples, notwithstanding, continued to believe in him, and publicly asserted that he had risen from the dead; that their numbers continued to increase, and were soon spread from Judea to the utmost limits of the Roman empire; that when their faith was in question, rather than renounce it, they resigned themselves, without resistance, to sufferings and to death itself; and that, in some of the provinces, a few years after the death of Christ, the governors reported to the emperors, that Christianity had made such an impression on the cities, towns and villages, as to produce in many of them a general desertion of the heathen temples.

"The outline of these facts is certified by Tacitus, by Suetonius, by Pliny, and by Lucian; and though every circumstance be not reported by each of them, their accounts, where they are not the same, are perfectly consistent; and, though they do not appear to have read the Christian Scriptures, are in no material point at variance with the New-Testament history.*

"They pretend to give no account of Christianity, or of its author, different from that which the evangelists have left us. As far as their information goes, they relate the same facts with regard to both; and even where their knowledge is least correct, by alluding to the same facts which others detail with better information, they undesignedly transmit to us most striking confirmation of the narratives we have received from the apostles and evangelists. They profess to abhor Christianity, and to despise those who embraced it; but they are completely agreed with regard to the general facts to which its origin is referred, and with regard to the gradual and increasing influence which it had acquired in the empire. Tacitus says that its progress had once been checked (most probably alluding to the first persecution in Judea), but that it had not only soon regained its influence, but had established it even in the midst of the capital.

"It deserves to be particularly noticed that the earliest writers in opposition to Christianity never pretended to give a different account of its origin, or to question a single fact of importance on which it depends. On the contrary, their reasonings uniformly proceed on the supposition that the outline of its history is correctly given in the New Testament, and they are, therefore, though unintentional, no inconsiderable witnesses to the general truth of the relations which were at first published, and have been transmitted to us by the evangelists and apostles.

"Celsus was the first who wrote with the avowed design of opposing or refuting Christianity. His works are lost; and we have only the fragments which Origen has preserved, in eight books which he wrote against him. He lived in the middle of the second century; and whatever was the strength or weakness of his argument against Christianity, the quotations which we find in the works of Origen, and which he professes to have literally transcribed, prove that Celsus not only admitted the leading facts in the early history of Christianity, but that he reasoned on the conclusions

* Tacit. *Annal.* lib. xv. cap. 44; Sueton. *Nero*, cap. 16; Pliny's *Letters to Trajan*, lib. x. *epist.* 97; Lucian, *demorte Peregrini*, Vol. I. p. 365:

deduced from them, on the supposition that they had been faithfully related by the evangelists and apostles, and that he had evidently read the same precise narratives which are transmitted to us in the Christian Scriptures. Indeed, the circumstances which he distinctly mentions with regard to the genealogy, the precepts, the predictions, the death and the resurrection of Christ, leave us no room to doubt that, with all his prejudices against Christianity, he neither disputed the facts on which it was founded, nor the authenticity of the narratives which the evangelists have recorded.

"Porphry was a writer who had both a greater extent of information and more considerable talents than Celsus. His works, as far as they related to Christianity, are supposed to have been lost.* He lived in the third century; and the fragments of his writings against Christianity have been generally preserved by Jerome, and were collected by Mill and Lardner. He possessed every advantage, both from his situation and from his abilities, for tracing the New Testament to its source; yet there is not the slightest hint given that he had ever questioned the general authority of the relations published by the apostles or evangelists, though he was certainly disposed to have done this, if he had entertained any doubts on the subject. On the contrary, he uniformly refers to them, as containing the facts on which Christianity was founded, while he urges his objections to the substance of the faith which the Christians embraced. His objections themselves are, like the arguments of Celsus, real attestations of the facts related in the New-Testament Scriptures, and of the fidelity with which they have been transmitted to our times.†

"The emperor Julian wrote at the distance of an hundred years from the time of Porphyry, after Christianity had been so widely spread as to have been the established religion of the empire, and when the violent controversies which had agitated the Christian church itself had brought equally into public view both the facts and the doctrines which distinguished it. With all his malignity against Christianity, from which, after he had professed himself a Christian, he apostatized, he never attempted to give an account of its origin different from that which the evangelists relate; but, on the contrary, all his reasonings and sarcasms against the Gospel proceed on the supposition, not only that he did not pretend to controvert its general history, but that he admitted the authenticity of the narratives of the evangelists and apostles, and, without questioning the facts which they related, regarded the faith which was founded on them with the insolent contempt and ridicule of an infidel.

"Had it been possible to have brought forward a contradictory history, either of Christ or of his disciples, we may well suppose that this would have been attempted, while the events were recent and every source of information was accessible. It is not only certain that no attempt of this kind was made, either at the time when Christianity was first promulgated, or by any writer who lived near the apostolic age, but that, whatever was written against Christianity during the first four centuries, or which relates to events in which either its origin or its progress is involved, the more it has been rigidly investigated, has served the more to illustrate and confirm the truth of the evangelical history. The incidental coincidence of nar-

* Isaac Vossius believed that these works were still preserved in the Medicean library of Florence, but that they were kept so secret that they were not permitted to be seen by any one. It is not possible, if they were there, that they should not have appeared before this time. His lives of Pythagoras and others are still extant. See Marsh's Notes on Michaelis, Vol. I. p. 367.

† See Mill's Prolegomena, sect. 702, 703; Lardner's Jewish and Heathen Testimonies, Vol. III. ch. xxxvii. sect. 7; Michaelis's Introduction (Marsh's Translation), Vol. I. pp. 41, 42, 43, and Notes to ditto, p. 367.

ratives not intentionally connected, has uniformly added to the clearness and authority of the relations given by the evangelists and apostles, and has frequently suggested most important illustrations to confirm them; while, on the other hand, there is not a single instance of coincident narratives, which has been sufficiently investigated, from which a contrary conclusion can be fairly deduced.

"We are, therefore, entitled to assume that facts in which every ancient writer who has mentioned them concurs—which no writer of the age to which they belong has attempted to bring into question—and which accord with all the coincident narratives relating to the same period, may be received with confidence, as incontrovertibly true.

"The Christians were persecuted from the first beginning of their church; but in the narrative of every persecution raised against them, they are represented as suffering on account of their adherence to precisely the same facts to which the historical record of the New Testament refers the rise of Christianity. They uniformly suffered for their adherence to Christ as the crucified Messiah, whom they affirmed to have been raised from the dead by the power of God; and for their adherence to Christianity, as steadily opposed to every species of idolatry,—as claiming a universal promulgation in opposition to every other faith,—as originally preached by Christ himself in Judea, and, after his resurrection, in every quarter of the Roman empire, by his apostles and disciples. Whatever variety of colouring the charge against the Christians assumes, it is always founded in the history of their religion, which is ever the same.

"These circumstances go far indeed to shew that the substance of the narratives in the New Testament is, beyond all controversy, certain; and, therefore, that we are entitled to place entire reliance on the authenticity of the books which contain them.

"The heathen writers of the first century certainly mention very generally, and even contemptuously, whatever they have related in which Christianity is concerned; and many of them, with evident design and malignity, affect to pass over in silence both its origin and its progress. But this very circumstance gives so much the more authority to such facts as they have undesignedly transmitted to posterity, which have a manifest relation to the narratives of the Gospel, or serve directly or collaterally to confirm them; and it must add greatly to the weight of the conclusion which results from this incontrovertible statement, that not a single circumstance, inconsistent with the relations given by the writers of the New Testament, can be traced back even to one unbeliever of the age to which it ought to be referred.

"In strict connexion with this idea, I observe,

"II. That the books of the New Testament were widely spread among the Christians, as the writings of the same authors whose names they still bear, during the course of the first century; and that they then contained precisely what they still contain, as the general history and substance of Christianity."

If this paper shall meet the approbation of the Editor of the *Christian Reformer*, the sequel, or part of it, will be sent for next month.

CHRISTIANUS.

THIRD VINDICATION OF "ECCLESIASTICAL FORGERIES."

SIR,

November 24, 1842.

A LONG absence from home has prevented me from reading the additional censure which two correspondents, W. J. and P., have expressed in your pages (IX. 409 and 561) on the chapters entitled "Ecclesiastical Forgeries." If the patience of your readers is sufficient to bear a further rejoinder, I am desirous of an opportunity of correcting (what I consider) several erroneous positions and statements contained in the articles bearing the above signatures.

The investigators of antiquarian lore may be divided into two classes,—those who read with a mind prepared to receive as undoubted facts the records of the past, and those who, in the reverse spirit, feel it necessary to exercise an unceasing scepticism. The former will join with W. J. in exclaiming, "If every thing is to be considered doubtful and uncertain against which surmises and objections may be started, what will become of ancient history and chronology?"* The latter (in which class I do not hesitate to place myself) will reply, that "if the records of past times will not bear the test of rigid examination, the sooner they throw off the dignified character of History, the better." What Niebuhr has done for the early ages of Rome, might with benefit be extended to all other histories, which contain legends much on a par with that of Romulus being suckled by a she-wolf. As long as a veneration for received history sways the mind, or a nervous apprehension exists of the danger of too rigid a scrutiny, so long will the world be amusing itself with mere fables and romance, under the title of History. I have no wish to charge W. J. with any degree of credulous timidity beyond what may be fairly inferred from his own query—"What will become of ancient history and chronology?" Doubtless, as "surmises and objections" will multiply, and as the inquisitive will persist in knowing precisely from what sources authors have derived their information, and as the rules for the proper reception of evidence will be applied, it will come to pass, that the period of legitimate ancient history will be much circumscribed. Many events now held as certain will be deemed only probable, and probabilities will dwindle into the rank of what is false and absurd. But surely this result is more to be desired than dreaded.

W. J. acknowledges that "curtailments, additions and different kinds of corruption have greatly disguised the original form of the primitive fathers." Accordingly, before we can use them with any advantage, we must eliminate the dross, and restore them to their pristine purity. The process by which this operation is to be performed is as follows: "If any expressions or clauses, or even *whole paragraphs*, are found inconsistent with their general scope, especially with specific declarations in them elsewhere, they are to be condemned as corruptions. If any doctrinal views or terms, any forms of discipline or modes of speaking, are found in an early writer, which are known to belong to a later age, we can come to no other sound conclusion, than that such ill-sorted expressions were foisted

* The woful cry, "What will become of *ancient chronology*?" will not excite much sympathy in those who know its perplexities and contradictions.

in by orthodox transcribers or editors." Now, how many contingencies and questions arise before we can accomplish this task of reconstruction? In the first place, what *were* the primitive doctrines and discipline, is the very question at issue, and to settle which we appeal to the testimony of the fathers. Of course, each disputant thinks his own views orthodox and primitive; and A will have as much right as B to square and adjust the text in accommodation to his own sentiments. Obviously, on such terms as these, no opponents have a satisfactory basis for argument. The Romanist, for example, asserts the early prerogatives and dignity of his church, and adduces the honourable titles of respect heaped upon it by Ignatius. The Protestant questions the fidelity of the text in that place, and thinks that the phraseology clearly savours of a posterior age. What say the manuscripts on the point? *There is no Greek or original MS. extant of the Epistle.* The Latin interpretation (the only form in which the work has come down) sides with the Catholic; and even the Protestant Voss denies that any excision or change is to be made. Instances of this sort might be multiplied, respecting every important doctrine, in each of the fathers to whom an appeal is made; and W. J.'s panacea to remove uncertainty can never be effectual till an uniformity of opinion shall exist, and the *preliminaries* of discussion shall be amicably arranged. In other words, the remedy will not be available till the disease which it is intended to cure shall have disappeared from the system.

Again, so scanty are the materials for any history of the first century and a half of Christianity, that it is impossible, in the case of many words and phrases, to say when they first came into usage. And having only short pieces or fragments of these early authors, (some only in Latin translations,) we can derive no satisfactory argument from their style. The "tenor" and "analogy" by which it is proposed we should be guided in restoring these remains of antiquity, subject us at once to all the caprices, conjectures and uncertainties of criticism. Till theology shall have its Cuvier, I see no hope of remodelling the ancient fathers according to a standard in which all shall acquiesce.

I suspect that W. J. would make sad havoc with these ancient worthies, if the task of repairing them were left to his discretion. He is offended by the power of the bishops, as taught in Clement's Epistle; and *five chapters* (being one-twelfth of the whole) are at once consigned to the knife, "as plainly out of place and an anachronism." And yet the proposer of this audacious scheme of amending ancient documents, (which he also extends to the Gospels, by lopping away the initial chapters of Mark and Luke,) affects to be alarmed at my "endeavours to derogate from the character of the earlier writers"! My boldness is harmless timidity, compared with the rashness which could pronounce such a hasty sentence on integral and unquestioned portions of ancient authors.

The information contained in the next 18 lines, respecting the interpolations of Barnabas' Epistle, has already appeared in your journal ["Ecclesiastical Forgeries," No. XI., Vol. IX. pp. 448, 449].

I deny that my "object has been to detract from the character and merits of the writers in question, so that the evidence which they

afford in favour of the apostolical writings shall be of little value." My object has been to represent the *real* conditions in which these works have descended to us; the *very great uncertainty*, in some cases, of their genuineness, and the extent to which they have been tampered with and interpolated; and, in general, to expose the falsity, dishonesty, fraud and fiction which may be traced throughout the annals of ecclesiastical history. As a supplemental question, legitimately connected with the early fathers, I considered myself at liberty to ascertain the amount of support which they afford to our four Gospel histories.* This support I have found to be absolutely a *minus* quantity. With this part of my inquiry, then, the merits of the writers have nothing to do. Grant that their characters and genuineness are established on the firmest ground,—my conclusions are not affected thereby on this subsidiary point. I have not called in question the *quality* of their evidence regarding the evangelical canon, but its *quantity*.

W. J. sees many things that are "objectionable and inconsequent, irrelevant and incorrect," in my papers generally; but he selects, as objects of his particular censure, Nos. XI. and XII., concerning Barnabas and Clement.

I accused Barnabas of "falsifying quotations" from the O. T. in order to adapt them to his argument; by inserting words or altering the reading; and of coining scripture texts for the same purpose; and I gave the examples at full length. The word "fraud" appears to W. J. inapplicable, and he mildly designates it as "a great liberty" common to the times. "*Hoc prætexit nomine culpam.*" I must leave unprejudiced readers of my chapter on Barnabas to decide whether I have "overwhelmed poor Barnabas with censure and rebuke," or "a severity of criticism unsuited to the case." It is high time that these petty quibblings and shufflings of texts, and this spiritual legerdemain, which have always been in vogue with divines, should be ranked, not among the *foibles*, but the *frauds* of theology.

But W. J., as the champion of Barnabas, will feel no less aggrieved by the disrespectful manner in which he and his Epistle are treated by Mosheim and Horsley. "The Epistle of Barnabas was the production of some Jew, who most probably lived in this century, and whose mean abilities and superstitious attachment to Jewish fables shew, notwithstanding the uprightness of his intentions, that he must have been a very different person from the *true* Barnabas."† "Several Christians adopted that absurd and corrupt custom of darkening the plain words of the holy Scriptures by insipid and forced allegories, and of drawing them violently from their proper and natural signification, in order to extort from them certain mysterious and hidden significations. For a proof of this, we need go no further than the Epistle of Barnabas which is still extant."‡ "I shall not," says Bishop Horsley, "claim a place for it in the canon; I shall not contend that any apostle was its author; *I am well persuaded of the contrary.* The style is embarrassed, and undignified; the reasoning is often unnatural and weak. Texts of the Old Testament are drawn

* The "*apostolical writings*" are scarcely mentioned by me.

† Mosheim's History of the Church, 1 Cent.

‡ Id., Vol. I. p. 93.

by violence to allegorical senses which are inadmissible," &c.* This is "grave and formal rebuke" from "grave and formal" judges.

I have read afresh my remarks on Clement and his Epistle, and I profess myself unable to discover "the long tirade against him" which W. J. attributes to me: nothing is said which I do not vindicate by reference. The fastidiousness of W. J. objects to sundry particulars respecting Clement's Epistles, genuine and forged, following the announcement that "all we *know* of Clement is contained in a single verse of Paul." It requires very little candour to understand that I spoke of Clement's *personal history*, or that my meaning may be otherwise expressed in the words of Mosheim: "The accounts which remain of his life, actions and death, are for the most part uncertain." The additional circumstances relate to the Epistle, and not to the individual. We may know something more of that, without including any extended knowledge of the man to whom it is attributed.

W. J. also sneers, among other things, at the account given by me of the various dates assigned to the MS. of this Epistle. But I must remind my readers, that when a work re-appears in the world, after a loss and absence of 870 years,† and its genuineness depends on the fidelity of a single MS.,—that MS., too, containing by its side all sorts of acknowledged forgeries,—it is by no means a matter of course that we are to put implicit faith in this strangely-recovered text. Here is at once an element of uncertainty, which ought not to be kept out of sight. Inquisitive persons will take quite as much interest in the details which I have brought under their notice, as in the extract of W. J. shewing what Photius thought of this Epistle.

The praise which W. J. blames me for withholding from Clement, for "his fortunate guess of worlds beyond the ocean," is not due to that writer. The hint, thrown out originally by Homer,‡ had floated down the stream of time; and the idea of some transmarine abodes was familiar to the Roman world. (Vid. Horace, Ep. xvi. 40, where parallel passages may be found from Diodorus, Plutarch, Pliny, &c.)

W. J. says that Dr. Middleton "has misled me" on the subject of the phoenix; that "he has made an erroneous statement, and that I have followed in his wake." The "statement" of Dr. M., "that all the heathen writers treat the phoenix as a fable," may be erroneous, but I have not been misled by it, for I have said nothing about the ancient opinions on the subject. The words which I quoted from Dr. Middleton were, that certain fathers (whose names I must not repeat, or I shall be charged with *ostentation*!§) asserted, "that the phoenix was created on purpose, by God, to refute the incredulity of the Gentiles." This was my precise quotation, with the reference subjoined. W. J. turns to Middleton, and finds that the *same* sentence from which I have quoted contains a blunder. Be it so. "Let the galled jade wince; *my* withers are unwrung." I have not copied,

* Horsley's Letters in reply to Priestley, p. 164.

† Photius, the last ancient who quotes it, flourished A. D. 760. It was reproduced in 1632.

‡ Odyssey, 8. l. 563.

§ Vide W. J.'s 3rd letter—"Neither Tertullian nor the many other fathers *ostentatiously* enumerated," &c.

or even alluded to, the erroneous statement of Middleton. W. J. thinks it quite gratuitous to suppose that the fathers "had any occasion to fish in the wake of Clement," as "the story of the phoenix was known and believed all over the world," and he would rescue Clement from the charge of credulity, because he was not the inventor of the fable. But who was the inventor of the argument for the resurrection founded upon the phoenix? And does not the coupling together of "the phoenix and the resurrection" by the series of fathers (whom I fear to re-name), prove that they "fished for" the argument, if not for the "phoenix," in the wake of Clement?

Although it is "fatiguing to myself and readers" to repeat the same thing over and over again, I persist in maintaining that Clement has no quotations from written Gospels. There are two references to the words of Jesus which are in our present Gospels; but no books or gospel records are hinted at, although, when Clement quotes, he habitually employs the phrase, "As it is written," "As saith the Scripture," or the like.

As the remainder of W. J.'s critique does not touch my performance, and as the subject to which it relates is so ably and conclusively treated by your correspondent Mr. Jevons, in the *Christian Reformer* for September, I shall here conclude my reply to W. J.

With regard to the discrepancy which your correspondent P. discovers between my two statements, I shall content myself with observing, that as the subject-matter on which I was speaking (*Ecclesiastical Forgeries*, No. XII., pp. 80, 81) was that of *quotations*, and not *allusions*, I conceive the discrepancy is only apparent; and that if the whole paragraph is read together, the meaning which I certainly intended to convey will be fairly extracted, viz. that when Clemens professes to direct his reader's attention to the "Holy Scriptures" for examples of charity, he draws his quotations from the Old Testament only. Certainly, the word "lessons" is inappropriate, and does not express my meaning. The fact is, that I had already employed the words "cite," "quote," "quotation," rather often; and in endeavouring to avoid the recurrence of the phrase, I fell into an injudicious substitute, by employing the word "lessons;" and as I quoted my own sentiments from memory, I inserted what was impressed on my own mind, as the meaning I intended to convey, instead of the precise words which I actually employed. But taking the words as they stand, in the first instance, they are correct in themselves, and are not open to the censure which P. passed upon them in the *C. R.*, p. 335. I wrote thus: "In c. 53, *exhorting his readers to charity*, he expressly refers them to the holy Scriptures for example; but although the Gospels are replete with precepts and examples of the most engaging kind, and offer the best-stored magazine to illustrate and enforce the *practice of charity*, yet, passing over the obvious and impressive teaching and example of Christ, he draws his lessons from the O. T. only." This statement, P. says, "is not correct;" and to shew its incorrectness, he adduces § 16 of the Epistle, wherein the virtue of *humility* is recommended by the example of Jesus. Every word that I wrote is true, "that Clement, professing to appeal to Scripture to enforce *charity*, quotes only, and adduces examples only, from the O. T." P. does not prove my statement untrue by

saying that elsewhere Clement upholds a different virtue, *humility*, by the example of Jesus. In order to make the cases parallel, P. must shew that Clement professes to quote from Scripture when he recommends humility by the example of Christ. The point of my argument lay here; and the reason why I omitted to notice what Clement says of humility was, because he does not, in that section, profess (as he does in the case of *charity*) to inculcate that virtue by Scripture authority. P. writes as if he considers that my motives in passing over this and other passages in Clement were to depreciate the estimation of his treatise. It is no such thing; I refrained from noticing them simply because they did not help the argument I had in hand. This is a satisfactory answer to P.'s question, "why I took no notice of § 42, where the *resurrection* of Christ is alluded to, or § 47, respecting Paul's 1 Ep. to the Corinthians." I never doubted, or insinuated a doubt, that Clement believed the doctrine of the resurrection; but from the fact of Clement not using any Gospel texts to sustain his belief, I inferred that he knew of no such writings, especially as he resorts to the Old Testament for his proof. I do not shrink from saying, that Clement, by making the scarlet rope hung out by Rahab a type of the blood of Jesus (§ 12), and by employing Isaiah and Ezekiel, separately or conjointly, to prove a resurrection and judgment, is "a blind and perverse interpreter of the ancient Scriptures." The concluding clause of the verse in Ezekiel (xxxvii. 12), "and I will bring you into the land of Israel," shews that the writer had not the most remote allusion to a resurrection or judgment-day by Christ; and Clement, by wresting the text from its native sense, incurs the censure which Mosheim and Horsley have not scrupled to pass on Barnabas. It is surprising to me with how lenient an eye some persons regard this common practice of misquoting or misapplying texts. To give currency to a doctrine, under the sanction of a text wholly alien from the subject, or to take advantage of a mere verbal resemblance, is, to my apprehension, not only a weak but a dishonest act. It is like passing a coin at a rate beyond its value, by coating it with a richer metal. P. asserts that there is "a close agreement" between the passage in Clements and the predictions of the prophets. I take the liberty of denying this, as far as regards the subject-matter of which they severally treat. The prophets speak of things local and Jewish; Clement, of a visible appearance of Christ in judgment, to reward the righteous.* Surely, Matthew [xxv. 31] is in closer agreement; and why is he not quoted? The question with me was, not whether "the lessons of Christianity were known to Clement," but whether there is any evidence in his Epistle that he derived his lessons from the source of our Christian Gospels, or inculcated them on Gospel authority. The total absence of all quotations from these, on occasions when he professedly recommends his doctrines by scriptural reference, gives me the conviction, that in Clement's time no such works were extant. Besides the instances I have already given of this fact, I annex the

* "They who have been made perfect in love, have by the grace of God a place among the righteous, and shall be made manifest in the judgment of the kingdom of Christ: *For it is written,*" &c. Clem. Ep. § 50.

following additional proofs. In § 8, *repentance* is taught and enforced professedly from the Scriptures. All the quotations are from the Old Testament alone. In § 13, enforcing *humility*, he reminds his readers of the "words" of Jesus, "Be ye merciful," &c.; and in the next sentence immediately after, he strengthens his recommendation by quoting Scripture, "For so saith the Holy Scripture;" after which follows a verse from Isaiah. This contrast of expression seems to me to indicate that the "words" of Jesus were derived traditionally, and not from authoritative memoirs. In § 22, *faith in Christ* is taught on scriptural authority, and this is derived from the Psalms, not from the Gospels. The 53rd § opens thus, "Ye know full well the Holy Scriptures, and have thoroughly searched into the oracles of God: call them, therefore, to your remembrance." In this case also the Old Testament only is quoted.

Having trespassed to such a length, I am unwilling to extend the controversy further.

A LAYMAN.

BOLD ENGLISH BARONS UNDER EDWARD I.

DURING the expedition of Edward I. to Scotland, he received a letter from Boniface VIII., in which the Pope declared that Scotland was a fief of the Holy See, and required Edward to desist from force, and pursue his claim in the court of Rome. To this extraordinary requisition the King paid no regard. The papal message was, however, laid before the Parliament then assembled at Lincoln. "Having diligently read your letter," say the Barons in answer to the Pope, "it is, and by the grace of God ever shall be, our unanimous resolution, that by a custom at all times inviolably observed, a privilege arising from the pre-eminence of the regal dignity, the Kings of England have never pleaded or been bound to plead, respecting their rights in the kingdom of Scotland or any other their temporal rights, before any judge ecclesiastical or secular. It is, therefore, and by the grace of God shall always be, our common and unanimous resolve, that with respect to the rights of his kingdom of Scotland or other his temporal rights, our aforesaid lord the King shall not plead before you, nor submit in any manner to your judgment, nor suffer his right to be brought into question by any inquiry, nor send agents or procurators for that purpose to your court. For such proceedings would be to the manifest disherison of the rights of the crown of England and the royal dignity, the evident subversion of the state of the kingdom, and the prejudice of the liberties, customs and laws which we have inherited from our fathers, to the observance and defence of which we are bound by our oaths, and which we will maintain to the best of our power, and by the assistance of God will defend with all our might. Neither do we nor will we permit, as we neither can nor ought, our aforesaid lord the King to do, even if he wished it, any of the things aforesaid, things which were never heard of or claimed before, and which are so prejudicial to this realm." The Pope wrote to the King that the Emperor and King of France had submitted to him. "If both the Emperor and the French King should take the Pope's part," replied Edward, "I am ready to give battle to them both in defence of the liberties of my crown."—*Lingard*, Hist. Eng., II. 439, 440.

THE LATE REV. DR. CHANNING.

WE continue from the last number and volume (IX. 753—763) an article under this title, designing in this and other numbers to collect such notices of the good and great man deceased as fall under our eye and appear worthy of preservation.

American Funeral Sermons.

Of these the first in every sense is that of Mr. GANNETT, for many years his respected colleague. This funereal tribute consists of the Address at the Interment and the Sermon on the following Sunday before the congregation which had so long been honoured with Dr. Channing's pastoral services. The publication is preceded by the following

RESOLUTIONS OF THE CONGREGATION.

At a meeting of the Proprietors of the Meeting-house in Federal Street, in the city of Boston, the following resolutions were offered by Hon. JUDGE DAVIS, and unanimously adopted:—

Resolved, That we have heard with profound grief the intelligence of the death of our revered and beloved pastor and friend, the Rev. WILLIAM E. CHANNING, D. D., with whom we have been so long and so happily connected, and whose invaluable moral and religious teachings we have so long enjoyed.

Resolved, That we dwell with deep sensibility upon the life and services of this faithful servant of God, now brought to a close on earth; upon the energy, unbroken to the last, with which, notwithstanding much physical infirmity, he laboured in the discharge of the trust assigned to him by his great Taskmaster in Heaven; upon his loyalty to duty, his sympathy with humanity, his religious faith, the eminent Christian graces which adorned his character, and the persuasive power with which he preached the gospel of Christ: and we feel a profound sense of gratitude for the peculiar privileges which we have so long had, in hearing his voice, receiving his instructions, and in being guided, warmed and animated by his discourses and his life.

Resolved, That as members of this community, we mourn the vanishing from earth of a great moral and intellectual light, in the death of one who has uniformly devoted great powers to good ends, whose bosom glowed with love for the whole human family, who has been the eloquent and fearless advocate of truth, liberty and humanity, whose admirable writings have had no other object than the highest good of mankind, who has done so much to make men wiser, happier and better, and who has commended the religion of Christ to so many hearts and minds by his profound and beautiful expositions of its doctrines and spirit.

Resolved, That we deeply sympathize with the family of our departed friend in their irreparable loss, and earnestly pray that the consolations of that religion, of which he was so faithful a minister, may be extended to them in proportion to the magnitude of their bereavement.

Resolved, That the Standing Committee of the Proprietors, the Deacons of the Church, and the Clerk and Treasurer, be a committee to make arrangements for a public funeral and appropriate services in the church, provided it be agreeable to the family of the deceased.

Resolved, That Hon. Judge Davis, Mr. Rollins and the Clerk be a committee to present a copy of the foregoing resolutions to the family of the late Dr. Channing, and that the Clerk also transmit a copy to Rev. Mr. Gannett.

A true copy.

Attest,

GEO. S. HILLARD, Proprietors' Clerk.

Boston, Oct. 5, 1842.

The Extracts that follow are taken from the Address and Sermon and the Notes to the former, with no other distinction than a short heading to each.

MATERNAL INFLUENCE.

Of the influences exerted on his mind through the impressible years of childhood and youth, they can judge who were acquainted, as were many of us, with her whose rare strength of character must have given to her maternal discipline a power seldom obtained even in this nearest of relations. The tender reverence with which he regarded that mother in subsequent years was a proof, not only of the depth of his affections, but of the strength of the filial sentiment she had inspired.

INTELLECTUAL AND SPIRITUAL ATTAINMENTS.

Of his mental constitution less need be said, because, judging as he judged, intellectual endowments are of far less moment than the spiritual energy which is evolved from the soul. Genius, indeed, he considered a gift from the Creator, for which the world, on whose account it is bestowed, as well as its possessor, should be thankful; and those powers of mind which flow from "the inspiration of the Almighty," he possessed in an unusual degree. Still they did not constitute his chief claim to respect, nor did they in his case, I conceive, belong to the very highest order of (mere) intellectual consciousness. His mental constitution was not without its defects. His intellectual greatness was more the effect of rigid self-discipline than of even the superior abilities which manifested themselves in his youth.—Still his greatness was of the soul rather than of the intellect. He was great, because he lived greatly. Yet it may be doubted whether this fact was recognised as it should have been. Such was the splendour thrown around his name by his intellectual productions, that his moral pre-eminence, the spiritual beauty which belonged to him, did not obtain its due appreciation beyond the circle of his nearest friends; although these productions, properly understood, must inspire reverence for the majesty of soul which they disclose, even more than admiration for the brilliancy of genius which shines through them.—His spiritual attainments also were the fruits of his own industry. Self-culture was with him a word of large and authoritative meaning. He early commenced that work which was never suspended—to make himself a perfect man in Christ Jesus. In his youth, as it has been told me, he was of a somewhat impatient temper; but those who knew him only in the period of middle life, find it difficult to believe that he was not naturally of a gentle mood,—so successful was the control which he had established over himself, till it had ceased to be an effort of the will and had become a habit of the heart. With similar fidelity—and may we not say, with equal success—did he labour to bring every propensity and capacity, and even every thought, to the obedience of Christ. To the tenderest affections, the gift of nature, he united a sweetness of disposition that made him an object of the most confiding love. There was nothing harsh in his temper, nor artificial in his manners, for they were both formed on the model of the Friend of man. So free was he from effort or display, so true to himself, that a stranger might sometimes impute to him coldness or abstraction; but of his gentleness of spirit they who saw him daily could bear witness, and of his uniform kindness, if there were no others to testify, I could speak through eighteen years of a peculiar connexion.—That he was free from imperfection or fault, it would be idle and sinful panegyric to assert. But that he chose perfection as his aim and directed to it his aspirations and efforts, is a truth which must have been felt by all who observed his course.

INDEPENDENCE OF MIND.

So jealous of any interference with the liberty of thought was this great

asserter of the rights of man, that he preferred a latitude of speculation in which might originate serious error, to even a tacit encouragement of the far greater evil of subjection to an authority thrusting itself between the mind and its Author. And so fearful was he of being himself "entangled with the yoke of bondage," that he avoided connexion with many of the philanthropic associations of the day; and with the increase of his years, while his bosom glowed with an increasing interest in the cause of truth, his disinclination to act with any party in church or state, with any sect in theology or morals, became more and more decisive. He would neither follow nor lead a party.

SERVICES AT THE LORD'S TABLE.

From the cross he saw beams of mercy descending upon a dark and sinful world. How have our hearts, my brethren, thrilled as his simple words of faith and love, uttered over the memorials of our Lord's passion, have carried us to Calvary, and from Calvary to heaven! The admiration, the gratitude, the confidence which he felt towards Christ, gave such earnestness to his tones, that no one could for the time resist their persuasion. To exhibit the character of Jesus and bring men into sympathy with it, to unfold the claims of his Gospel, as they are seen in its origin and its contents, to awaken in others a perception of the infinite worth of such a religion and an experience of its divine power, was the object nearest his heart. This was the end of his ministry; to this he dedicated his life. His faith in the might of Christian truth became stronger with every year of his life and every month of observation; and this confidence he strove to infuse into other minds.

DR. CHANNING IN THE PULPIT.

Although the infirmities of his physical system compelled him to decline other than occasional participation in duties of a public nature, and in a measure secluded him from society, Dr. Channing had acquired an influence co-extensive with the civilized world. His celebrity as a preacher accompanied his name wherever it went, although he seldom appeared in any other than his own pulpit. Many of his discourses, however, have been given to the world, and many individuals from distant parts of the country and from foreign lands have listened to the tones of his voice as they filled this house. Those tones had singular sweetness and power. At first they fell so gently on the ear, that they failed to satisfy expectation; but they soon enchained the attention and touched the heart,—even as the music of a quiet stream, or the passage of the summer's wind through the leaves, if we pause long enough to catch its melody, fastens us to the spot and awakens a thousand tender thoughts. The characteristic of Dr. Channing's style of pulpit address was simplicity—a simplicity so much in harmony with his whole character, so spontaneous an expression, indeed, of that character, that over them who knew him it had even more power than over the stranger. Does not memory recall him, my friends, as he appeared in this place, when his fragile form rose before us, and his feeble voice read the hymn which melted into our hearts as it came from his low but impressive utterance? He entered on his discourse as one talking familiarly on themes of serious but pleasant interest. As he proceeded, his voice gained volume and force, his countenance beamed with the illumination of high sentiment, his figure seemed to expand into proportions befitting the majesty of his theme and the grandeur of his thoughts. His diction becomes wonderfully rich, his words are pictures, his illustrations flow on as if he were unburthening a mind so full that it must give out a portion of its wealth. What vividness of intellectual conception, what fervour of chastened feeling, what energy of spiritual life! Hark! there is no sound but that which issues from those lips; the congregation are fixed in motionless attention, tears

may be seen on many an upturned face, the persuasion of his language becomes more solemn, the sympathy between him and us more close, the address more direct, the silent response more immediate; till the discourse pauses, and we are restored to a consciousness of our independent existence only by the words, "Let us pray." How often have we been thus affected by his wonderful power over our highest faculties!

HIS RELIGIOUS OPINIONS.

It has been said that Dr. Channing's religious opinions underwent a change in the course of his ministry. This remark, I apprehend, is suited to give an erroneous impression. It certainly should be accepted with great qualification. Whatever change may have been noticed either by himself or by others, was no more than the natural progress of a mind always seeking the correction or enlargement of its own views through a clearer perception of Divine truth. Dr. Hopkins's view of disinterestedness as the essential element of the Christian character he early embraced, and never relinquished. His sympathies, too, leaned towards what he considered the more serious portion of the Congregational body. But he was never a Trinitarian. He always, I think, regarded Calvinism as a system that misconstrued God, and did injustice to man. He retained through his whole ministry his belief in the pre-existence and superior nature, as well as the divine character of Jesus Christ. His views of the atonement may have undergone some modification. But in regard to the evil of sin, the necessity of the Christian revelation for the salvation of man, and the vital importance of spiritual and personal religion, he held the same convictions at every period of his life.

HIS WRITINGS.

Dr. Channing's writings on Slavery have been read by many who may have never opened a volume of his religious discourses. The articles on Milton, Napoleon and Fenelon, which appeared in the *Christian Examiner* in the years 1826-29, were the means of rendering his name familiar in England. He had for many years contemplated the execution of one or more works which should unfold, more fully and systematically than was possible in separate discourses, his views of the nature and dignity of man as bearing on his destiny, of the principles by which society should be formed and governed, of the influence which Christianity is meant to exert upon the spiritual and social development of the individual and the race, and of the exhibition which it gives of the Divine character. Within the last year or two his plan had assumed to his own mind a more distinct outline, and he had written much which he might have incorporated into the Treatise to the completion of which he would doubtless have devoted himself more exclusively, if his life had been prolonged. How far the manuscripts which he left are in a state to permit their publication, it is impossible now to say.

HIS LAST ILLNESS.

Dr. Channing's illness extended over twenty-six days. As is usual in cases of autumnal fever, the action of the brain was increased, and the mind was crowded with subjects and images, which at times occasioned him distress, as depriving him of that control over his thoughts which in health and under previous attacks of disease he habitually exercised. The nature of his disease also made it necessary to avoid the excitement of the pulse inevitable upon conversation, and he therefore, as well as those about him, abstained from long-continued discourse. Still he said much that can never be forgotten, and the beautiful serenity, the lively affection, and the perfect trust which he exhibited, made the apartment in which he lay waiting for death a place of holy instruction and peaceful sympathies. He expressed a

wish to die at home, but yielded himself wholly to the Divine will. His bodily suffering was at no time extreme. Towards the close of the disease there was an oppression on the chest, and he sank rapidly. The last day of his life was more free from pain or physical uneasiness than those which immediately preceded it. He died at half-past five o'clock on Sunday afternoon, October 2. So quietly did his spirit pass away, that they who stood around his bed knew not when the last breath was drawn; and then they were long held to the spot by the more than living beauty which rested upon the motionless features.—He observed the progress of his disease with the calmness that was habitual with him in every situation, expressed a sense of the Divine love even beyond what he had before felt, manifested that exquisite tenderness of affection which gave such beauty to his private life, spoke earnestly of the truth and worth of Christianity, and its certain prevalence over the errors and sins of the world; and thus meeting death, not as one who is taken by surprise, nor as one unprepared for the change it makes in human condition, but as one in whom the religion of Jesus Christ has built up a consciousness of immortal life that cannot be shaken by the decay of the body, he sank away from his connexion with the earth, as the sun, towards which he turned his closing eyes, was disappearing behind the light which it shed upon the surrounding sky, on the evening of that day which is dearest to the Christian heart, the day sacred to the remembrance of him who is “the resurrection and the life.”—He maintained his trust in God to the last, unbroken, undimmed, as firm and serene in the closing hour as in the midst of the labours on which his strength was expended. It would be a violation of the respect we owe to the intimacies of kindred to enter that sick chamber, if a voice did not issue thence, calling us to see how the Christian can die. It is the voice of that Providence which gives us the lesson, never to be forgotten. We cross the threshold, and with tearful eyes behold the scene. But tears are not the suitable expression of what we feel, as we stand around him who will soon leave that apartment for heaven. The view of death, as it approaches, neither agitates nor saddens him. Life is pleasant in its many connexions, and desirable for the opportunity it would afford to execute long-meditated plans of usefulness that have of late seemed to advance towards their completion. Suddenly did the mandate come which laid his now almost wasted strength upon that bed, far from much that was dear to him of local association and human friendship. But he is as tranquil as if he were enjoying health and home and the prosecution of every cherished purpose. He speaks of the Father’s love, and of the delightful reality, beyond even his usual experience, with which it pressed upon his heart; of the inappreciable gift of Christianity, and of its divine power and sure success; of the kindness which he receives through the offices rendered by those about him; and of the circumstances under which he is called to leave the world as determined by the Will which knows what is best. It is not in set discourse that he thus reveals the composure of his spirit, but in words more or less continued as his strength allows. There is no effort and no excitement, but only the simplicity of truth and the repose of faith. He sleeps, and fragments of prayer are heard stealing from his lips, as if his dreams were of the higher world. He wakes, and asks that a part of the Saviour’s teaching from the Mount be read to him. He remarks upon the beauty and preciousness and depth of meaning in those verses. The day wens on, as he calmly waits the appointed hour; and when the sun has fallen below the western sky, his countenance, over which the hand of death has passed so lightly that its momentary pressure could not be detected, bears the expression of an unearthly purity and peace. So did he die. The lesson we have read needs no exposition. It speaks to our hearts. God grant it may not speak in vain!

REV. G. E. ELLIS'S SERMON

bears the following title—"The Influence of a Great Mind when imbued with the Spirit of the Christian Religion: a Sermon, preached in the Meeting-house of the Harvard Church and Society in Charlestown, on Sunday, October 9, 1842, on occasion of the Death of Rev. William Ellery Channing, D. D. By George E. Ellis, Pastor of that Church. (Printed by request for the Society.)" The preacher takes for his text John v. 35, which has been adopted by several ministers who have published on the occasion. He has confined himself to his own sense, expressed in the following words, of the true mode of honouring the memory of the deceased :

"Dr. Channing will be the subject of many eulogies and much commemoration. Yet his greatness has been of such a character as to secure it from all fulsome adulation, from all the vanities of overlaboured encomium. He who shall undertake to do honour to his greatness and worth, by the language of panegyric, and the epithets applied to men of high renown, will but display his own defect of sense, and of a sense for the simple and chaste elements of moral and Christian grandeur."

Mr. Ellis remarks, as truly as beautifully,

"The vestiges of old opinions and prejudices might, perhaps, have been seen in Dr. Channing, by one who cared to search for them; but, if seen at all, they would have appeared as the withered tendrils of a former year attach themselves to the full rich clusters of the vine."

Most of the American preachers on Dr. Channing's death take pleasure in describing his European fame :

"In Europe, the death of Dr. Channing will be felt more deeply as a public calamity than here. I need not explain the many reasons of a local character, and originating in very natural causes, for this fact. Not that he has more devoted friends, more intimate spirits, or more that can appreciate his excellencies abroad than at home, but because party interests, and long familiarity and frequent opportunity of influence, attach to him here, and because his words borne over the ocean and applied to the wrongs and burdens, the necessities and the aspirations of those to whom he was a stranger, are the sole, and therefore the most prized agencies of his influence abroad. And amid much in which we may not glory of our foreign fame, and much in which we may find pleasure and pride, the honour attached to the name of Channing is in many minds and hearts across the water the only idea or feeling which they have that such a country as ours exists."

Mr. Ellis's praise of Dr. Channing is valuable because it is discriminating. He says,

"The mind of Dr. Channing was not brilliant, neither was it stored with learning. Perhaps he would have found it difficult to have maintained the claims of a pure Christianity, in verbal controversies with linguists and expositors, or to have waged a successful strife in the fields of ancient lore, the theology of the Fathers, of the schoolmen, or of the reformers. Not that he was deficient in that kind of knowledge which became his station; far otherwise. But he soared in a higher atmosphere of thought, and preferred to speak to men's minds and hearts with living truths, which did not need to be verified from books. Classical quotations and historical allusions are never found in his writings, but the philosophy of life and the treasured wisdom of the past had filled his mind with truth which his Christian faith interpreted, and his eloquent pen expressed.

"Nor was his character free from imperfections. We are saved the necessity of searching for or exhibiting his weaknesses or faults, by his

own frequent confessions that he was but a learner in the school of Christ. The standard which he set before himself as his aim, was such that he could never say he had attained it. Bodily infirmities often laid heavily upon him a burden of listless hours, in which languor might appear to be inactivity and a love of rest not earned by labour. The confidence which he felt in his own convictions may have appeared to some observers more prominent than his humility. But let us remember that this confidence not only reposed upon convictions formed with all sincerity and faithfulness to truth, but that it was sustained by the warmest sympathy, the admiration, the veneration of many whose praise is not flattery. Dr. Channing would not regard as a friend or pupil one who should speak of him as perfect, or free from fault. Yet the epithet of Christian belongs to him, and the mighty influence of his character and life is a Christian influence."

The only other American Sermon on the occasion that we have seen is

REV. T. PARKER'S,

entitled "An Humble Tribute to the Memory of William Ellery Channing, D.D.: a Sermon preached at West Roxbury, October 9th, 1842. By Theodore Parker, Minister of the Second Church in Roxbury." Mr. Parker is known even in this country as one that goes beyond Christianity, or rather, perhaps, that is for making a Christianity of his own. We therefore scarcely expected from him a warm expression of honour to the memory of Dr. Channing. He has shewn, however, that he held the departed saint in high veneration. There is much in his Sermon that offends taste and feeling and piety, but there are passages in it which, while they reflect truly the image of Dr. Channing, make us wish that Mr. Parker had been his humble disciple.

"Such, then, were the sources of his influence; a fountain of healing water fed by five perennial springs; his moral fidelity, his pious heart, his love of man, his forgetfulness of self, and the careful cultivation of his gifts, —these were the secret of his eloquence and power. As a man he must have had his faults; certainly his imperfections, which some one, I trust, will relate, for of *such* a man the faults should be portrayed, as the scars of a hero."

"Educated in the grim theology of Dr. Hopkins, he slowly laid aside the prepossessions of his youth; but he never returned to an idol once forsaken. Each year brought him new wisdom, and greater power of speech. He was a rare example of a man, after half a century of life, growing yearly more eloquent. The cause is plain. The eloquence that comes of tropes and figures, and brilliant thought, may fade with the fading sense; but the eloquence that comes of a moral purpose, of a religious trust, deepens with that zeal, and grows brighter as that faith rises higher and more high. How could he fail to become more persuasive, when his heart yearned more and more towards the children of men?"

A Visit to Dr. Channing's Church.

SIR,

Bayswater, December, 1842.

I have been favoured by a friend with the accompanying extract from the manuscript journal of a traveller, who visited the United States several years ago. It describes in a very striking manner the impressiveness and charm of Dr. Channing's preaching, and the interest of a visit to his church; and its perusal will probably gratify many readers of the *Christian Reformer*. Its testimony is of the more value as that of an orthodox Christian, and

you will observe at the close of the extract the nature of the contrast which the writer conceives to exist between the aspect of English and American Unitarianism. This suggests the inquiry, upon what opportunities of acquaintance with it in England he had formed his opinion. Without being able to answer this question, it must be very obvious to every reasonable mind that a very considerable difference, both as to outward aspect and inward feeling, must arise from the difference of political relationship which the profession of the Unitarian doctrine necessarily implies in the two countries. There is always physical and moral warmth, if not intellectual illumination, in a crowd. The countenance of the leading and influential members of any community must give confidence and energy to the more able and distinguished advocates of their cause. There is sufficient proof in the many warm and grateful tributes of respect which have been paid to Dr. Channing's memory amongst us, that there is no real or vital difference in principle or feeling between the Unitarians of the two countries; rather, a proof that Unitarian Christianity is of that expansive and generous character, that while it "gives ample room and verge enough" for the development and free action of individual thought, it enables its professors to understand and appreciate those great but simple principles of piety and virtue, which are to the moral world as the sun and air of heaven in the outward universe, the elements of all vitality and beauty and growth and happiness. To our minds, the aspect of Unitarian Christianity in America identifies it with that "Word of the Lord" which needs only "*free course*" to be "*glorified.*"

EDWARD TAGART.

P. S. After all, in regard to the difference of aspect between English and American Unitarianism, it must be admitted that we have something to learn. It is evident, I think, that more attention is given among the American ministers, and especially among those who are educating for the ministry, to the art of addressing an audience, to the main duty and office of the profession, preaching and "public speaking," and also to the pastoral care. In America, the part is no doubt often over-acted, and we see much to avoid as well as imitate in our Transatlantic brethren. But we also may take, and in many respects I think we have taken, a hint and lesson with advantage.

EXTRACT FROM A PRIVATE JOURNAL.

Boston, June 1, 1827.

Accompanied Mr. Tarbett to Dr. Channing's church in Federal Street. It is rather a large one, in the modern Gothic style, surmounted by a lofty spire, and altogether well suited to the solemnities of public worship. A young assistant minister of the name of Gannett went through the first part of the service in an impressive manner. Dr. Channing then relieved him by reading a portion of the xvth chapter of the 1st Corinthians,—a reader worthy of such a chapter; the silver tones of his voice enunciated every syllable with exquisite precision and pathos, not loud, but delicately distinct. Having heard and read much of the learned labours of this highly-gifted man, I was equally desirous to hear and see him. In the common acceptance, I should apprehend this jewel would be said to be lodged in an indifferent-looking casket; for his figure is wan and feeble, his features bear a strong but miniature resemblance to those of Mr. Vaughan, of Washington, his raven hair grows apart and thin upon his forehead, and his voice has rather the effect of belonging to a disembodied spirit, than to a breathing and material form; yet his eagle eye (like his subtle spirit that takes its lofty flight towards heaven, and returns without being deranged) seems as if it could sustain unscathed the sun's meridian beams; and his general aspect denotes that his soul overpowers its frail tenement of clay.—His words were the purest English to which I ever listened; his matter, "*visible thought*:" he preached three quarters of an hour from the

text, "We preach that which we have also received, how that Christ came into the world to save sinners;" and launched into a world of doctrine of his own on this interesting subject. He expressed his regret that Christians should so warmly differ about texts which admit of such a contrariety of interpretation. This remark is peculiarly applicable to Boston, which is the greatest church-going place in the Union, and where religious opinions run into the greatest extremes. This being Trinity-Sunday, when Episcopal and Calvinistic clergymen are accustomed to launch their thunderbolts against Unitarianism, rendered Dr. Channing's remarks still more appropriate. I am both by education and conviction a Trinitarian, and yet I believe that Christian charity is better than any creed formed by man. The organ and the singing at Dr. Channing's church are excellent, and the whole service denotes that a master-spirit presides. And here I will make a remark that occurred to me while in Philadelphia, that American Unitarianism and English Unitarianism are different things. In England, it is cold, lifeless and uninteresting; in America, just the reverse. Whether the difference arises from doctrine or discipline, I have yet to learn. At any rate, considering an attendance on Dr. Channing's ministry an intellectual treat, it is one of the highest order.

A Flower for a Glorious Grave.

A Power has pass'd from this dim world, and gone
Into those Glooms Divine, encircling Light,
Which but to dream of were to die and be
With those who pierce through death to deathlessness.
Some of that Light had blaz'd upon his dreams:
He tore the Splendours from his Soul, and flung
The fragments from him, and they lit the world—
Vainly for him—he felt the radiant wound,
A life-long photoleptic. He is gone—
He of the spirit ocean-like, whose waves
Dash'd peace and truth, freedom and harmony,
On every shore of the full globe: Yea, still,
Spring from his disembodied Mind new tides,
Whose strong pulsations search the nooks of Earth,
Gathering serene dominion. He is gone,
Too early gone, for those who would have kept
A starry spirit to a misty sphere.
This was his working-place, and not his home:
He toil'd for Man, but liv'd for God; and now
Heaven has re-claim'd its own. Think it not hard
That men like him should die, but wonder more,
And mingle praise with wonder, that so long
The lamps of Heaven can burn in earthly air,
And leave such light behind them.

We have liv'd
With One whom CHRIST had mark'd with lingering eye,
And met with hand fraternal. Shall it be
More grief to lose, than it is glory and joy
To have had, and still to *have* him, in that Life
Never to know oblivion, and those Thoughts,
In which the oracular soul of Love and Power

Still stirs our spirits as it stirr'd the world,
 And *will* so stir it, till the Prophet's grave
 Shall glisten in the golden evening-tide
 Of his own words wrought out, and man at length
 Brother'd with Man, and Earth at peace with Heaven ?

One joy is with us in our grief—a joy
 Too rare in this world's annals. He we mourn
 Led an apostle's and confessor's life,
 Without a martyr's grave. His tomb says not,
 INGRATA PATRIA ; and men's natural tears
 Have no remorseful sting. The world he lov'd,
 The race he honour'd, gave him love and honour.
 The cup wherein he pledg'd Humanity,
 That cup was given back to his own meek lip—
 Nepenthe mix'd with nectar. He did live
 In *presence* of futurity ; and men
 Waited not for his death, to tell his tomb
 How they had lov'd him living, but were just
 To him and to themselves, and made his life
 Bright with the love of millions. Praise to God !

Liverpool.

J. JOHNS.

Sonnet—Dr. Channing.

HIM that doth mould us to His gracious will
 I praise, that thou hast been ! 'Gainst deepest woe,
 ('That from the enslav'd heart did idly flow,
 Till when thou spak'st, in tones which echo still,)—
 'Gainst man's injustice to his brother man,—
 'Gainst man's more mad injustice to his own
 Wrong'd soul,—thy voice was rais'd, till it had grown
 Piercing and full, and through the wide world ran.
 The hand that hurl'd the bolt, the eye that gleam'd,
 Are cold and still ; yet evermore shall crash
 The thunder thou hast launch'd, the lightning flash,
 Until the world's glad promise be redeem'd :
 Then, when mankind in heart and mind are free,
 Shall all the fulness of thy glory be.

Falmouth, Nov. 17, 1842.

I. H. G.*

* Our correspondent describes himself as "not a member of any sect, although he is grateful for the many advantages he has derived from the writings of many Unitarians, in the cause of religious, moral and mental freedom."—ED. C. B.

REVIEW.

ART. I.—*The Church of the Saviour; or, the Early History of Christianity.* By Thomas Bowring. 12mo. Pp.220. London: Green.

HISTORY, or the dignified narration of past events, has many divisions; the most prominent of which are termed "civil" and "ecclesiastical." By *civil* history we understand, that of transactions altogether secular; by *ecclesiastical*, the history of the church of God, and, emphatically and specifically, of the Christian Church. Now the recommendations of inquiries directed to this latter branch of History, are neither few nor trivial.

It is most interesting, for example, to mark the degree and way in which human beings are affected by a subject of unequalled moment; and then to know what influence it has received from their prejudices, their passions and their vices. We may add, that Ecclesiastical-History, as it discloses the origin, progress and state of religious opinions, and the circumstances under which certain rites and ceremonies, and various kinds of spiritual usurpation, have been introduced, assists those who are conversant with it, in justly estimating Christian Truth and Freedom.

Between Civil History and Ecclesiastical History there is a strict connexion, which should engage the cultivators of Literature to study both; while he who aims at a still higher object than his mental improvement, has the most powerful of all motives to employ himself in tracing the river from its spring; in comparing the vicissitudes of the Christian body with its primitive condition.

Ecclesiastical History reads the weighty lessons of Civil History, and delivers others characteristic of itself.

The sources of it will be found in the books of the New Testament, in the writings of Christian authors, of the early ages, especially of the professed historians of the Church, in the general history of nations and centuries, and in a class of documents which laborious scholars have collected and arranged.

A difference of judgment has existed in respect of the best order and method of reading Ecclesiastical history. Should that order be so rigorously chronological as to follow single years, in their succession; or should it adapt itself to the *eras*, both great and subordinate, which the course of events has occasioned, and which constitute *periods*, of various extent?

The distribution of Church History into "centuries,"* is easy, and, in some views, sufficiently convenient. But perhaps we may with reason object that it is also monotonous, producing a tiresome sameness in form, although it discloses vast inequality in the number and interest of the facts recorded.

Mr. Bowring's limited yet useful design has saved him from per-

* We have an example of this in the *Centur. Magdeburg.*; and another in the larger *Ecc. Hist.*, by Mosheim, which, under a good teacher, is an admirable textbook. The *C. Magdeburgenses* are perhaps chiefly remarkable, in contrast with the laborious volumes of Baronius [*Annales*, &c.].

plexity in the arrangement of his materials. He properly confines himself to "a small familiar History of Christianity during its struggles with Heathenism." His "little work lays claim to no other merit than that of being a faithful compilation:" and we think that its claim is in the main substantiated.

We copy the Table of Contents :

"Ch. I. Introduction—State of the World at the Advent of Christ. Ch. II. Day of Pentecost—Success of the Gospel—Actions and Death of Peter. Ch. III. Life and Sufferings of Paul. Ch. IV. Labours and Sufferings of the other Apostles—Cruelties of Nero—Destruction of Jerusalem. Ch. V. Reigns of Domitian and Nerva—Influence of Heathen Philosophy—Christian Writers of the first Century. Ch. VI. Reign of Trajan—Pliny's Letter to the Emperor—Martyrdom of Ignatius. Ch. VII. Adrian and Antoninus Pius—Justin Martyr—Internal State of the Primitive Church. Ch. VIII. Reign and Persecutions of Aurelius—Commodus—Writers of the second Century. Ch. IX. Cruelties of Severus—Vivia Perpetua—Decian Persecution. Ch. X. Persecutions under Valerian—Martyrdoms of Cyprian and Lawrence—Writers of this Period. Ch. XI. Persecutions of Dioclesian and his Colleagues. Ch. XII. Establishment of Christianity by Constantine—Conclusion."

In p. 14, Mr. B., having spoken of the appointment of Matthias to the apostleship,* says,

"It is not a little singular that no subsequent notice is taken of this transaction. Hence it may be inferred that it was not authorized; and indeed it appears to have been set aside by the conversion of Saul, who, as Paul, is universally acknowledged as the chief of the Apostles, whilst of Matthias there is not, after this, the least mention."

These are not legitimate conclusions. Be it that nothing more is said about Matthias and his office. Does this silence bring the transaction into doubt? There are others of the apostles, of whose names and labours little or no mention occurs in the subsequent history of the Church and of the World.† Be it, again, that Paul was called forth to yet more distinguished services than his brethren—still, his conversion by no means sets aside the choice made of Matthias. In point both of fact and tendency, it left this just as it was before. The two cases are quite independent on each other. Matthias was to be a personal witness of the identity of the Lord Jesus; this being the chief, if not indeed the sole, purpose for which he was elected. It is even likely that his ministry did not reach beyond Judæa. Paul's mission was special and extensive. Nor are we to look upon this illustrious man as having been invested with the apostleship, in order that he might be numbered among either the eleven or the twelve individuals previously selected for a similar function [1 Cor. xv. 7, 8]. He was added to them, rather than appointed for the sake of supplying a numerical vacancy. The choice of such a person, for objects of such magnitude, no more interfered with the validity of

* Acts i. 15.

† See the names of all of them in Matt. x. 2, 3, 4. It is observable that a *Gospel*, &c., was attributed to Matthias. This fact, notwithstanding the spuriousness of the book, may be taken as presumptive of Matthias having been numbered with the apostles. Consult Lardner, IV. 228, and Jer. Jones on the Canon [Oxford], Vol. I. 121, 254, &c.

the office of Matthias than it did with that of the office of any other member of the apostolical body.

Mr. Frend* objected that the electors of Matthias had not yet received the Holy Spirit, and, in effect, were urged by Peter to a precipitate and irregular appointment. We discern no solid ground for the charge. Even did we admit that no sort or degree of "inspiration" now belonged to the apostles,† we must acknowledge, nevertheless, the wisdom of their speedily filling up the situation vacated by the death of Judas Iscariot: nor can we rationally doubt of Matthias having been qualified to succeed him. In judging of the transaction, let us not be misled by the word "ordained," so unhappily introduced in the Public Version.‡ No ecclesiastical council was now assembled: we have no meeting here of Preachers of the Gospel, to the exclusion of the suffrages of private Christians. When these earliest believers had thus come together, it was natural for them to reflect on what Jesus himself had said concerning the duty and privilege of his apostles: and their thoughts would, at the same time, stretch forwards to a promised and approaching event. Our Saviour's language to those apostles was sounding in their ears: "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."§ Peter considered that there would be a large assemblage of foreign Jews at Jerusalem, on the day of Pentecost; very few of whom could have seen the Lord; though many, we may presume, had heard something of his ministry and death and alleged resurrection. Was it of no importance that, upon this spot, and at this crisis, there should be found a proportionate number of Jews, who, residing in the city, were competent witnesses to Christ's identity? On this principle we account for the election|| of Matthias. We also submit that the Christian apostleship was, for the most part, discharged by means of the individual apostle bearing his undaunted *testimony* in behalf of his Saviour's having died and risen again.¶ This was the common business of all who had the name; the sphere and nature of further, though kindred, services, being determined by the respective circumstances of the men, and by their personal habits and qualifications.

There is another matter on which we are constrained to differ from Mr. B., p. 27:

"It was in this place [the Syrian Antioch], that the disciples first obtained the name of Christians—an appellation, probably, given in derision, and which seems to have caused much offence to the primitive believers: never being willingly adopted by them, and whenever noticed, with marks of disapprobation. The word is mentioned but thrice in the New Testament; and in each place, in a manner expressive of dislike. The disci-

* Mon. Rep. [O. S.], Vol. XVI. 147, &c.

† See John xx. 22. *Inspiration* was communicated in various measures.

‡ Acts i. 22.

§ 1b. 8.

|| See a valuable note of Mosheim's, pp. 78, &c. of his work, *De rebus*, &c., ante Constant.

¶ Acts ii. 32. If this view of the apostolic office be correct, how utterly worthless are some men's pretensions to apostolic succession!

ples, it should seem, thought that it had a tendency to degrade their Master to a level with the teachers of heathen philosophy,—many of whom did no great honour to their own precepts or to human nature.*

Here the writer begins with a conjecture that the name of Christians was "given in derision." Why suppose this? *More probably*, it was given with no hostile feeling, but merely for convenience' sake. The converts at Antioch would seem to have been numerous:† hence they attracted, as was natural, the attention of their Heathen neighbours, who, after the custom of that age and people, bestowed upon them a designation borrowed from their Master's name. Evidence is wanting for the surmise that this caused offence to the primitive believers. No doubt, they were better pleased with other appellations, which they had been habituated to, and which, in their actual circumstances, were eminently significant and endearing.‡ But we have no instance of their rejecting the term Christian; none of its being noticed by them with marks of disapprobation. The only light in which they viewed it was that of a "worthy name:" nor was it possible for them to find fault with a title by which they were reminded of their Saviour and Forerunner. That the word is mentioned "but thrice in the New Testament," will be satisfactorily explained by a reference to the state of things declared or implied there, and to the comparatively short period included within the apostolic age. Let us consult, however, the three passages adverted to. The first, of course, is Acts xi. 26. Now what, we ask, does the historian say here, what is there in his language or his manner, which imports "dislike"? What, in truth, beyond the simple record of a very memorable fact? Then as to Acts xxvi. 28, why conjecture that Agrippa spoke reproachfully and in derision, when he said unto Paul, Almost thou persuadest me to be a Christian? Nothing in the substance of this reply, nothing in the context, justifies the notion. To the prisoner the king is respectful, throughout the hearing: and, though himself a Jew, yet in the presence of his Host, a Roman Procurator, he employs a word [Christian] that was familiar to Festus. Had he intended "derision," the probability is that he would have spoken, as his countryman Tertullus did, of "the sect of the Nazarenes."‡ In the remaining text, 1 Pet. iv. 16, the case of "suffering as a Christian" is put, and gives rise to a suitable admonition and encouragement. We repeat, "the case of suffering as a Christian;" not that of being called one. Surely, if the apostle had disliked the name, and taken offence at it, he would have availed himself of so favourable an opportunity of expressing his dislike. If it be inquired, why in this single verse he uses the denomination Christian, while on all occasions besides he designates his fellow-disciples by some other term, the answer is, that here he takes up the very word which the Heathen Informers applied to the followers of Christ, and in virtue of which they dragged them before the Magistrates.

Mr. Bowring's comment upon the reception of Paul by the Athenians is this [p. 45]:

* Acts xi. 26.

† Such as "brethren," "disciples," "believers," "saints," &c.

‡ Acts xxiv. 5.

"They brought him to the Areopagus, the supreme court of judicature, and demanded that he should explain his sentiments without reserve. It is generally supposed that Paul was tried before the Areopagites, for contravening one of the fundamental laws of the community, which interdicted, under the penalty of death, the introduction of new objects of worship, without the consent of that august assembly; but this appears to be an error. There was no specific charge against him: and the whole seems to have been of the nature of a preliminary inquiry."

We have now the pleasure of agreeing with our author. Paul was not tried before the Court of Areopagus. What passed between these Athenians and the Apostle was perhaps of the nature of an inquiry similar to what takes place among ourselves, with a view to determining whether a suspected person shall be *committed* for trial.* The conversation in the Market-place had raised the idea that he designed to recommend the worship of a new Divinity. This was a very serious matter: and nothing but Paul's honest skill preserved him from imprisonment, and even death. The philosophers were evidently desirous of his case being investigated. For this purpose, they brought him from the Forum to Mars'-Hill. It does not seem that there was any express accusation: and, even if the tribunal of the Areopagus was then sitting, we may fairly doubt whether sufficient time had been allowed for the observance of the forms and solemnities accompanying a public trial.†

We pass on to p. 115, where Mr. B. observes,

"The most remarkable apology in favour of the Christians, was from the pen of the celebrated Justin, usually surnamed the Martyr. It was inscribed to the emperor [T. A. Pius], his son, the senate, and the people of Rome, and contains a noble and very animated defence of the faith and conduct of his brethren, who, he says, 'were unjustly hated and ill-treated,' concluding with these admirable words:—'If what has been now offered be material, pay a suitable regard to it; but if all this be of no moment, let it be slighted as trifling, but do not treat us as enemies, and appoint death for men who are guilty of no crimes. And we foretell unto you, that you will not escape the future judgment of God, if you persist in this injustice.'"

Mr. B. with truth calls this a "spirited remonstrance;" and he has done well in quoting it. Here he follows the example of Lardner, and adopts that author's rendering. But complete accuracy, and the effect which accuracy produces, would have been consulted, if the compiler had also transcribed what goes immediately before. This Lardner has done:‡

* Curiosity might have something to do with this movement. See ver. 21; also Le Clerc's *Eccl. Hist.* [1716], p. 375; and Kenrick's *Expos.*, &c., in loc. But perhaps the historian's object in what he says in the 21st verse may be to account for the impression made on the Athenians by the *novelty* of the apostle's doctrine, rather than for their taking him to Areopagus.

† For the constitution and forms of this tribunal, see the authors referred to in L. Bos, on *Antiq. of Greece*, P. ii. Ch. xi.; also the *Athenian Letters* [Dublin, 1792], Vol. I. pp. 213, &c., No. lvii.

‡ Lardner's *Heathen Testimonies*, Vol. II. pp. 85 and 155 [ed. of 1788; Vol. VII. of Works, pp. 344 and 390]. Mr. B. has overlooked the former and the more important of the passages.

"On the day called Sunday, we all meet together, on which day Jesus Christ our Saviour rose from the dead. On the day before Saturday he was crucified. And on the day after Saturday, which is Sunday, he appeared to his apostles and disciples, and taught them those things which we have set before you, and refer to your consideration. And if these things [the *ταῦτα* in the preceding sentence] appear agreeable to reason and truth, pay a regard to them."

The difference is material. A reader who has neither Justin Martyr nor Lardner at hand, will readily suppose that "these things," or "what has been offered," meant Justin's Apology; whereas the allusion is to those leading facts of the Gospel, which the Apologist had stated, and which, he was sensible, carried with them a weight far beyond any possessed by his own reasoning and expostulations.

"To Constantine," as Mr. B. remarks, pp. 214, 215, "the civilized world is indebted for the abolition of the fearful and agonizing punishment of the cross, and for this he deserves our grateful remembrance."

He deserves it for his humanity, exercised as it here was in perfect agreement with his province and his duty. Let him also be praised for suppressing whatever was licentious and cruel in Heathen worship—whatever resembled "the horrible suttees of India." So far, he had jurisdiction as a civil magistrate. Would that he had gone no further! He went much too far in an instance thus related by Mr. Bowring [pp. 215, &c.] :

"—to the first Christian emperor we owe the legal observance of Sunday as the day of our Lord's resurrection, and therefore not to be desecrated by ordinary employments. Here, again, we think Constantine was right in interfering. The Christian Sabbath is a most beneficial institution,—to the labouring classes, ever the most numerous, of incalculable importance. Human laws for its observance infringe no principle of liberty;—liberty indeed seems to demand them; for if Sunday was not legally recognized as a day of rest, the poor must be deprived of its benefits altogether, and the deteriorating consequences to the physical and moral health of the community, can be more readily imagined than adequately described. Cheerfulness, contentment, intellectual refinement, virtue and religious culture, would be banished. Society could be held together only by the most severe and arbitrary enactments,—the poor would be ground to the dust,—the rich become mere sensualists, and all would be literally 'without God and without hope in the world.'"

We have just been seeing, in the extract from J. Martyr, how and why the early Christians observed the Sunday. Not a word occurs there of its being a day of entire rest: nor can we meet with a syllable to that effect in the New Testament. What right had Constantine to interfere by an edict? There can be only one Lawgiver on this subject, even He who is able to save and to destroy. Now Jesus Christ is, confessedly, silent in the matter; and who shall, in spiritual affairs, ordain what He has not ordained? Did Constantine own His authority? Did he acknowledge that of His apostles? If he did, he could scarcely have forgotten Paul's decisions on this very case: * "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his

own mind." "Let no man judge you in meat or in drink, or in respect of an holy day or of the new moon, or of the Sabbath-day."*

Jews and Pagans were to be found in Constantine's dominions. What consideration had he for *their* "liberty," when he compelled them to abstain from labour on the first day of every week? As to the Christians throughout the empire, what did *these* need more than being left to observe the Sunday, after their accustomed manner?

Human laws for the due observance of what is erroneously called the Christian Sabbath, infringe on liberty, both civil and religious. They go far beyond the province for which all legitimate civil government is instituted: and for Religion (if Religion be a principle and state of mind) they are superfluous, and must be hurtful. Over-legislation—that fountain of bitter waters—is never so evil, in its tendencies and effects, as when it interferes with matters belonging exclusively to Conscience and to God.

That the Sunday, well observed, is a most beneficial day, we thankfully acknowledge. Is the Magistrate, for this reason, to direct and prescribe its observance, and what *he* deems the best way of observing it? Let Mr. Bowring apply his argument to Religion, rather than to the means of Religion. He foresees dreadful ills, in the event of Sunday not being legally recognized as a day of rest. Now, he ought, in consistency, to plead for the alliance of Church and State; for the establishment of Religion by the Magistrate. What a sovereign good is Christianity! If, then, CHRISTIANITY be not legally recognized, the poor must be deprived of a knowledge of it. "Cheerfulness, contentment, &c., &c., would be banished." The principle and the reasoning are still the same, with only a few and slight verbal alterations; the principle being, that the Magistrate is bound to enforce whatever he thinks beneficial—and the argument, that he has therefore a control over seasons of Religious worship and instruction.

We shall avail ourselves of this occasion of briefly stating our sentiments upon a weekly day of rest, in order that we may not be misapprehended. The early institution of a sabbath, long before the Mosaic Law, the regard shewn to it by Christ and his Apostles, the fact of the meetings of the first Christians, after his resurrection, and in memory of it, on each returning Sunday—these considerations lead to *our* observance of a seventh portion of our time, for purposes immediately religious: they warrant us in doing this, and they point out Sunday as the season; while we are humbly of opinion that they amount to no positive command. A well-informed and sincere Christian will scarcely decline pursuing this course: and among a Christian people, even should much of its Christianity be nominal, there will exist a spirit of mutual forbearance, by means of which men will be far better protected in the exercise of religious worship than by legislative interposition. The question, whether any and what measure of rest from secular business should be taken on Sundays, must be left to individual judgment and conscience. Certainly, it has been so left by the Lawgiver of Christians. We ourselves are

* Coloss. ii. 16. Such passages are destructive of the claims of the *Apostolical Constitutions*. See Lardner [Works, 1788], Vol. IV. pp. 341, &c., who properly remarks that what we read there "about keeping the sabbath," is "more suitable to the fourth or fifth centuries than to the most early times of Christianity."

the advocates of an *entire*, not a *partial*, cessation from labour, &c.; and this because we think that it is called for by the nature of our frame, bodily and mental, and, on the whole, by our common benefit. Upon the current mistake of confounding the voluntary Christian dedication of Sunday with a compulsory Jewish Sabbath, we have the rather dwelt, because we are persuaded that until the mistake be corrected, the interests of Scriptural Truth and of Civil and Religious Freedom will suffer grievous wrong.

It gratifies us to remark Mr. Bowring's uniform desire of approving himself the friend of human rights, and the advocate of Knowledge, Piety, Brotherly Love and Holiness.

Within two hundred and nineteen pages he has brought together much valuable intelligence for "schools and families."* Such a compilation of Church History must, of necessity, be indebted to yet larger compilations; and this, in many views, is advantageous; while, on the other hand, it prevents the *style* from being always that of the Compiler of the smaller volume.

The extract which we conclude with, is a good specimen of Mr. Bowring's manner:

"The most remarkable productions of this age [the second century] were the apologies or rather the defences of the Christians made by several learned brethren. These remain monuments of the piety, zeal and temper of the writers, and are admirably illustrative of the general state of affairs during the periods in which they were composed. They were presented to the emperors, and addressed to them conjointly with the senate and people at large. There can be no doubt that, though disregarded at the time, they had ultimately a considerable influence in drawing men's attention to the principles of Christianity."

N.

ART. II.—*American Notes for General Circulation*. By Charles Dickens. 2 vols. 8vo. Chapman and Hall. 1842.

SOME of our readers will, perhaps, think that we are going out of our legitimate course in noticing such a work as the above, in a religious periodical. Those, however, who have read with any attention the former productions of Mr. Dickens's pen, must have expected that, in giving us his impressions of the national character and institutions of the Americans, there would be no want either of discrimination, or of truthfulness, or of a genuine concern for the high interests of humanity; and that any thing which he might put on paper would form a valuable addition to what we had before heard or read respecting them. The result does not disappoint us: Mr. Dickens has seen the United States of America; he has viewed them with the eye of a philosopher and a man of feeling, and he has told us what he thinks, without any false delicacy or concealment. This we regard as the great merit of the work. That a man who sent his reputation before him, and who was fêted and caressed from one end of his journey to the other, should yet keep the eyes of his impartiality wide open,—that, with a clear foresight of the Transatlantic storm which was destined to burst upon his head, he should display in

its true colours all, whether of good or of bad, that had come under his notice,—that he should not only justly estimate the national failings and vices, but should set them forth, not indeed offensively, but without any attempt to palliate or disguise them,—this does appear to us, we must confess, an instance of moral courage, of earnest and unflinching adherence to truth, which we should think it right to hold up to the admiration of our readers, even if the facts themselves which are brought to light, and the views which are given, were of less importance than they are.

The stay which Mr. Dickens made in the United States was indeed brief, not being much more than four months; and we are free to confess that a traveller who runs over so large an extent of country in so short a time, is liable to fall into some mistakes, and to take up some wrong impressions, which a longer sojourn would have enabled him to correct. Thus he speaks of the Hospital for the Insane and the House of Correction at South Boston as being *State* instead of *County* institutions (Vol. I. pp. 105, 117); he mentions the State Prison at *Mount* Auburn, (p. 226,) instead of Auburn, the former being the Cemetery near Boston, the latter a town in the Northern part of the State of New York; and his account of the railroads is not perfectly correct, for it is not the case that in the gentlemen's cars "every body smokes" (Vol. I. p. 146); nor yet that, as "a black man never travels with a white one, there is a negro car," for we are informed that, although the negroes certainly are not admitted into the higher-priced cars, yet those whites who can only pay the lower fare may travel with them if they please. We are also assured that the car in which the blacks travel, and which is described in this book as "a great blundering clumsy chest, such as Gulliver put to sea in from the kingdom of Brobdignag," is by no means worse than our second-class cars in England;—further, that on every *frequented* road, crossed by a railroad, there is a policeman stationed; and that on a railroad lately made between Boston and Fresh Pond, the proprietors were compelled by the Legislature to construct many bridges across the line, in order to avoid accidents. Perhaps also the observations (Vol. II. p. 290) on the laxity with which "smart" dealing is regarded are a little too sweeping; and we think, too, that, when the author describes the wretched state of the roads, he should have added that they are of course in a worse state in the spring, when the frost breaks up, and which was the time at which he travelled. But with these exceptions, and allowing also for a few dashes of high colouring, here and there, we think the account which he gives of what he saw and heard remarkably just and correct, and such as no one has any right to complain of.

It is almost superfluous to observe that in these volumes the reader will find abundance of entertainment. The keen perception of the ludicrous, and talent for lively and graphic description, for which this author is so much noted, did not desert him in his late tour. From the miseries of the track-boat on the Alleghany canal to the disasters of the stage-coach in Virginia, and from the interview with Dr. Crocus on the Prairies to the encounter of the two pigs at Louisville, Mr. Dickens is perfectly himself—irresistibly humorous, and true to the very life. But it is more to our purpose to remark,

that the high moral tone, the deep sympathy with human woes, and the perpetual disposition to seek out and bring to light those cases of misery and destitution which the world, in its hurry and its selfishness, is too apt to overlook—these ennobling qualities, which place the author in a rank far superior to all the other lighter writers of his day, shine forth in the present work with a lustre unequalled, we think, in any of his former productions. Witness his description of the poor emigrants on the *St. Lawrence*, his clear, unequivocal condemnation of the solitary imprisonment system at Philadelphia,* his bold unsparing exposure of slavery and all its attendant horrors, and his most just and admirable summary, in the concluding chapter, of the great blots in the American character.

Commend us to the man whose pure and kind heart could dictate the following passage:

"The vessel in which we returned from Quebec to Montreal was crowded with emigrants, and at night they spread their beds between decks, (those who had beds, at least,) and slept so close and thick, about our cabin door, that the passage to and fro was quite blocked up. They were nearly all English; from Gloucestershire the greater part; and had had a long winter passage out: but it was wonderful to see how clean the children had been kept, and how untiring in their love and self-denial all the poor parents were.

"Cant as we may, and as we shall to the end of all things, it is very much harder for the poor to be virtuous than it is for the rich; and the good that is in them shines the brighter for it. In many a noble mansion lives a man, the best of husbands and of fathers, whose private worth in both capacities is justly lauded to the skies. But bring him here, upon this crowded deck. Strip from his fair young wife her silken dress and jewels, unbind her braided hair, stamp early wrinkles on her brow, pinch her pale cheek with care and much privation, array her faded form in coarsely patched attire, let there be nothing but his love to set her forth or deck her out, and you shall put it to the proof indeed. So change his station in the world, that he shall see in those young things who climb about his knee, not records of his wealth and name, but little wrestlers with him for his daily bread; so many poachers on his scanty meal; so many units to divide his every sum of comfort, and farther to reduce its small amount. In lieu of the endearments of childhood in its sweetest aspect, heap upon him all its pains and wants, its sicknesses and ills, its fretfulness, caprice and querulous endurance; let its prattle be, not of engaging infant fancies, but of cold, and thirst, and hunger: and if his fatherly affection outlive all this, and he be patient, watchful, tender; careful of his children's lives, and mindful always of their joys and sorrows; then send him back to Parliament, and Pulpit, and to Quarter Sessions, and when he hears fine talk of the depravity of those who live from hand to mouth, and labour hard to do it, let him speak up, as one who knows, and tell those holders forth that they, by parallel with such a class, should be High Angels in their daily lives, and lay but humble siege to Heaven at last.

"Which of us shall say what he would be, if such realities, with small relief or change all through his days, were his! Looking round upon these people: far from home, houseless, indigent, wandering, weary with travel and hard living: and seeing how patiently they nursed and tended their young children; how they consulted ever their wants first, then half

* The comparative merits of this system we do not stay to discuss; we only praise Mr. Dickens for the benevolence of his feelings and the fearless manner in which he states his convictions.—*Ed. of Ch. Ref.*

supplied their own; what gentle ministers of hope and faith the women were; how the men profited by their example; and how very, very seldom even a moment's petulance or harsh complaint broke out among them: I felt a stronger love and honour of my kind come glowing on my heart, and wished to God there had been many Atheists in the better part of human nature there, to read with me this simple lesson in the book of Life." Vol. II. pp. 203—206.

His opinion of Congress is strong, but not more so than what facts seem to warrant.

"I was sometimes asked in my progress through other places, whether I had not been very much impressed by the heads of the lawmakers at Washington: meaning not their chiefs and leaders, but literally their individual and personal heads, whereon their hair grew, and whereby the phrenological character of each legislator was expressed; and I almost as often struck my questioner dumb with indignant consternation by answering, 'No, that I did not remember being at all overcome.' As I must, at whatever hazard, repeat the avowal here, I will follow it up by relating my impressions on this subject in as few words as possible.

"In the first place—it may be from some imperfect development of my organ of veneration—I do not remember having ever fainted away, or having even been moved to tears of joyful pride, at sight of any legislative body. I have borne the House of Commons like a man, and have yielded to no weakness, but slumber, in the House of Lords. I have seen elections for borough and county, and have never been impelled (no matter which party won) to damage my hat by throwing it up into the air in triumph, or to crack my voice by shouting forth any reference to our Glorious Constitution, to the noble purity of our independent voters, or the unimpeachable integrity of our independent members. Having withstood such strong attacks upon my fortitude, it is possible that I may be of a cold and insensible temperament, amounting to icyness, in such matters; and therefore my impressions of the live pillars of the Capitol at Washington must be received with such grains of allowance as this free confession may seem to demand.

"Did I see in this public body an assemblage of men bound together in the sacred names of Liberty and Freedom, and so asserting the chaste dignity of those twain goddesses, in all their discussions, as to exalt at once the Eternal Principles to which their names are given, and their own character, and the character of their countrymen, in the admiring eyes of the whole world?

"It was but a week, since an aged, grey-haired man, a lasting honour to the land that gave him birth, who has done good service to his country, as his forefathers did, and who will be remembered scores upon scores of years, after the worms bred in its corruption are but so many grains of dust—it was but a week, since this old man* had stood for days upon his trial before this very body, charged with having dared to assert the infamy of that traffic, which has for its accursed merchandize men and women, and their unborn children. Yes. And publicly exhibited in the same city all the while; gilded, framed and glazed; hung up for general admiration; shewn to strangers, not with shame, but pride; its face not turned towards the wall, itself not taken down and burned; is the Unanimous Declaration of the Thirteen United States of America, which solemnly declares that All Men are created Equal, and are endowed by their Creator with the Inalienable Rights of Life, Liberty, and the Pursuit of Happiness!

* The allusion is here, we believe, to Mr. John Quincy Adams, formerly President of the United States.—*Ed. of Ch. Ref.*

"It was not a month, since this same body had sat calmly by, and heard a man, one of themselves, with oaths which beggars in their drink reject, threaten to cut another's throat from ear to ear. There he sat, among them; not crushed by the general feeling of the assembly, but as good a man as any.

"There was but a week to come, and another of that body, for doing his duty to those who sent him there; for claiming in a Republic the Liberty and Freedom of expressing their sentiments, and making known their prayer; would be tried, found guilty, and have strong censure passed upon him by the rest. His was a grave offence indeed; for years before he had risen up and said, 'A gang of male and female slaves for sale, warranted to breed like cattle, linked to each other by iron fetters, are passing now along the open street beneath the windows of your Temple of Equality! Look!' But there are many kinds of hunters engaged in the Pursuit of Happiness, and they go variously armed. It is the Inalienable Right of some among them to take the field after *their* Happiness, equipped with cat and cart-whip, stocks, and iron collar, and to shout their view halloo! (always in praise of Liberty,) to the music of clanking chains and bloody stripes.

"Where sat the many legislators of coarse threats; of words and blows such as coalheavers deal upon such other, when they forget their breeding? On every side. Every session had its anecdotes of that kind, and the actors were all there.

"Did I recognize in this assembly a body of men, who applying themselves in a new world to correct some of the falsehoods and vices of the old, purified the avenues to Public Life, paved the dirty ways to Place and Power, debated and made laws for the Common Good, and had no party but their Country?

"I saw in them, the wheels that move the meanest perversion of virtuous Political Machinery, that the worst tools ever wrought. Despicable trickery at elections; underhanded tamperings with public officers; cowardly attacks upon opponents, with scurrilous newspapers for shields, and hired pens for daggers; shameful trucklings to mercenary knaves, whose claim to be considered is, that every day and week they sow new crops of ruin with their venal types, which are the dragon's teeth of yore in every thing but sharpness; aidings and abettings of every bad inclination in the popular mind, and artful suppressions of all its good influences: such things as these, and in a word, Dishonest Faction in its most depraved and most unblushing form, stared out from every corner of the crowded hall.

"Did I see among them, the intelligence and refinement: the true, honest, patriotic heart of America? Here and there were drops of its blood and life, but they scarcely coloured the stream of desperate adventurers, which sets that way for profit and for pay. It is the game of these men and of their profligate organs, to make the strife of politics so fierce and brutal, and so destructive of all self-respect in worthy men, that sensitive and delicate-minded persons shall be kept aloof, and they, and such as they, be left to battle out their selfish views unchecked. And thus this lowest of all scrambling fights goes on, and they who in other countries would, from their intelligence and station, most aspire to make the laws, do here recoil the farthest from that degradation.

"That there are, among the representatives of the people in both Houses, and among all parties, some men of high character and great abilities, I need not say. The foremost among those politicians who are known in Europe, have been already described, and I see no reason to depart from the rule I have laid down for my guidance, of abstaining from all mention of individuals. It will be sufficient to add, that to the most favourable accounts that have been written of them, I more than fully and most heartily subscribe; and that personal intercourse and free communication have bred within me, not the result predicted in the very doubtful proverb,

but increased admiration and respect. They are striking men to look at, hard to deceive, prompt to act, lions in energy, Chrichtons in varied accomplishment, Indians in fire of eye and gesture, Americans in strong and generous impulse; and they as well represent the honour and wisdom of their country at home, as the distinguished gentleman, who is now its minister at the British Court, sustains its highest character abroad."—Vol. I. pp. 286—293.

Our author gives the Americans all due credit for being by nature frank, brave, cordial, hospitable and affectionate, and says that he never yielded up his full confidence and esteem so readily and pleasurably as he did to persons of the educated class in that country; but he states that these qualities are sadly sapped and blighted in their growth among the mass, and that there are influences at work which endanger them still more, and give but little present promise of their healthy restoration. He specifies as national faults their Universal Distrust, their love of *Smart Dealing*, their excessive devotion to Trade, and their toleration of a most low, scurrilous and unprincipled newspaper Press. He adds with great truth,

"They are certainly not a humorous people, and their temperament always impressed me as being of a dull and gloomy character. In shrewdness of remark, and a certain cast-iron quaintness, the Yankces, or people of New England, unquestionably take the lead; as they do in most other evidences of intelligence. But, in travelling about, out of the large cities, as I have remarked in former parts of these volumes, I was quite oppressed by the prevailing seriousness and melancholy air of business; which was so general and unvarying that at every new town I came to, I seemed to meet the very same people whom I had left behind me at the last. Such defects as are perceptible in the national manners seem to me to be referable, in a great degree, to this cause: which has generated a dull sullen persistence in coarse usages, and rejected the graces of life as undeserving of attention. There is no doubt that Washington, who was always most scrupulous and exact on points of ceremony, perceived the tendency towards this mistake, even in his time; and did his utmost to correct it."—Vol. II. pp. 297, 298.

What he considers to be the blemishes in the American character, Mr. Dickens exposes without reserve, but there is no unnecessary and triumphant exhibition of the faults which he feels himself compelled to point out; there is "nothing set down in malice," nor any disposition to draw invidious comparisons. What is good and commendable he freely mentions and delights to record. Thus he praises the civility of the Custom-house officers, speaks of the tone of society at Boston and other large towns as good, and commends the liberality of the Universities:

"Whatever the defects of American Universities may be, they disseminate no prejudices; rear no bigots; dig up the buried ashes of no old superstitions; never interpose between the people and their improvement; exclude no man because of his religious opinions; above all, in their whole course of study and instruction, recognize a world, and a broad one too, lying beyond the college walls."—Vol. I. p. 62.

With the manifest superiority of the factory-girls at Lowell, to the same class in our own manufacturing towns, he could not help being greatly struck; but we have no room to quote either his account of them, or his most excellent and perfectly original impressions of Niagara.

In his third chapter he pays a compliment to Dr. Channing, which the recent death of that truly "distinguished" man renders the more interesting and valuable :

"I mention the name of this distinguished and accomplished man (with whom I soon afterwards had the pleasure of becoming personally acquainted), that I may have the gratification of recording my humble tribute of admiration and respect for his high abilities and character; and for the bold philanthropy with which he has ever opposed himself to that most hideous blot and foul disgrace—Slavery."—Vol. I. p. 59.

He thus speaks of the Unitarian minister at St. Louis :

"The Unitarian church is represented in this remote place, as in most other parts of America, by a gentleman of great worth and excellence. The poor have good reason to remember and bless it; for it befriends them, and aids the cause of rational education without any sectarian or selfish views. It is liberal in all its actions; of kind construction; and of wide benevolence."—Vol. II. p. 119.

Nothing is more conspicuous in parts of these volumes, than the author's utter aversion to that gloom and cant, of which we have now, unhappily, so much in the religious world. Take, as an instance, the following beautiful conclusion of his account of Laura Bridgman, the deaf, dumb and blind girl, and of her preceptor, Dr. Howe :

"The affection that exists between these two—the master and the pupil—is as far removed from all ordinary care and regard, as the circumstances in which it has had its growth are apart from the common occurrences of life. He is occupied now, in devising means of imparting to her higher knowledge, and of conveying to her some adequate idea of the Great Creator of that universe in which, dark and silent and scentless though it be to her, she has such deep delight and glad enjoyment.

"Ye who have eyes and see not, and have ears and hear not; ye who are as the hypocrites of sad countenances, and disfigure your faces that ye may seem unto men to fast, learn healthy cheerfulness and mild contentment from the deaf, and dumb, and blind! Self-elected saints with gloomy brows, this sightless, earless, voiceless child may teach you lessons you will do well to follow. Let that poor hand of hers lie gently on your hearts; for there may be something in its healing touch akin to that of the Great Master, whose precepts you misconstrue, whose lessons you pervert, of whose charity and sympathy with all the world, not one among you in his daily practice knows as much as many of the worst among those fallen sinners, to whom you are liberal in nothing but the preaching of perdition."—Vol. I. p. 103.

And again :

"The peculiar province of the Pulpit in New England (always excepting the Unitarian ministry) would appear to be the denouncement of all innocent and rational amusements. The church, the chapel and the lecture-room are the only means of excitement excepted; and to the church, the chapel and the lecture-room the ladies resort in crowds.

"Wherever religion is resorted to as a strong drink, and as an escape from the dull monotonous round of home, those of its ministers who pepper the highest will be the surest to please. They who strew the Eternal Path with the greatest amount of brimstone, and who most ruthlessly tread down the flowers and leaves that grow by the way-side, will be voted the most righteous; and they who enlarge with the greatest pertinacity on the difficulty of getting into heaven, will be considered by all true believers certain of going there; though it would be hard to say by what process of reason-

ing this conclusion is arrived at. It is so at home and it is so abroad. With regard to the other means of excitement, the Lecture, it has at least the merit of being always new. One lecture treads so quickly on the heels of another, that none are remembered; and the course of this month may be safely repeated next, with its charm of novelty unbroken, and its interest unabated."—Vol. I. p. 132.

With this extract we must conclude, earnestly recommending the book to our readers—to whom we would say that they will find it worth more than half the sermons they ever heard or read in their lives, and that if they do not rise from its perusal better and wiser and happier mortals than they were when they sat down to it, they must be incapable of deriving either delight or instruction from the written works of man. Almost the only thing respecting it that we have to regret is its high price, namely one guinea. We know not whether this is the fault of the author or the publisher or of both, but we think it much too high for two such moderate volumes, and so widely printed. We wish to see so excellent a work as this within the reach of the multitude; and we cannot but think that, even in a commercial point of view, a lower charge would have answered better.

S. W.

ART. III.—FUNERAL SERMONS FOR DR. CHANNING.

1. *An Attempt to delineate the Character of the Rev. William Ellery Channing, D.D., of Boston, in the United States of America, lately deceased, as a Writer, Philanthropist and Divine: in a Sermon, preached in the New Gravel-pit Meeting-house, Hackney, on Sunday, Nov. 13, 1842.* By Robert Aspland. With an Appendix, consisting of Extracts from Dr. Channing's Works, and Notes. 8vo. Pp. 64.
2. *A Discourse on occasion of the Death of the Rev. William Ellery Channing, D.D., delivered in Essex-Street Chapel, on Sunday, Nov. 6th, 1842.* By Thomas Madge, Minister of the Chapel. 8vo. Pp. 32.
3. *A Sermon preached at Little-Carter-Lane Chapel, London, on Sunday, November 6th, 1842, on occasion of the lamented Death of the Rev. William Ellery Channing, D.D.* By Joseph Hutton, LL.D. 8vo. Pp. 24.
4. *A Tribute to the Memory of the Rev. William Ellery Channing, D.D. A Discourse delivered in the Chapel, Little Portland Street, Regent Street, on Sunday, November 20, 1842.* By Edward Tagart, F.S.A., Minister of the Chapel. 8vo. Pp. 24.
5. *The Voice of the Dead. A Sermon preached in Cross-Street Chapel, Manchester, on Sunday, Nov. 13, 1842, in reference to the Death of the Rev. William Ellery Channing, D.D.* By J. G. Robberds. 8vo. Pp. 16.
6. *A Discourse, delivered in Lewin's-Mead Chapel, Bristol, on the Morning of November 6th, 1842, being the Sunday next after the Intelligence had arrived of the Death of Dr. Channing.* By the Rev. George Armstrong, A. B., T.C.D. 8vo. Pp. 30.

7. *Discourse on the Death of William Ellery Channing, D.D., delivered in the Unitarian Church, Bridport, on Sunday, November 27th, 1842.* By Robert E. B. Maclellan. 8vo. Pp. 24.
8. *A Discourse, delivered at the Unitarian Chapel, Newport, Isle of Wight, on occasion of the Death of the Rev. William Ellery Channing, D.D., who departed this Life October 2, 1842.* By Edmund Kell, A. M. 8vo. Pp. 20.—All sold by John Green, Newgate Street.

THE general respect shewn to the memory of Dr. Channing in the English Unitarian pulpits, is a pleasing proof of the strong hold which he had taken of the mind of his brethren in this country. The above is a list of all the published Sermons on the occasion which have come into our hands,—a small proportion, we apprehend, of the discourses preached on the lamentable event. The English publications on this subject are fewer, we believe, than the American. A comparison of the respective productions of the two countries will not, in our judgment, feed our national vanity. Taken as a whole, there is more talent displayed in the American Sermons, and with some exceptions, we fear, a stronger and purer *English* style. The divines of both countries may, it is clear, take some useful lessons from each other.

Of No. I. on our list, for obvious reasons, we say nothing.

No. II. is the outpouring of a fervent mind, under the first impression made by the sad tidings of the death of so great and good a man: it has the freshness of a discourse *impromptu*.

Mr. Madge assigns great and just weight to Dr. Channing's testimony in favour of Unitarian Christianity:

"Now, that such a mind as Dr. Channing's should have been so impressed with the evidence in favour of Unitarian Christianity as to yield up to it all the prejudices and prepossessions of his earlier years, is a fact well worthy our serious consideration. I know and freely admit that not upon the ground of any human authority, however high, should the truth of our opinions be made to rest. Still it is impossible not to feel that there is much weight in the testimony borne to them by one whose intellect was so clear and mighty, whose heart was so warm and pure, and whose conscience was so awake, so sensitively awake, to every call of principle and duty. Yes, I do and shall contend, that when such a man, with no sinister motive to urge, nay, with every earthly motive to restrain him, embraces a faith like ours, so stigmatized and denounced, so scorned and hated, it is a phenomenon not easily to be accounted for, except by concessions and admissions fatal to the cause of its opponents."—P. 24.

The conclusion of this paragraph is strongly stated; answering, however, to the strength of the preacher's own persuasion, in which, we apprehend, his readers generally will coincide.

Is Mr. Madge quite correct in saying (p. 7) that "the first production of Dr. Channing's by which he became extensively known in this country, was a discourse preached and published in defence of the great distinguishing principles of Unitarian Christianity"? Mr. Gannett more truly, as we think, attributes his early British popularity to his Essays, reprinted from an American periodical work.

In No. III., Dr. Hutton exhibits the character of Paul as an apostle, in regard, particularly, to his "noble self-reliance," becoming in such men as are "raised up by God's especial providence for great

emergencies, and justified by their inward consciousness of the firm texture of their minds," but which "it would be folly and presumption for the great mass of feeble men to indulge or manifest." He applies the description of "self-denying, self-sacrificing, Paul-like virtue," to the late Dr. Follen as well as to Dr. Channing, who were lovely and pleasant in their lives and in their deaths not long divided. In this application of his truly evangelical sermon he says, (pp. 21, 22,)

"To many of you, my friends, the honoured name of Follen may be strange, but scarcely to any can that of Channing be unknown. His is not less a European than an American reputation. To which of us has not his pen discoursed sweet music on the most interesting and important of all subjects, the Nature, and Attributes, and Paternal character of God; the true dignity and high destiny of man; the internal evidences and genuine spirit of the gospel of Christ; the equal brotherhood of all those whom God has created in his own image, and to whom, how various soever the forms in which he has enshrined them, He has given deathless souls; the blessedness of peace; the wickedness of war; the horrors and abominations of slavery? On all these subjects the pen of Channing has been eloquent, and the graces of his style have secured an audience for Truth from many minds, that would not, it is to be feared, have welcomed her in her naked and unadorned simplicity. The flowers that bright-eyed Fancy scatters, her 'thoughts that breathe and words that burn,' under Channing's holy influence were not suffered to enchain and engross the mind's attention long, but served only to prepare it for a more wakeful and pleased reception of Truth's weighty precepts, and Religion's sacred realities."

The author of No. IV. evidently approaches his subject with a deep feeling of reverence. He has made prominent all the great features of Dr. Channing's character. In estimating the departed philanthropist, Mr. Taggart takes one view of his moral influence which will gratify such Englishmen and Americans as are desirous of cultivating mutual respect, especially at the present moment, as the best foundation of peace between the two nations.

"He seems to have been raised up by Providence particularly to adorn, improve and civilize the Western world; a world, which for the last two centuries has presented a vast and solemn field for the concerns and interests of humanity, which needs indeed agents of divine truth and virtue neither few nor powerless, and which gives just occasion for us to pray to the 'Lord of the vineyard, that he would send forth labourers unto the harvest.' Such a being was necessary to sustain those hopes, to preserve those sympathies for our brethren of the United States, which many painful circumstances have contributed to weaken, if not destroy;—hopes and sympathies, however, which the benevolent and Christian mind, the lover of his species, the believer in the intrinsic worth of human nature, and above all the admirer of free institutions, would not willingly let die. The subjects upon which Channing employed his powers, and to which his taste carried him in literature and morals;—the boldness, independence, earnestness yet affection of his tone and sentiments, especially upon war and slavery, tended to bring him into sympathy with the best religious and moral spirit of our community, and to endear him to many minds and many hearts. We shall not therefore forget to weigh his spirit and his virtue, his intellectual refinement, his lofty piety, his noble generous sentiments in the balance, to counteract those painful impressions respecting the mournful extent and character of slavery, the hard and selfish spirit of social competition, the fraudulent and iniquitous commercial gambling, the monstrous and disgusting licentiousness of the public press, the diseased appetite for distinction,

the insufferable tyranny of the uncultivated populace, and the timid subserviency of many of the better class,—impressions which reach us from so many quarters, and which throw such dense and threatening clouds over the aspect of society in America.”—Pp. 9, 10.

No. V. is the only tribute to the memory of Dr. Channing from Lancashire and the neighbourhood, that has, to our knowledge, been made public. Mr. Robberds seems to have felt himself called upon in his character of Professor in one of the Theological Departments of the Manchester College to bear his testimony to Dr. Channing's excellence, and with great propriety he has dedicated his Sermon, “commemorative of an earnest and devoted Christian minister, to the Divinity Students” in that establishment. Yet he has somewhat surprised us by stating (p. 9), that he should have scarcely felt “warranted” in preaching a funeral sermon for the deceased Divine, if he had been merely a theologian and an Unitarian. Take from Channing's works the theology and the Unitarianism, and he will still, it is true, stand forth before the world as a generous moralist and a philanthropic politician,—characters deserving of lasting praise, even from the pulpit; but we submit, with deference, to the consideration of the preacher, that the morality and philanthropy of the departed Christian Teacher cannot be separated from his theology or even his Unitarianism,—nay, further, that it is difficult to conceive that they could have existed if he had not been a Christian, and had not derived from the Christian oracles the peculiar principles with relation to the character of the Almighty Father and the nature and destination of his creature, Man, which are the distinction and will ever, we trust, be regarded as the most sacred treasure of Unitarian Christians.

We agree entirely and cordially with the preacher in his admiration of the “great principles in both morality and religion” which took such full possession of Dr. Channing's heart:

“I could imagine in him an impatience of the minute investigations which are sometimes the duty of the scriptural critic and theologian; and therefore, as well as for the reason already given, I should not be prompt to say much of him in that capacity. But let a great truth, with respect to either God or man, be once clearly set before him, and he seemed prepared to follow it wherever it might lead him—to plead for it regardless of any prejudices he might thereby contradict and offend—to abide by it whatever might be the consequences to his own interest, safety, or reputation—in a word, to throw his whole soul into the attempt to make it seen, valued and loved, as he saw, valued and loved it himself. Such truths, too, he appeared peculiarly qualified to state, vindicate and recommend. His language, in speaking of them, seems that in which they would naturally embody themselves to his mind. It is as if the thoughts came ready clothed in the words with which they are sent forth—yea, or as if they were instinct with a creative life, which would in a moment put them in the best form for utterance. They rush forth in a stream of eloquence which takes away all feeling of there having been any difficulty in expressing them—any study bestowed upon the mode of expression—any pause, even of an instant, to deliberate and choose between different expressions. They come warm and living from his own mind, and pass at once into the minds of others.”—P. 11.

In every sense of the word, No. VI. is a striking Sermon: the style, the rhetoric, the scriptural adaptations, are all peculiar. We

can easily believe that it made a deep impression on its delivery. Mr. Armstrong does ample justice to Dr. Channing's varied excellence, and places in a very strong and attractive light his piety, in particular. We are indebted to the preacher for publishing the following extract of a letter from Dr. Channing to him, dated July, 1828 :

"Many of your expressions of approbation I am compelled by my self-knowledge to limit, perhaps I should say, to disclaim. But whilst I question the soundness of the estimate which many make of my labours, I do not less rejoice in the proofs, which occasionally come to me, that what I have written has been quickening and exalting to some of my fellow-beings. I have a deep conviction that Christianity was intended to communicate energy and elevation far beyond what we yet witness; and that our nature was made and is fitted for the sublimest influences of this religion. If I have helped to spread this conviction; if I have awakened in any soul a consciousness of its powers and greatness; if I have thrown any light on the grandeur of God's purposes towards his rational creatures; if I have done any thing to expose the monstrous error, that curbs and chains are the indispensable and the best means of educating the individual and the race; or if I have vindicated for the mind that freedom which is the chief element and condition of its growth; then I have accomplished the end to which I have devoted my powers. I thank you most sincerely for conveying to me the hope, that I have not been wholly unsuccessful. I feel my poor labours (for I cannot estimate them very highly) recompensed beyond measure by such language as you have used. You have given me a *kind* of approbation which I may enjoy without injury to my virtue, for your letter breathes sympathy much more than it expresses praise. I thank you, and I thank God, for this. Truth, though not responded to, is still truth; but how are we strengthened and encouraged, when, having sent it abroad, it comes back to us in tones which shew that it has penetrated the inmost souls of some at least who have heard it!"—P. 19.

No. VII. is from the pen and lips of one who accounts for its publication from his "having both originated and brought to a successful issue, the project for a complete edition of the works of Channing for the Masses,"—an undertaking for which the Unitarian public, especially, are under great obligation to Mr. Maclellan.

The Sermon is highly imaginative, and some of the descriptive passages are both bold and powerful. This indulgence of the imagination leads to occasional obscurity, as in the following rhetorical sentence :

"Let Universal Humanity mourn; for the Miracle-worker has laid aside his power, who brought it up to Heaven, and brought Heaven down to it, and enwrapped its weakness and its woes with the mantle of the spirit of Christ."—P. 9.

Mr. Maclellan has probably seen that he differs from the American brethren, who have portrayed Dr. Channing's mind, in ascribing to him (p. 10) "the fancies of the Poet."

The preacher accords with our sentiment, expressed in the notice of No. V., with regard to the influence of Unitarianism upon Dr. Channing's whole character, as will be seen by the first sentence of the peroration of the Sermon, the whole of which we are sorry that our limits will not permit us to quote :

"From the views of God and man which he entertained, it will at once be seen that Dr. Channing was a Unitarian; for no other sect so thoroughly and consistently regards the Supreme as Love and nothing but Love, Love

impartial, Love universal, Love everlasting; and no other sect so deeply 'reverences Human Nature,' and so truly recognizes that even in the humblest and most degraded of our race, there is the image of God on the soul of Man."—P. 22.

No. VIII. is an unpretending oblation at the shrine of Departed Greatness,—the more valuable from its modesty and simplicity. Mr. Kell contemplates Dr. Channing as a Literary Man, a Philanthropist and an Advocate of Religious Truth. In the "Improvement," as it is technically called, of the Sermon, he says, with reference to the last part of the character of the deceased,—in agreement with our own views, already explained,—

"Let us value more highly that Gospel Truth, free from the errors which dim its beauty and impair its real usefulness in the world, which rendered him what he was—one whom the enlightened of all sects were constrained to reverence and love, since he had attained an elevation of mind and superiority of moral worth, which they could not but feel was for the benefit of mankind. You, who believe with me, that those sentiments which he held as sacred truth, approached most nearly to 'the truth as it is in Jesus,' you will go with me while I affirm, that no principles but those he professed could have produced a character such as his in all its surpassing excellence, because I conceive that they were formed more after the model of Jesus Christ than those commonly entertained. I believe that he had an expansiveness of view, as comprehending the great interests of man, which is beyond the attainment of those sects of Christians who fetter the understanding by compelling an assent to the belief of unintelligible and mysterious creeds, or by attaching importance to mere empty forms and pompous ceremonies, or who offer terms of acceptance with the God of Purity irrespective of the practice of piety and virtue."—Pp. 15, 16.

ART. IV.—A Bill for the Improvement of Health in Towns, by removing the Interment of the Dead from their Precincts.

THIS Bill, introduced by Mr. Mackinnon, Mr. Cowper and Mr. Beckett, was ordered by the House of Commons to be printed towards the close of the last session, with a view, probably, of giving the public, during the recess, an opportunity of judging and expressing their opinion of its merits. Approving as we do of the object contemplated, we demur altogether to a large portion of the machinery which this Bill proposes for its accomplishment. The following brief abstract of its more important clauses, will enable our readers to judge of the character of the proposed measure.

Clause 1, prohibits, after a time to be fixed, the interment of any dead body in or under any church or chapel, except Westminster Abbey and St. Paul's.

2. Prohibits the interment of any body within two miles of the cities of London or Westminster, or the borough of Southwark, or within one mile of any other city, town or borough in England which shall contain ^{houses} rated to the amount of £10, or within one mile of any place containing within an area of 50 acres more than 500 houses so rated. An exception is made in favour of any cemetery established within the last ten years, under the authority of an Act of Parliament.

4. Directs that after January 1848, churchwardens may plant with shrubs the burial-ground of their parish, and appropriate it to such public use as a

vestry shall determine : but no disturbance of the soil below one foot from the surface to be allowed till twenty years after the last interment within it.

5. Proposes to limit the burial of the dead within a specified period.

6. Appoints Committees of Health for parishes or unions of parishes, to consist of the incumbent and churchwardens of such places respectively.

7. Such committees may purchase land for the purpose of cemeteries.

13. And lay out and plant the same in such manner as they shall think proper.

15. Bishop of the diocese to consecrate any part of the cemetery, and only part so consecrated to be used for burial of the dead according to the rites of the Established Church.

16. But Bishop not to consecrate unless a good title to such land shall be shewn to his satisfaction.

17. "In order to prevent any doubt or difficulty hereafter as to boundaries, such distinctive mark or separation shall be made between the consecrated and unconsecrated portions of the cemetery as may be required by the said Bishop."

18. Parochial committee to construct, within consecrated portion of the cemetery, a chapel in connexion with the Established Church.

19. Committee shall set apart a portion of the cemetery for the burial of persons not members of the Established Church, in proportion to the extent of the population of *each class* of such persons.

20. Committee to construct such chapels as they may think necessary for the use of Dissenters.

21. Portions of the ground, consecrated and unconsecrated, to be set apart for interment of the poor ; and committee to defray the expense of conveying such to the cemetery.

22, 23. Committee to fix table of fees to be paid on interments, and for constructing vaults and erecting monuments and gravestones.

25. Burials in the consecrated portion to be registered by the officiating minister.

27. Incumbent of any parish for which such cemetery shall be formed, may, if he think proper, undertake to perform the service on the burial of any person dying in his parish, whose remains shall be interred in the consecrated part, and be entitled to the same fees as he would have received if such remains had been buried in the burial-ground existing in his own parish before the passing of this Act.

28. Clerk and sexton of every parish may also, if they choose, perform present duties in consecrated portion of cemetery, and receive present fees.

29. If incumbent decline the duty, parochial committee, with consent of Bishop of the diocese, shall appoint a clergyman to officiate as chaplain in consecrated part of cemetery, such chaplain to be subject to removal by the Bishop ; and then incumbent shall receive as compensation for his loss of fees, on any burial in consecrated ground, such amount of such fees as the Bishop shall determine.

30. If clerk or sexton decline, committee to appoint others, and allow clerk and sexton declining such amount of compensation as they shall think proper.

31. No grave to be opened twice within the space of four years, unless the exclusive right of burial therein shall have been granted.

32. For defraying expenses of forming cemetery, committee may assess a rate of one penny on all property chargeable to the poor's-rate ; and they are invested with all powers now in force for assessing and enforcing poor's-rates.

Had this Bill been drawn up by a convocation of the clergy, their own interests could hardly have been more scrupulously provided for, or less account taken of the interests and feelings of all parties

besides. Not only are they in every way protected from damage, but it is proposed to invest them with new and extraordinary powers, which, wherever the disposition may exist, they will learn how to use to the annoyance of others. We give the framers (if indeed they be the same as the bringers-in) of the Bill credit for having no idea of the amount of spoliation of property it would occasion. Do they know of no "vested interests" but those of the Church? Thousands of pounds have been laid out in private burial-grounds, attached and unattached to places of worship, which in the larger number of cases are a source of annoyance or injury to no one: if this Bill pass, most of these will be closed and the property invested in them absolutely confiscated. Are not their owners quite as much entitled to "compensation" as the clerk and sexton who may choose no longer to discharge their ordinary functions?

Then, the throwing the whole of the proposed arrangements into the hands of the clergyman and his two churchwardens, looks very like an insult to all who are not of the Established Church. They are to parcel out the ground, a bit for this sect and a bit for the other, as in their knowledge and discretion (*charity*, we will not speculate upon) they shall think fit. From their decision, whatever it be, there is to be no appeal. On their own chapel, they may expend what they please; on the chapels for Dissenters, just as little as they please. We should certainly like to see the plan and proportions which, in certain localities known to us, a clerical taste would deem becoming in the construction of a consecrated chapel and one not consecrated. A stranger, we predict, would never have occasion to inquire to which party each building belonged. And supposing the best feelings to influence the clergyman in the discharge of his new duties, is the erection of meeting-houses for the delivery of "heterodox" prayers over the "heterodox" dead such a duty as ought to be imposed upon him, or one for which he will himself have much relish?

The reception given to Mr. Mackinnon's Bill by all parties, makes it probable, we think, that he will abandon his bantling. It does its reputed parent no credit. We do not deny that it proposes a remedy for an evil which regard for the living and the dead requires should be removed. But we think some much milder measure might be framed that would accomplish almost all that is wanted, without needlessly interfering with the rights of private property, bringing into more active exercise all the bitterness of sectarian jealousy, and above all, wounding the most tender and sacred feelings of our nature.

G.

ART. V.—*The Congregational Calendar and Family Almanac, for 1843.* 12mo. Pp. 132. Jackson and Walford.

THIS is a very neat and cheap Almanac: it is improving yearly, though it does not grow less "denominational." We must, we suppose, make up our minds and our mouths to this word, as a companion to "Congregational," which came in with the downfall of the Long Parliament. Were the work less sectarian, it would, we think, be, as it would then deserve to be, more popular.

ART. VI.—*The late Richard Price, D.D., F.R.S., characterized in a Sermon, preached at Newington Green Chapel, October 23, 1842.* By Thomas Cromwell, F.S.A., Minister of the Chapel. With an Introductory Memoir of Dr. Price, and the Inscription on his Monument. 12mo. Pp. 22. J. Green.

DR. RICHARD PRICE was indeed both good and great. His religious contemporaries differing from him in faith confessed his goodness; posterity has acknowledged his greatness. He is placed by Sir James Mackintosh, in the Dissertation on Ethical Philosophy, in the Cyclopædia Britannica, amongst the writers who have given a character to the Moral Philosophy of their age. We cannot be surprised, therefore, that the congregation at Newington Green have claimed the honour of his pastoral connexion with their predecessors in the meeting-house, although it was at Hackney that he exerted his mature powers and acquired his celebrity as a preacher.

It is honourable to Mr. Cromwell that he has procured a monumental tablet in memory of Dr. Price in his place of worship, and we sincerely hope that his design in this little cheap publication of meeting the unpaid expense of it will be accomplished.

Mr. Cromwell's "Memoir" is taken from the "Memoirs" of the late Mr. William Morgan. It follows the error into which Mr. Morgan strangely fell, of calling the gentleman whom Dr. Price succeeded as morning preacher at the Gravel-Pit meeting-house, in Hackney, "Law" instead of *Laugher* (Memoirs, p. 37; Memoir, p. 7): we pointed out the error in our review of the nephew's life of his uncle, in the Old Series of the Monthly Repository, for 1815, Vol. X. p. 506.

We think Mr. Cromwell overstates the unpopularity of Dr. Price in the pulpit. Mr. Morgan says (Mem., pp. 11, 12), that in his early ministry, which was occasional only, he acquired considerable popularity, but that being advised by Dr. Chandler to be less energetic in his delivery, he became "cold and lifeless," and, as a consequence, unacceptable. We have heard many of his regular hearers at Hackney speak with deep interest of the charm of his voice and simple manner.

Mr. Cromwell speaks, p. 15, of Dr. Price's "controversies" with Dr. Priestley and Mr. Lindsey: the word is strictly applicable to Dr. Priestley only; and, as the preacher truly states, the controversy was honourable to the temper and general character of both, so that "Price and Priestley" are inseparably associated names in the history of the theological and philosophical candour.

May we suggest respectfully to Mr. Cromwell, that the compound word "Father-God," introduced pp. 18 and 21, is a harsh and, as we think, a very undesirable innovation?

INTELLIGENCE.

IRELAND.

Proceedings in the Irish Court of Chancery against Unitarians.

The Attorney-General at the relation of George Mathews, Esq., v. the Rev. Dr. Drummond and others.

The arguments in this important case occupied the Court four days last Hilary Term, and related to the administration of 900*l.* a year, being the rents of Rathfarnham estate, left in the year 1710 by certain Presbyterians in Dublin for supporting their congregations in Munster, and the education of young men for the ministry. The ministers and elders, to the number of twenty, of the Dublin congregations of Strand-street, Eustace-street, Mary's-abbey, and Usher's-quay, were to be the permanent trustees. These congregations, and the founders of the charity, were Trinitarians, which, with other facts, was proved by the circumstance that they had expelled Mr. Emlyn, one of the ministers, for entertaining Unitarian opinions, although he never preached them, and had him even tried in the Court of Queen's Bench on a charge of blasphemy, of which he was found guilty, and punished with two years' imprisonment in Newgate. Long subsequent to these events, Unitarianism began silently to be favoured in the congregations of Strand-street and Eustace-street, and in course of time the eleven trustees and their successors representing these congregations in the management of the fund became Unitarian, while the nine trustees representing Mary's-abbey and Usher's-quay continued Trinitarian. This change of doctrine led to grants in favour of Unitarians jointly with Trinitarians, which system has gone on for many years. The information was filed in 1840, in order to prevent any further grants to Unitarians, as being contrary to the intentions of the founders, who, having themselves expelled Emlyn from their churches, besides prosecuting him in a court of law, never, it was contended, could have contemplated the application of their money to propagate doctrines similar to those held by Emlyn. The Lord Chancellor, in a most able judgment, last Hilary Term, decided that Unitarians must be excluded from all participation in, or management of, the trust; but he deferred making a formal decree until the decision in Lady Hew-

ley's case (which involved the same principle) was given. The House of Lords having, in August last, dismissed the Unitarian appeal in the Hewley charity, and displaced the trustees, the present case was now moved again for final judgment.

Mr. Sergeant Warren, in moving for the judgment of the Court on the part of the relator, contended that both the Unitarian trustees and those of Trinitarian sentiments who had acted with them, should be removed, and further, that they should be made personally liable for the costs.

The Solicitor-General, on the part of the defendants, said that it was alleged that the four Trinitarian trustees concurred in the acts of the others, and that there was not the slightest pretence that they did not act *bona fide*. This distribution of the funds had continued for fifty or sixty years, and so far from undue influence having actuated these gentlemen, two-thirds of the funds had been given to Trinitarians, and one-third to Unitarians. If they had erroneously constructed the deed, it was an excusable circumstance, and they ought not to suffer in pocket for executing a trust in which they had no beneficial interest. They had been acting fairly according to their judgment, and there had been no imputation cast upon their motives; and he therefore submitted that it would be very unjust to make them pay their costs. If a question arose upon the ambiguity in the will of the testator, and the subject caused litigation, the funds of the testator's estate would have to bear the costs. Until the court decided they had done wrong, the other side could not be placed in the position of parties alone entitled to costs. The office of trustees was merely honorary, and he would not resist the application for their removal; but he contended that they ought not to be subject to the costs necessarily incurred in taking the opinion of the court.

Mr. Holmes followed on the same side, and was opposed by Mr. W. Brooke, Q. C.

The Lord Chancellor, in giving his final judgment, said it would be difficult to trace a satisfactory distinction between these trustees, because it is not pretended that the Trinitarian trustees are not to have their costs, and yet they form the minority of the party. A body

of trustees are for distributing the funds of this charity, contrary to the legal strict meaning of the instrument. I cannot ask in what way one man or another voted; but they are all acting in the execution of a trust, and it turns out that they are committing a breach of trust. Their conduct is wrong, but I cannot look at opinion unless I believe that opinion is influenced by improper motives. Now, in this case there was a very early endowment, and the opinion of one side was that it was a general trust, and that it included not only Trinitarians but Unitarians. Whether they would have admitted any one of any class, I do not know. There was not the slightest imputation cast upon the trustees, nor is there any at present; but it has been said, that while waiting for the decision of the House of Lords in Lady Hewley's case, and the House of Lords having decided, as I am now deciding, that the true construction of the deed was to exclude Unitarians, there has been a breach of trust. No person pretends that I can bring back the funds so misapplied, but it is said that the costs should not be paid out of the funds. In ordinary cases, if a trustee has been acting wrongly, he cannot be excused because he may have been acting conscientiously. To give such a man costs out of the fund would be misapplying it; but this is not applicable to the present case. For the last hundred years, all parties had agreed to a particular construction of this instrument, and I should visit the present trustees with great harshness if I rendered them responsible for all the costs they have necessarily incurred in trying this question. All the previous trustees, either by death or by retiring from the trust, escaped being mulcted in costs, with which I am desired to visit the present trustees at this moment. There is a trust founded, and certain trustees are appointed, and they go wrong, and you visit them with their mistake. Here there are forty or fifty successive trustees, as far as I can tell, and all are to escape without being visited with one shilling of costs; and the unhappy men, the present trustees of this charity in 1840, are to be visited with all the consequences of an error of upwards of a century, which is now corrected by this Court. In this case the funds were not exclusively misapplied, but there was a right application to a certain extent; to that extent, therefore, all the trustees were acting in a strictly regular manner; and if part was misapplied, it was sanctioned by long practice. They

are not, therefore, to be visited with costs in acting as trustees, by the Court putting a construction on this instrument according to law.

It appears to me, therefore, that the trustees must have their costs out of the funds, together with the relator. I think that is a necessary consequence of the state of these proceedings. The Lord Chancellor considered that there was an imputation cast on the trustees in Lady Hewley's case, from the line of conduct which they adopted, whereas in the present case the counsel for the relators have very properly and liberally exonerated the trustees from all imputation; and I cannot think it would be the duty of this Court to construe this deed at the expense of these individual trustees. I shall give them their costs out of the funds, and I shall order all the fifteen trustees to be removed, and new trustees to be appointed, in accordance with the declaration with which I commenced. I shall follow precisely the course as in Lady Hewley's case. I shall declare that Unitarians are not within the scope of the provisions of this deed. I shall follow that literally, and give the trustees the costs. The only question is regarding the proceeds of this fund since the filing of the information. I shall not take the separate fund of 1500*l.* into consideration at all, as that is the subject of a distinct information; and when I come to deal with that, if I happen to be here at the time, I shall recollect it; and if not, my successor will be told that I did not in my judgment attempt to interfere with that fund, but left it to be dealt with in the new information. I am told that as to the general fund there has been no application of it since the filing of the information. There can be no objection to the furnishing of an account; but there must be certain expenses incurred in carrying on divine worship, and in allowance to a clergyman. There should be a proper account taken of the expenses of keeping open chapels, and for the costs properly and actually incurred, let them be allowed.

Counsel for the Relator—the Attorney-General, Mr. Sergeant Warren, Mr. W. Brooke, Q. C., and Mr. E. Wright. Mr. A. J. Macrory, solicitor.

Counsel for the Unitarian Defendants—Mr. Sergeant Greene, Mr. Moore, Q. C., Mr. Holmes, Mr. Armstrong, Mr. Hutton and Mr. Greer. Mr. J. J. Kift, solicitor.

SCOTLAND.

Resolutions of the Scottish Non-Intrusion Convocation held at Edinburgh.

First Series of Resolutions passed by the Convocation of Ministers, on Saturday, the 19th of November, 1842, and concurred in by 427 Ministers.

1. That, according to the recent, and, as it appears to this Convocation, unconstitutional decisions of the supreme civil courts, and the interpretation which those decisions, if allowed or sanctioned by the supreme power in the state, would put upon the civil law—the obligation to receive and admit a qualified presentee, imposed by the law of patronage on the presbyteries of the church, is a civil obligation, such as may be enforced by the ordinary compulsations of civil law; and, in particular, that the rejection of a presentee in respect of the dissent of the congregation, according to the fundamental principle and law of the church, is not merely an act to which the civil courts may refuse to give civil effect, but is in itself a civil wrong or offence, which may be dealt with accordingly by the civil courts.

2. That other decisions of the civil courts, and in particular the decision of the Lord Ordinary, in the case of the deposition of the Strathbogie ministers, imply an assumption of a jurisdiction in the most sacred functions of the worship and government of the church, especially in the matter of the deposition of ministers—to the effect of reducing the sentences of spiritual courts in the exercise of discipline over ministers and members of the church.

3. That these claims to jurisdiction in spiritual matters, on the part of the civil courts, are based chiefly, if not altogether, upon the act of Queen Anne restoring patronage; an act from the first unjustifiable, and recently interpreted in a sense to which the church cannot conscientiously submit, and to which she cannot consent to accommodate her ecclesiastical procedure.

4. That, as the principle involved in these decisions, and particularly in the recent Auchterarder judgment, is that of the supremacy of the civil courts over those of the established church in the exercise of their spiritual functions; so the members of the convocation declare that no measure can in conscience be submitted to by them which does not effectually protect the church against the exercise of such jurisdiction by the civil courts in time to come, and in particular fully prevent all future encroachments

of the nature specified in the preceding resolutions.

5. That, in all their past contentings, the members of this Convocation have been actuated, and they trust that, in all their future proceedings, they will continue to be actuated, by a deep conviction of the value and excellence of the civil and ecclesiastic constitution under which they live; and that one of the chief causes of their present anxiety arises out of their impression that the tendency and inevitable result of the recent decisions of the civil courts, especially if these shall be finally sanctioned as the law of the land, must be as entirely subversive of the constitution, as it is repugnant to the principles of this church and the consciences of her office-bearers.

Second Series of Resolutions passed by the Convocation of Ministers on Tuesday, the 22nd of November, 1842, and concurred in by 354 Ministers.

1. That while the church most solemnly protests against the invasion of her jurisdiction by the civil courts, as contrary to the Word of God, the confession of faith, and the constitution of this kingdom; and while, in particular, she is entitled, in the judgment of the brethren now assembled, to declare, as the General Assembly in the claim of rights has declared, that the assumption by the civil courts of authority in matters spiritual, and especially in the ordination, admission, or deposition of ministers, and the other proceedings there set forth, is in violation of the law establishing the church, which was made unalterable by the Act of Security and the Treaty of Union; and that whatever is done in the exercise of that assumed authority, ought therefore to be held, as in right or *de jure* it is, null and void and of no effect; still, whatever the nation in these circumstances might do, it is not the duty of the church, as a kingdom not of this world, which has not and cannot have any power of the sword, or any secular dominion whatever, to plead her title thus acquired and secured to the temporal benefits of her establishment, in opposition or resistance to the supreme power of the state, except in the way of remonstrance, protest and serious warning.

2. That as, on the other hand, it is the bounden duty of the church, and of her faithful ministers, to represent to the supreme power of the state the nature of the invasions of the civil courts upon the spiritual province, so, on the other hand, the refusal on the part of the state of such a remedy as has been declared in-

dispensable to meet the emergency, cannot be otherwise construed than as being a recognition and sanction by the state of the principle which the decisions of the civil courts involve.

3. That the brethren now assembled fully recognize the intrinsic authority and final jurisdiction of the civil magistrate, or the supreme power of the state in the exercise of all civil functions, and in the discharge of all the duty which he owes towards the church of Christ. And, in particular, they acknowledge the right of the civil magistrate to fix the terms on which he will establish the church, as a right which he is to use on his own responsibility, and in the use of which the church is not entitled to resist him. And hence, accordingly, as the church, being essentially independent of the civil magistrate in her spiritual province, is not bound, and is not at liberty to conform her procedure in the government of Christ's house to the orders of the state, or of any courts of the state, against her convictions of duty founded on the Word of God, so neither is she warranted in prescribing to the civil magistrate, or requiring him to act according to her views, whether in the administration of civil affairs generally, or in what he does towards religion or about things sacred, as in his giving to the church, or withholding from her, the civil countenance and support; nor may the church resist his determination in these matters, since in both departments of his duty, the civil magistrate is always bound to act according to his own conscience, under the rule of the Word of God, and on his own responsibility to God.

4. That it is the duty of the faithful ministers of this church not to continue to receive the endowments or emoluments secured to them by the civil law, or to involve themselves in the manifold inconveniences and serious evils of a protracted struggle with the civil power, after it shall appear that the supreme power of the state, by refusing to relieve them from interference of the civil court in things spiritual, does thereby substantially and effectually sanction the condition which the civil courts would attach to their holding of these endowments or emoluments, and to which they never can submit or yield obedience, viz., the condition of subjection to civil control in matters spiritual, and of being bound, against their consciences, to intrude ministers upon reclaiming congregations.

5. That it is the duty of the ministers now assembled, and of all who adhere to their views, to make a solemn repre-

sentation to her Majesty's government, and to both Houses of Parliament, setting forth the imminent and extreme peril of the establishment, the inestimable value of the benefits which it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the church's separation, for conscience' sake, from the state—respectfully calling upon the rulers of this nation to maintain the constitution of the kingdom inviolate, and to uphold a pure establishment of religion in the land; and, finally, intimating, that as the endowments of the church are undoubtedly at the disposal of the supreme power of the state, with whom it rests either to continue to the church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or to withdraw them altogether;—so it must be the duty* of the church, and consequently, in dependence on the grace of God, it is the determination of the brethren now assembled, if no measure, such as they have declared to be indispensable, be granted, to tender the resignation of those civil advantages, which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God in his providence may afford, maintaining still uncompromised the principle of a right scriptural connexion between the church and the state, and solemnly entering their protest against the judgments of which they complain, as, in their decided opinion, altogether contrary to what has ever hitherto been understood to be the law and constitution of the country.

DOMESTIC.

London Domestic Mission Society.

AN evening meeting of the subscribers and friends to this Society was held at the chapel and school-room in Half-moon Alley, Lower Whitecross Street, on Thursday, the 27th of October last.

* Twenty-one out of the above 354 adherents added the following explanation to their concurrence:—"While disagreeing with the doctrine which seems implied in the resolutions, that the silence of the Legislature constitutes an obligation in our consciences to regard the terms of compact between church and state as altered—we adhere, in so far, that the silence of the Legislature, after a reasonable time, will, on the ground of Christian expediency, oblige us to leave the establishment."

It was numerously attended, and proved very gratifying to all present. After tea, the Rev. Dr. Hutton took the chair at seven o'clock; and as soon as the proceedings of the evening commenced, many of the poor in attendance on Mr. Vidler's services were admitted, together with the teachers and assistants in connexion with Mr. Philp's district in Spicer Street. The evening was enlivened by the presence of some of the children, who sang in a very pleasing manner two or three devotional and moral pieces. The meeting was addressed by the Chairman; the Rev. A. Walker, late of Canterbury, now of Brixton; the Revds. S. Wood and E. Tagart; and the missionaries, Mr. Vidler and Mr. Philp. The following sentiments were proposed, and elicited a variety of gratifying observations: "Christianity a religion of love—may its professors, of all sects, recognize it in its true character, and manifest its benign influence, and unite in the promotion of the objects common to all,—truth, virtue and human happiness!"—"The cause of Domestic Missions—may their influence rapidly extend, and their effects be brightly exhibited in the improved habits, virtue and comfort of the poor!"—"The progress of Education—may it be increasingly conducted on just and enlightened principles! May the fountain of knowledge flow for all, and all drink thereof!"—"The Christian's Home the centre of his happiness and the scene of preparation for future and immortal joys!"

Two or three of the poorer worshippers gave a very pleasing testimony to the comfort and advantage which they had themselves derived from Mr. Vidler's services, and the gratification with which they had witnessed the increase of interest felt in his efforts both among old and young, and their growing beneficial results. Upwards of £60 were subscribed and announced towards the fund for the erection of a new chapel and school-room, the present being so extremely disadvantageous.—The evening was closed with prayer, and about ten o'clock the friends separated, much gratified with the proofs of zeal and friendly interest which were exhibited in this Christian work, and the evidence which was afforded of the utility of Mr. Philp's and Mr. Vidler's labours.

Extracts from Reports by R. K. Philp—Spicer Street.

The interest lately excited in the condition of the working classes, the various reports on the state of the poor, the rea-

sons of their condition and the proper remedy for the existing evils connected with this large class of society, prove the truth of the missionaries' and visitors' account of the fearful amount of degradation and of suffering which exists in our highly-favoured country,—of the necessity for sympathy and benevolence to ameliorate their condition, and of vigorous exertion to raise them, if possible, from their "low estate," to something like respect, comfort and happiness.

The interest, I am happy to say, in the Domestic Mission Society is not only kept up, but I trust increased; and its usefulness cannot, I think, be denied. During the summer months, and even up to the present time, the state of the Spicer-Street district has been rather improved—I mean, when compared with that of last winter. The favourable weather, a slight improvement in trade, and a reduction in the price of food, of bread in particular, has been felt and acknowledged. Still, the earnings of the working man is not sufficient to enable him to lay by any portion for a "rainy day." The present wants of his family are fully equal to his means, and should a severe winter follow the late and present beautiful seasons, want and wretchedness must be witnessed, and therefore the surplus of the wealthy may be well employed in preparing for the coming necessities of the poor.

It is argued, and very justly, that the moral wants of the poor are of the greater importance; that self-culture, self-respect, manly independence, should be inculcated on them, and be indulged and practised by them. This is true, and it is a truth which many of the poor feel and acknowledge; and they bitterly feel (at least some of them do) their inability to realize this, owing to their physical incapacity and the claims of their families on the whole of their time and strength, which is, alas! insufficient for their necessities.

One striking instance I have lately witnessed of the effects of poverty on the physical frame, in an interesting boy of 14 or 15 years of age. He had suffered much from disease, which was no doubt increased by the want of proper nourishment. His parents did what they could for him, but they felt great aversion to applying for parochial relief, and the poor lad sunk under the pressure of disease and want—a mere skeleton. I was much struck with his appearance after death; he looked more like the corpse of a man of 70 than a youth of 15.—Very many instances occur in proof of the

paternal concern and maternal affection of those who are not supposed to cherish much of this towards their offspring. I found a family, not long since, in which the scarlet fever had been very severe. Five out of six children were attacked by this disease, which afterwards turned to dropsy. One fine infant of eight months old had died three weeks prior to the time of which I write; one had recovered; two fine children, a boy and a girl, of four and six years of age, were then lying dead, one confined and the other on a table. The poor mother wept bitter tears over them, while I attempted to teach her resignation to the will of God, as his will must be wisest and best. Nature, however, will not listen to reason on the first gush of sorrow, and I could but admire the strength of her maternal affection while with streaming eyes she admitted the truth of my remarks.

Since the last annual meeting, the usual routine of visiting, Sunday and Day-schools, evening classes, Sunday-evening services and Mutual Instruction Society meetings, have gone on much as usual, retaining, I trust, their interest and usefulness. A course of week-evening lectures have been delivered on Astronomy, Physiology, Education, Chemistry, on the Turkish Empire, and on the Circulation of the Blood. During the last month, a course of Sunday-evening lectures have been delivered on the following subjects:—1. On the Right and Duty of Free Inquiry and Private Judgment in Religion.—2. On the Nature and Tendencies of Religion.—3. On the Probability and Advantages of a Divine Revelation.—4. On the Sovereign and Paternal Character of God.—5. On the Honours due to Christ; their Source and Nature.—Both the scientific and moral lectures were well attended, and were listened to with great attention. Other courses are about to be proceeded with. There is also an Adult class for reading and recitation, and one, formed of the older children, for geography, natural history, &c. These may be humble attempts at improvement, but they are, we hope and believe, forwarding the great objects of human improvement and human happiness.

I cannot conclude without presuming once more to remind our benevolent friends that any thing that will contribute to the warmth and comfort of the poor will be thankfully received by

R. K. PHILP.

21, Patriot Square,
Nov. 11, 1842.

*Extracts from Reports by W. Vidler.—
Half-Moon Alley.*

No. of visits paid, 1840. Average number of families visited per month, 167. Average attendance in Sunday-school, 102, Ditto in Day-school, 115.

May.—A week or two ago, I visited a family upon whom I had occasionally called before. The man is an axle-tree maker, and had been out of employment during the whole of the winter with the exception of a few chance jobs. I asked the woman how they were getting on. The question was almost needless! The state of the room, the anxious face of the mother and the wan faces of the five children, told its own tale. Since the last time I had been there, the deal table had been sold, and its place was now filled by an old box. While the woman was speaking to me, I looked at the eldest child (a girl of about twelve years of age): her eyes were filled with tears, and she seemed to stand with difficulty. I called the child to me and endeavoured to soothe her, asking her what was the matter. She gave no answer, the tears only came faster, and at last she sobbed. I turned and looked inquiringly at her mother: "She is *hungry*, Sir;" and her feeble pulse and sinking frame bore testimony to the truth of this brief remark. I almost felt rebuked. I went to speak of peace and love; but hunger knows no peace, and too often dries up all love, save the inexhaustible fountain which is in a mother's heart. I took the child by the hand: "Can you come with me and get some food?" The answer was a faint "Yes," and we went forth. Leaving the court, we were in Golden Lane, and I began to consider what it was best to do. The child that was with me wanted very nutritious food, and I had not to learn that in her state there was danger of typhus fever. Just then seeing a cook's shop, decided me. I went in and bought some dressed meat, and then took her to one of the people belonging to our chapel, where she ate her dinner. In the mean time, I sent for some food for the rest of the family. When the child had dined, she went home with provision for her brothers and sisters, so much improved in appearance that, as the woman to whose room I had taken her said, she was not like the same girl.

This is one instance out of many shewing that the minister to the poor must have the means given him to relieve urgent distress. I should have felt that I was bitterly mocking these poor people if I had called upon them, telling them

I had come to teach them a gospel of love, and had then left them perishing with hunger.

On Tuesday, the 24th of May, we had an extremely interesting meeting in celebration of the seventh anniversary of the opening of our Mission chapel. Though it was a meeting of the working people who worship in the place, we were much gratified by being favoured with the presence of many friends who are zealous supporters of the Mission. The Rev. E. Tagart presided with much ability and kindness. Upwards of one hundred persons partook of tea, after which about fifty more of the poor of the neighbourhood were admitted with gratuitous tickets. Several sentiments were then offered to the meeting by some ministers and other friends who were present, three or four working men bearing testimony on behalf of the congregation to the beneficial effects of the Mission. In the course of the evening several pieces of sacred music were sung, and the meeting was closed with singing and prayer. It was delightful to see how happy the poor people were, and to observe their neat and comfortable appearance. Kind and Christian feeling pervaded the meeting; and when it broke up, at rather a late hour, every one seemed to feel that it was "good to have been there."

On Tuesday, June 7, about one hundred of the children of our Sunday-school visited the Zoological Gardens, and afterwards went in pleasure-vans to Hampstead Heath. The Rev. Mr. Dall, of the United States, joined us at the Gardens and accompanied us to the Heath, where, after the children were seated on the grass, he gave them an interesting address; at the conclusion of which they sung a hymn, and then broke up into different groups to amuse themselves. The expenses of the day were principally defrayed by the contributions of some friends, whose kind hearts would, I doubt not, have been amply repaid, had they witnessed the hilarity and happiness of the children.

July.—The fine weather has, as usual, diminished the attendance on public worship, some of our people taking the opportunity to get away from the town for the sake of a little fresh air. To speak the truth, our place is far from tempting during the summer. Surrounded by courts, we have the choice of two evils; either to close our windows and suffer from the heat, or else, by opening them, to be annoyed by the noise and

frequent quarrelling below, which from our situation is distinctly heard. It is not uncommon for the voice of prayer to be mingled with some coarse expression, and I have often paused in the middle of the service for the noise to subside. We however bear with this, as with other annoyances, in the spirit of hope.

Sept.—The Adult class has now been established more than a year. It has gone on steadily with regard to numbers, and with increasing interest and desire of improvement on the part of its members. From twenty to thirty young men and women attend this class on Tuesday and Wednesday evenings, from half-past eight to ten. It is not only that they are thus regularly instructed in a variety of useful knowledge which may hereafter be of use to them, but they are withdrawn from occupations and pursuits, many of which are of an immoral tendency, while a virtuous direction is given to their minds. This class has brought on me some additional labour, not only in the hours in which I attend to it, but in the preparation I have to make for its instruction and amusement. But I always feel gratified when I recollect how much good it seems to be accomplishing.

At the beginning of September, our Mutual Instruction Society recommenced its meetings, which had been suspended during the summer months, and the Adult and Singing classes were united to it. They have since had several meetings for discussion, which have passed off in an interesting manner. On next Monday evening I shall commence to them the delivery of a course of lectures on Astronomy and General Physics, as illustrative of the Wisdom and Goodness of God. The lectures will be based on Whewell's *Bridgewater Treatise*, with illustrations from other sources, for the purpose of simplifying the argument. One hundred tickets have already been disposed of to persons connected with our Missions.

In the course of my visits among the poor, I still hear continued complaints of scarcity of employment, though I think there has been a slight improvement within the last two or three weeks. The prospects of the forthcoming winter are indeed gloomy. It will overtake most of the poor without their having had it in their power to make the slightest provision for it. One poor man said to me, "I don't know what will become of us in the winter: this time last year I had four pounds in the Savings' Bank; at the end of the winter, I had thirty shillings; now I have not a farthing. I

have been compelled to use it to get food, and my wife and children are ill off for every thing." I continually hear observations of a similar character, shewing how much the poor dread the winter. I hope, however, that it will not be a severe one, or at any rate that I shall not be compelled to pass by the hungry and the naked.

October. — It is becoming more and more a painful task to continue my accustomed visits among the poor. It is true that some of the families who are in connexion with our Mission, having had comparatively regular employment, maintain with hard struggling their standard in life. But on the other hand, I meet with an increasing number of those who, on the brink of starvation, rise in the morning without knowing where the food of the day will be procured. I am not now speaking of the large class in London who are cut off from all social connexion with their fellow-men, unless as degraded as themselves. God help them! Their own vice and the neglect of society have made them outcasts, with their hand against every man, and every man's hand against them; though I do believe that yet, even for them, society will have its sympathies, and that, as the claims of our common humanity become more understood, the voice of Christian love will be heard, mourning amidst the waste and desolation made by sin, and appealing to the hearts of those who at present feel no restraint but the fear of the magistrate and gaoler.

It is sad to think of the thousands in London who are vagrants and outcasts; to whom civilization appears to have brought none of its blessings; and still more sad to reflect, that their number will probably be increased; that a large portion of our working population are standing on the brink of society, and are daily in danger of being plunged into the vortex. I have been led into this train of thought by meeting from time to time instances where there has been a fierce struggle between hunger and moral principle; and considering the small extent of my sphere of observation, the number of cases must be large in London, where the temptation must be almost irresistible to resort to any means to satisfy the cravings of nature. A short time ago I paid a visit to a family residing in a wretched court in Whitecross Street. A little girl, named Emma B., had attended our Sunday-school occasionally; she was clean, though very poorly dressed, but among our large number of scholars attracted no particular notice. Missing the child

for three or four weeks, I made some inquiries about her, and was told by another child, that she had been seen hawking apples from one public-house to another;—a wretched and demoralizing employment for a girl! I learnt she lived in the court I have mentioned, and making my way up into the garret, I found the mother at home, with a child of about two years old. The woman, it seemed, knew me, and after I had asked after the little girl, told me she was sitting in Whitecross Street with apples, and left me to go in search of her. During her absence, I made a mental inventory of the furniture of the place; it consisted of a deal table, two broken chairs, a bed rolled up in one corner, if bed that might be called which seemed no more than a heap of rags. The cupboard, which stood ajar, contained two or three broken cups and plates, and a small piece of bread, the only particle of food I saw. Upon the woman's return with the little girl, I entered into conversation with her. Her tale was the but too common one. Her husband, a journeyman baker, had been out of employment nearly twelve months, every thing worth sixpence had been parted with, and then—the woman's own words best convey what then—the tears ran down her face, and her voice was partially choked: "I am almost afraid to think of it. I don't know how I bore it. I have put my three children to bed two nights running hungry; for six-and-thirty hours food has not passed their lips. I would have given them my own blood if I could. I wished I was dead." There was a fearful eloquence in this which deeply affected me. Then came out another instance of the kindness of the poor one to another. A neighbour, and I was pleased to find one of my own congregation, put them in the way of purchasing apples, and assisted them with a small sum to begin with; since which, with the exertions of the whole family, they had picked up from day to day a scanty subsistence,—now a meal and now without one. While I left them a supply of food for the day, I felt that the morrow and the next day would find them in the same state.

During this month I have been much gratified by two visits from Mr. Barnard, of Boston, U. S., a brother to the Minister at Large there. On the first Sunday in October, he addressed in the afternoon the children of our Sunday-school, who were much pleased with what he said. He afterwards spoke in approbation of the state of the school. In the evening, at the close of the service, he also said

a few words to our grown people, and stopped for some time in friendly conversation with many of our congregation. On the following Tuesday, he accompanied me in my visitations among the poor, who have since spoken warmly of his kind, friendly manner. Several of the cases of suffering we met with he relieved from his own purse; and towards the afternoon he told me he could bear no more, his feelings were so harrowed, and we then called upon some families that are removed from extreme want. One conclusion he came to, I think is an important one—that the ministry to the poor is with us a very different work to what it is in America. They have there no mass of poverty and destitution: where such cases do occur, they are usually from improvidence or sickness: and that the Minister at Large could offer work if he met with any complaining of want of employment. If this be the case, the labours of a Domestic Missionary must be essentially different in their nature and results.

21, Brunswick Place,
City Road.

W. V.

MISCELLANEOUS.

Blasphemous Publications.—(From a Correspondent.)—This is an age of discovery; the latest with which the world has been favoured is for putting an end to blasphemy by breaking shop-windows and threatening to break the owner's bones. The first experimentalist in this new line was the son of a Judge, and the éclat which attended his imitation of the lowest class in London when unduly elated with liquor, has induced another silly person to follow the example. The Bow-Street magistrate, Mr. Jardine, before whom he was taken, instead of inflicting some punishment or at least reprimanding young Mr. Knight Bruce, complimented him on his courage and the nice moral sense he evinced.—This is a novel exhibition of law and lawyers, an improvement on the Lynch law of the Americans, who in their off-hand mode of dealing out justice are not often, we suppose, rewarded with the thanks of a presiding magistrate.—The placards which provoked the outrage were, no doubt, of a grossly indecent character,—such as no man of correct moral feeling, whatever his notions of religion might be, would allow himself to display. Still, we must protest against any individual, with brains or without, setting up as a judge of what another shall exhibit in a shop-window, and because there is something that he does not approve, proceed

on the instant to deal out punishment, after his own fashion, on the supposed offender. Once allow this course to be tolerated and applauded by those whose duty it is to condemn it, and where shall it stop? The Holywell-street bookseller attracts customers to his shop by a proclamation that there is no God and that the Bible is an infamous book: this rouses the indignation of a Vice-Chancellor's son, and he breaks the man's window and steals his placard. For this feat a magistrate thanks him. The son of another Judge, passing through Newgate Street, might possibly see in a shop-window some Unitarian works asserting in their title-pages that the doctrine of a Trinity is unscriptural and Trinitarian worship idolatrous: to him, this might appear as "blasphemous" as the exhibition in Holywell Street did to the other; has he not just as clear a right to break the Unitarian bookseller's windows, and a City alderman as good a right to thank him for so doing? To a third person, the notion of what is called baptismal regeneration might seem "blasphemous:" passing the shop of an "orthodox" vender, he sees a work in which he is told, in so many words, that if he have never undergone the process of sprinkling, he will assuredly go to hell: he is indignant at this outrage on humanity and piety, smash goes the glass, and he carries off the "blasphemous" volume in triumph. What shall be done with such an one? We could wish it might fall to Mr. Jardine's lot to determine. If every man who openly proclaims what another deems "blasphemy," is to be at the mercy of that other, we would advise the Bishop of London to provide himself with a strong body-guard the next time he goes to St. Paul's to *charge* his clerical brethren.—In reference to this case, the Press has not done its duty. With hardly an exception, the daily newspapers have been silent or applauded the outrage; and of the weekly papers, only two or three have ventured to criticise it with their usual freedom of censure. If a "blasphemer" violate the law, the law is strong enough to punish him; and an illegal attack on his person or property ought to be as strongly reprobated as if he were the most "orthodox" of believers.—It has already turned out in this case, as in every other of the sort, that the attempt to suppress obnoxious opinions by violence, only serves to spread them in a tenfold degree, and to forward the ends of the parties it is intended to punish. The last publication of the Holywell-street shop, now before the writer,

announces that "in consequence of the extraordinary demand" for some of the Nos., a *fourth edition* will be immediately brought out. Messrs. Bruce and Jardine will do more to circulate the poison, and fill the pockets of those who deal in it, than all other agents put together. The parties make no secret of their satisfaction, and avow that, since their trade began, they have never been honoured with so much patronage!

"Health of Towns Bill."—The Committee for opposing this absurd and mischievous Bill having obtained permission for the honour of an interview with Sir James Graham, Secretary of State for the Home Department, sent a Deputation, consisting of the Revds. Dr. Campbell, R. Aspland, Mr. Edwards, of Brighton, and others, on Saturday, Dec. 17, to confer with the Right Hon. Baronet. The conference is stated by the Committee, in a public Advertisement, to have been so far satisfactory, that they are authorized to report that Her Majesty's Ministers have not adopted and mean not to take up Mr. Mackinnon's Bill. At the same time, they learn from the Home Secretary that Government is contemplating some measure, not yet matured, upon the subject. In that as yet unknown measure the Committee seem willing to believe that the Government will not wilfully violate the rights or wound the feelings of Protestant Dissenters; nevertheless, as there is reason to believe that the measure, whatever it may be, will be founded on the "partial and fallacious evidence taken (not on oath) before a Committee of the House of Commons," they announce their opinion that it is absolutely necessary to watch and scrutinize the proceedings of the Government in this matter; and, on this ground, they appeal to the public, and especially to all that are interested for themselves and their families in Burial-grounds, for pecuniary support, to enable them, when the occasion arises, to take prompt and vigorous measures in defence of Dissenting rights and privileges. We earnestly hope that the appeal will not be made in vain. Communications and subscriptions may be sent to the Honorary Secretaries, Mr. E. Smith, Solicitor, Chancery Lane, and Mr. G. Clark, Solicitor, Finsbury Place.

The Present and Future of the Masses. (From a Correspondent.)—A great gathering of the Independents took place at Liverpool, a few weeks ago, for the purpose of forming a closer "Congrega-

tional Union," with a view to more active measures for the evangelization of the land. As usual, lost souls and more money formed the burthen of the oratory. "It is not asserting too much to say," the Rev. J. A. James, of Birmingham, declared, "that our population, in great part, up to this very hour, is one mighty stream, dashing with the force of a cataract over the precipice of perdition, and falling, with hideous awful roar, into the gulf below." Bad as it is, this may teach the masses contentment with their lot in this world—a worse one awaits them in the next. And is there no remedy for this state of things? Oh yes! The Spiritual eschews the example of the present State physician, and along with the proclamation of the disease comes forward with his prescription for its cure. "When every member shall feel an obligation to subscribe weekly for our denominational institutions, and every minister shall feel an equal obligation to give a monthly collection, then, and not till then, will our denomination rise in all its majesty and power, and perform the work which God has given it to do." They may be very much alike, but certainly the older evangelists, in their recorded discourses and sayings, do not insist *quite* so much on the power and influence of money as their successors of more modern date.

The Millennium.—At the twenty-first anniversary meeting of the Norfolk and Norwich Association for promoting Christianity amongst the Jews, the Rev. Wm. Wollaston Pym, M.A., rector of William, Herts, in the course of his speech stated that according to the different prophecies in the Bible, the chronologists had calculated that the time which God had appointed to set the children of Israel free was fast approaching; some of whom stated that it would take place between 1840 and 1850, while others fixed it from 1844 to 1847, which latter time the reverend speaker believed in. He thought that the Christian churches should unite together in this great undertaking—the conclusion of which, he felt persuaded, was fast approaching.—*Cambridge Advertiser.*

In consequence of the success which has attended the attack on Unitarian property in Ireland, the connexion between the Rev. THOMAS HINCKS and the *Eustace-Street* congregation in Dublin has been dissolved, the Rev. Dr. Ledlie remaining as the sole minister. — *Inquirer.*

MARRIAGES.

1842. Sept. 8, at the Great meeting, Leicester, by the Rev. Charles Berry, Mr. SPILSBURY BUTLER, of Birmingham, to SARAH, second daughter of the late Mr. Thomas GADSBY, of the former place.

Oct. 22, at the Old meeting-house, Birmingham, by the Rev. Hugh Hutton, M. A., Mr. JOHN WHITEHOUSE, brass-founder, to SARAH, daughter of Mr. B. GROVES, both of that place.

Nov. 15, at the Old meeting-house, Birmingham, by the Rev. Hugh Hutton, M. A., Mr. TURNER, ironmonger, to Miss MARY WEBB, both of that place.

Dec. 12, at Cross-Street chapel, Man-

chester, by the Rev. J. G. Robberds, EDWARD JOHN HESLITINE, Esq., banker, Rotherham, to CHARLOTTE, second daughter of the late Rev. John PLATTS, Unitarian minister, Doncaster.

Dec. 14, at Gulliford chapel, Lympston, Devon, by the Rev. Dr. Perry, THOMAS FOSTER BARHAM, M. D., of St. Leonard's, Exeter, to MARGARET, daughter of the late Capt. William HENRYSON, R. N., of Stranraer, Scotland.

Dec. 15, at the Unitarian chapel, Bank Street, Bolton, Lancashire, by the Rev. F. Baker, Mr. PETER SMITH, of the Folds, to HANNAH, daughter of the late Mr. THOMAS SMITH, of Haulgh Hall.

OBITUARY.

1842. Aug. 28, in *Northgate Street, Ipswich*, in the 91st year of his age, THOMAS HARMER, Esq.; which melancholy event was succeeded, two days afterwards, by the decease of the excellent and amiable wife of his son, Mr. J. D. Harmer.—He was the only son of Thomas and Elizabeth Harmer, of Norwich. He was nearly related to the Rev. Mr. Harmer, of Wattisfield, the learned author of "The Observations on Scripture." He had been many years engaged in business at Bury St. Edmund's, from whence he retired to join his family at Ipswich, to spend his remaining years, where his parental sympathies and pious example could best be shared and experienced. Trained in religious principles and in the culture of practical duties, he maintained a steady consistency of character throughout his days. From the habit of studying the Sacred Scriptures and a thirst for investigating treasures of Divine wisdom, he had cherished such convictions of the love of God and knowledge of his ways, as in the course of years to be led into the belief of the paternal government of the Almighty as revealed in his word. Under this persuasion, his mind filled with sentiments of purest gratitude, it engendered a filial trust and humility of deportment. In early life he had attended the ministry of the Rev. T. Waldegrave, at Bury, from which he withdrew and connected himself with the Presbyterian denomination, Church-gate

Street, under the pastorate of the Rev. W. Lincoln, and afterwards of the Rev. Caleb Johns, which office was subsequently filled by that enlightened servant of the Gospel, Dr. Nathaniel Philipps, whose demise has been so lately announced, under whose teachings those consoling and animating views of the Divine Government became rooted in the mind of our venerable friend. He was ardently attached to the offices of the sanctuary, and, especially as the infirmities of age crept on, took a warm interest in a week-day service introduced by the present pastor of his church at Ipswich. The hoary head thus found in the way of righteousness will not lose its example on many who witnessed the growing power of religion in his heart. Its influence is appreciated in his surviving family, and will long be felt and duly estimated by many of his fellow-worshippers. His departure exemplified the even tenor of his life, resigning his breath in devout aspirations and in holy resignation to the Divine will. T.

Oct. 17, at *Froggall, Hampstead*, Mr. HENRY BRADSHAW FEARON, of Holborn Hill and New Bond Street. Mr. Fearon was born at Coote Hill, county Cavan, in Ireland, in the month of Oct. 1792. He came to England at the early age of 11, and by his industry, energy, talents and excellence of character, raised himself to a station of considerable eminence as a tradesman, a

writer, a speaker, and as a supporter of liberal principles and enlightened views, religious and political. His earliest religious impressions he himself always attributed to the influence of his mother, who was of the Wesleyan Methodist persuasion, but liberal in her views; and from her he derived feelings of piety which helped to guard him against the difficulties and temptations of youth. Self-raised, and, in a great degree, self-educated, amid the labours and trials which attended his early youth, he devoted himself, under circumstances of great difficulty, to the improvement of his mind and the formation of his character.

As he approached manhood, his religious opinions, from a deep study of the Scriptures, underwent very material changes, and he became, as a liberal Dissenter, the advocate of what by many would be considered extreme views on subjects connected with church government and church discipline. From an early period of his life he was a warm and sincere believer in the unity of the Deity, and an ardent and zealous defender of the truths of revelation and the divine mission of Jesus; and it has been truly said of him late in life, whilst in connexion with the Unitarian body, that "the strength of his faith and the fervour of his devotional feelings, and his belief in the consoling doctrine of a future life and in the fatherly character of God, increased with his increasing years."

Mr. Fearon, although a private citizen, and never filling any official or corporate station, was well known in the political world as the active and energetic supporter of the principles of freedom and rational and practical reform. He was the author of several articles and smaller works, chiefly on subjects of religious controversy, and published "Thoughts on Materialism, and on Religious Festivals and Sabbaths;" but he was chiefly distinguished as the author of "Sketches of America: a Narrative of a Journey of Five Thousand Miles through the Eastern and Western States of America, contained in Eight Reports"—a work which, at the time of its publication, in 1818, excited no small degree of public attention as giving a faithful picture of the then condition of the United States of America, in connexion with the interesting question of Emigration. A hostile Review (the Quarterly), whilst censuring the work as opposed to its own political views, bears this remarkable testimony to the moral qualities of the writer: "One valuable qua-

lity, indeed," (says the Reviewer,) "Mr. Fearon possesses, and it is this which, in despite of numerous defects, renders his book one of the most interesting and amusing that ever came before us. He is a lover of truth, and, as far as he discerns it, is ready to set it forth. We cannot recollect an instance during the whole of our progress through this voluminous work, in which a suspicion of his veracity as to what he saw and heard crossed our mind."

Ardent in his feelings; active, whilst health remained to him, in his habits; persevering and energetic in his conduct; combining enlightened views with the warmest feelings of piety, and strength of character with the kindest and most benevolent dispositions,—his death, whilst it is to his family an irreparable loss, has left a void not easily filled up in the circle of private friendship and the more extended sphere of public usefulness. "*The wise in heart will receive commandments, and the memory of the just is blessed.*"

Mr. Fearon had for many years been in an infirm or uncertain state of health; but his death, which was, at last, comparatively sudden and unexpected, was caused by the rupture of a vessel in the neighbourhood of the lungs. He has left a widow and a family of two sons and four daughters to lament his early death.

London, Dec. 9, 1842.

J. D.

Oct. 19, aged 35, Mr. EDWARD GEORGE WELLS, chemist, of Cheltenham. Possessing great natural abilities and scientific attainments, a truly philanthropic heart, high moral character and much public spirit, but the victim of incessant constitutional maladies and nervous irritability, death must be his gain. Very early in life he saw through the veil of educational prejudice which saves so many unreasonable and anti-scriptural opinions from general rejection, and was a freethinker. When Unitarianism was publicly brought forward in Cheltenham as claiming identity with the pure Gospel, Mr. Wells became one of its disciples; but having been so long ignorant of its very existence, and being impelled by a too easily excited and overtasked frame into a passion for change and novelty, he subsequently and for a brief space parted from this anchor of faith and hope. His last public religious act was to re-join the Unitarian congregation in their celebration of the Lord's Supper, a very short time before his fatal illness, which was such as to preclude conversation, viz. effusion on the brain.

T. J. R.

Nov. 13, at *Bridgewater*, of scarlet fever, caught when nursing her grandchild, GRACE, wife of James TURNER, aged 63. She was one of the earliest scholars at the Christ-Church chapel Sunday-schools, the first established in the town. The death of her first husband left her to struggle unaided for the maintenance of her family, and her conduct won the esteem of all who knew the difficulties with which she had to contend. After her second marriage, she was a regular attendant at Christ-Church chapel, and a communicant. She knew why she believed, and was ready to give an answer for the hope that was in her, with meekness and fear, but with firmness. The conscientious poor would render a valuable service to those who visit their abodes with a proselytizing zeal not always according to knowledge, if they would reply to denunciations with argument. If the ignorance on which bigotry rests would not be thus entirely removed, yet the feeling of infallibility, which shuts out Christian charity, would be at least shaken. Her piety was unobtrusive, but deep-seated. It was not till after her death that the writer of this notice ascertained that she daily spent an hour in the morning, and another in the evening, in religious reading and prayer. This would not have been suspected by those who regard devotion as a pretext for indolence, and who would have observed no neglect of everyday duties, but an anxiety to leave nothing undone that could contribute to the good order of her house and the comfort of those about her, which might have even exposed her to the charge of being cumbered with much serving; but the unruffled placidity of her demeanour, the kindness and cheerfulness of her temper, and her uniform concern for the religious as well as temporal welfare of those around her, shewed that there was something which actuated her beyond a worldly morality, and that the light which shone before men was kindled from a heavenly flame. She sunk to the grave mourned by her husband and children, who needed not the unexpected call of death to awake them to a knowledge of her excellences. Many have had greater talents committed to them, but few have employed more faithfully what they had; and the poorer part of the community would be much happier and more respected if, like her, they could make every bitter thing sweet, by gaining strength from trial, and by living under the direct influence of religious principle.

^aL.

Nov. 14, at his residence, 5, *Wells Street, Gray's-Inn Road*, aged 87, Mr. JOHN BELLAMY, author of the "New Translation of the Bible," the "History of all Religions," criticisms in the "Classical, Biblical and Oriental Journal," the "Ophion," and other works. He had preserved his faculties unimpaired to the last moment of his existence. Mr. Bellamy was well known to, and had corresponded with, most of the literary and celebrated characters of the past century. His great performance, to which he had devoted sixty years of his life, the translation of the Holy Scriptures from the original Hebrew, is a work of profound learning and research, and has given rise to a great deal of controversy in the theological world. The manuscript is complete, and has been published as far as the end of the "Song of Solomon."—*Examiner*.

Dec. 1, at *Chowbent*, in the 22nd year of his age, Mr. JAMES F. MANLEY, son of the Rev. Abraham Manley, late minister of the Unitarian congregation at Walsall. He was a youth of singularly amiable disposition and of superior intellectual attainments. Destined for the work of the ministry, it was the expectation of his friends that he would have been a distinguished ornament of a profession for which he seemed not less designed by the wishes of his heart than by moral and mental qualifications. He was ever ready to promote the good of others. His kind and constant labours amidst the poor and ignorant of the neighbourhood have caused his name to be lispd with affection by the young, and with the deepest regret by those whose minds can appreciate their loss. A severe and painful illness, borne with the greatest fortitude and resignation, terminated his career of usefulness, and has caused a feeling of melancholy to pervade a circle of affectionate and estimable friends, which nothing but a firm confidence in the Christian promises of re-union hereafter could assuage. May the remembrance of his virtues stimulate those who lament him to imitate the excellences which have so justly endeared him to others!

J. H.

At *Stockton-upon-Tees*, Mr. GREGORY IMSON, in the 41st year of his age. He was born at Ripon, and was accustomed to attend the Established Church with his parents, till he came to Stockton to be apprenticed to a comb-maker, who, being a Roman Catholic, caused him to deviate

from the Protestant form of worship and attend, with strict regularity, the Catholic chapel. This continued for seven years, when, being emancipated from all shackles, he took to the study of the Scriptures for the purpose of ascertaining what it is that they really teach. About this time he removed to Bradford, but continued his inquiries into the nature and design of the Christian revelation, fully prepared to follow the truth wherever it might lead him. Mr. Imeson was a man of firm purpose, sound and clear intellect, and remarkable for a calm and constant reliance on the Providence of the Universal Father. He took a large view of things, and hence rejoiced in the belief that, under the Divine government, all events are ordered for the best. Such a man was not likely to bow down implicitly to the theological dogmas of the day, or to be swayed in his judgment by the cry of heresy or the denunciations, however sincere, of self-styled orthodox persons. He pursued his inquiries with steadiness, and the result was, an entire conviction that Unitarianism is the doctrine of the Gospel. Bradford was the first place in which he attended the worship of the one true and living God. But from this town business soon called him to Norwich, where he became an attendant at the Octagon chapel. He remained several years in this city, but seems to have been very little known to his fellow-worshippers or the minister of this church. Of this he never complained, and the writer mentions it as one instance out of a very large number in which plain, respectable, and even well-informed persons are passed over in our leading and fashionable congregations merely because they have not the attractions of wealth and rank to recommend them. If this notorious but deplorable evil were removed, new life and vigour would speedily appear in not a few societies which have exhibited sad signs of decay within the last half century. At Norwich, Mr. Imeson contracted an exceedingly happy and judicious marriage; but his wife was the daughter of highly orthodox parents, of the Baptist denomination, who seem to have regarded the opinions of their son-in-law as a most deadly species of infidelity: hence they would listen to nothing that could be said in their favour, and even committed to the flames such Unitarian tracts as came in their way. The sincerity of this spirit was never questioned, but its unkind and unchristian tendency did much to influence our friend to remove from a

circle in which it was impossible to enjoy the unity of the spirit in the bond of peace. In the year 1836, he returned to Stockton with the intention of settling down for life. His plans were judiciously formed, and he commenced business with reasonable prospects of success; but Providence interposed, and for the last five years he was confined to the chamber of affliction. His complaint was in the spine, and it soon became evident that recovery was not to be expected. Full four years and a half his disease held him a close prisoner in bed, and, to add to his affliction, his eye-sight became dim, so that he was not able to read. But in this state of trial and discipline one thing is set over against another, and he had an extra share of friendly attention and Christian sympathy from those who were acquainted with his situation. Upon his return to Stockton, he made what was to him a discovery, viz. the existence of a Unitarian congregation in the town. The next Sunday he joined it, and, until prevented by sickness, was most exemplary in his attendance upon the house of prayer. After he was confined to his bed, the Methodists made repeated and vigorous efforts to bring him over to their form of faith. Presents were offered and heaven promised, but all in vain; the patient uniformly replied that his principles had been received on conviction, and that he found them neither barren nor unfruitful in his trying circumstances. Through the whole of his sickness he was resigned and cheerful, neither elated with extravagant hope nor cast down by fear. He was never known to complain, and at last fell asleep in Jesus, leaving behind him a practical proof of the manner in which a Christian can bear affliction and resign his breath into the hands of Him who gave it. E.

Oct. 19, very suddenly, Mr. RICHARD SLADER, cabinet-maker, aged 65, an old inhabitant of Cheltenham, and from his youth of the Unitarian faith.

Nov. 17, in *Bamouth Place, Cheltenham*, aged 73, WILLIAM PENN GASKELL, Esq., lineally descended from William Penn, the Quaker, the Founder and First Proprietor of Pennsylvania.

Nov. 25, after a protracted illness, in the 47th year of his age, THOMAS SOLLY, Esq., surgeon, *Walhamstow*, universally respected and lamented.

Nov. 27, at *Kirklands of Anorum, Roxburghshire*, the house of her father, John Richardson, Esq., HOPE, the beloved wife of Henry REEVE, Esq., of the Privy-Council Office, in her 28th year.

Dec. 3, Mrs. COMPTON, of *Booth Street, Spitalfields*, in her 90th year.

Dec. 9, in his 82nd year, the Rev. ROBERT KELL, many years the respected minister of the Old meeting-house, Birmingham.

Dec. 15, at *Ipswich*, LYDIA HAYWARD,

the wife of Stephen Abbott NORCUTT, Esq., of that place.

Lately, at *Hinckley, Leicestershire*, deservedly respected, Mr. JAS. EAGLESFIELD, in the 73rd year of his age. Mr. E. was engaged for a number of years in the hosiery trade, during which time he acted with the strictest integrity, sobriety and perseverance. He held the office as one of the trustees of the Great Meeting until the day of his death, and was a regular and faithful worshiper of the one living and true God. He died as he had lived—tranquil and serene.

CORRESPONDENCE.

In entering upon another year with a new volume, we beg to thank our Subscribers and Correspondents for their support in our undertaking, which, as must be well known to all, we carry on solely with a view to the promotion of Truth, Liberty, Religion and Virtue, and of the interests of our denomination, in the prosperity of which these great objects are, we believe, involved. As far, and as far only, as this end is kept in view, we ask respectfully for continued and increased assistance, in the various ways in which a periodical work like ours can be upheld and made instrumental to the instruction and improvement of society.

Communications have been received from the Revds. G. Kenrick; and W. Turner, Jun.: from Messrs. C. W. Peach; C. Lloyd, Jun.; W. Earl; and E. Moore: and from R.; A Member, &c.; P.; A Subscriber; C. W.; Christianus; and α.

Mr. W. Jevons's reply to Remarks on his paper, and several other articles, are unavoidably postponed to the next No., though some of them are partly set up and we have overrun our usual quantity.

In our next No. we shall take notice of some Reports of Country Domestic Missions: if there be any, lately published, which have not been sent to us, we shall be obliged by their being forwarded to us in a few days.

"An English Presbyterian" may rest assured that his "brethren in and around the Metropolis" are *not asleep*. They are deliberating, and will act at the time and in the manner that shall appear expedient. They hope, meanwhile, that their Country brethren will give them their confidence. More cannot be prudently said at present.

While this sheet is being completed, we have received Mr. Gordon's funeral Sermon for Dr. Channing.

ERRATA in present No.

P. 2, note, 9 lines from bottom, for "Quem," read *Quum*.

_____ 6 lines from bottom, for "bonoribus," read *honoribus*.

P. 3, note, last line, for "Robinson," read *Robison*.

THE CHRISTIAN REFORMER.

No. CX.]

FEBRUARY, 1843.

[VOL. X.]

MEMOIR OF THE LATE ROBERT BAYLY, ESQ.

MR. BAYLY was born at Plymouth, in the year 1760. He was the second surviving son of Mr. John Bayly, a respectable merchant of that town, and a member of a family who, from the earliest times of Puritanism, consistently maintained the principles of religious freedom. His father, a man of strong religious feelings, and of Calvinistic sentiments, had sufficient confidence in his own opinions and sufficient liberality towards those of other good men, to intrust the education of his son to the Rev. John Kiddel, of Tiverton, a learned and eminent Arian minister, for whom Mr. Bayly always expressed feelings of respect and affection.*

He was originally destined for mercantile life, and in the year 1776, went to St. Petersburg, and passed five years in an eminent mercantile house there, enjoying many advantages, and especially that of having during the long winters a great deal of time at his own disposal, which he devoted to the improvement of his mind.

He had early evinced much activity of mind and strong powers of application, and he now applied himself diligently to extend his acquaintance with the best classical writers, to the study of several of the modern languages, to a diligent investigation of various branches of science, and to an extensive course of general reading. It was during this period that his own well-directed exertions supplied the advantages of a more regular education, and laid the foundation of that vast store of general information for which he was in after life distinguished.

Of the correspondence which he kept up at this time with some of the members of his family and an honoured friend who, at the age of 82, has survived a warm and uninterrupted friendship of more than seventy years' duration, much has been preserved. His letters are very interesting, not only from the representations they give of the state of society and allusions to the events of the day, but from the many indications they afford of those qualities of heart and mind which his after life so happily realized.

He returned home in the year 1782, and afterwards entered into business on his own account.

Urged by the advice of his father's friend, the late eminent Dr. Mudge, who was aware of his extensive attainments and the superior powers of his mind, to devote himself to a professional life, he proceeded to London in 1786, entered himself as a student at Gray's Inn, and commenced his legal studies in the chambers of Mr. Gibbs,

* See a Memoir of Mr. Kiddel, by Dr. Toulmin, in *Mon. Repos.* (O. S.) for 1810, V. 273—277.—Ed.

afterwards Lord Chief Justice of the Common Pleas. With Mr. Gibbs he remained three years, which were devoted to severe and unremitting labour. He had the good fortune to acquire the most favourable opinion of that eminent lawyer, who continued his friend through life.

In the year 1789, he commenced practice as a special-pleader, and soon acquired an extensive business. He was not called to the Bar until the year 1810, when the high reputation he had obtained as a special-pleader at once secured him a large and lucrative practice.

He had a profound knowledge of the law, an untiring industry, and a clear and logical mind. Zealous and conscientious in the discharge of his duties, and with a mind habitually cautious, he was often slow in arriving at a conclusion, but his opinions, when formed, were clear and decided. He never evaded difficulties, but rather took pleasure in submitting them to the severest examination; and although the time thus occupied had some effect in diminishing the extent of his practice, it added largely to the value of his labours. His reputation as a case-lawyer was very high.

In his professional intercourse, he was honourable, kind and courteous,—ever ready to give advice and assistance to others: he enjoyed the friendship of many eminent members of the profession, and the good-will and respect of all who knew him.

In all the relations of private life, his conduct evinced a mind acting under a high sense of responsibility, a well-regulated temper, and a kind and affectionate heart. He was a most kind and indulgent husband and father. Self-denying in his own habits, he was anxious that all connected with him should have every enjoyment and advantage consistent with their permanent well-being. He retained through life the warm affection of a large circle of relations and friends, who appreciated the sterling qualities of his mind and his constant and unostentatious kindness. He was fond of the intercourse of social life, kind and cheerful in manner, and attentive and considerate to the feelings of all. His conversational powers were of a high order. He was remarkable for the extent and accuracy of his information on every subject of general interest, and was always ready to contribute to the instruction and entertainment of the society he was in.

In all his transactions he was just and liberal. Severely correct in his own conduct, he ever took an enlarged view of the rights and interests, and was indulgent towards the failings and weaknesses, of others.

He was educated in the strict principles of Calvinism. The exact period at which a change took place in his views is not known, but there is reason to believe that his attention was early directed to the writings of the excellent Mr. Lindsey, for whose character and conduct he always expressed a warm admiration. On settling in London, he became a frequent attendant at the chapel in Essex Street, and afterwards joined the congregation, of which he continued a member during the remainder of his life. He enjoyed the friendship of the eminent individuals who succeeded Mr. Lindsey.

He had long been a diligent student of the Sacred Scriptures, and for many years regularly devoted his Sunday evenings to theological investigations.

In the year 1818, he published two "Letters to a Protestant Divine in Defence of Unitarianism." As stated in the Preface, "they constitute the author's part of a real and amicable correspondence which took place between himself and his friend, to whom they were addressed in consequence of a remark, accidentally made in conversation, that the words of our Saviour, (John x. 30,) 'I and my Father are one,' prove the Trinitarian doctrine of his equality with the Father, which the author denied, and maintained that the whole of the dialogue between our blessed Lord and the Jews, of which this text forms a part, taken together, proves the contrary. They were written without any intention of publishing them; but having been shewn to another friend* of the author,—of whose judgment he has a very high opinion, and to whom the world is indebted for several most valuable theological works,—for him to see whether the author, who has not been accustomed to controversies of this description, had made any material mistake or misdescription which ought to be candidly acknowledged and retracted, he recommended them being made public, as likely to promote the interests of religious truth."

A second edition, with an additional Letter, was published in the year 1820, and a fourth and fifth Letter subsequently appeared. These Letters were favourably noticed in the *Monthly Repository*,† and were highly esteemed by many distinguished Unitarians. They were written in the brief intervals of a most laborious professional life, and constituted a relaxation from his daily toils. They exhibit an extensive knowledge of the subject, strong powers of reasoning, and much originality of thought, and are written in a candid, liberal and religious spirit. His religious opinions, which were those held by the great majority of Unitarians, adopted by him on conviction, after a diligent and honest investigation, were held with a firm and unwavering confidence. His mind was perfectly free from those doubts and misgivings, the workings of a latent scepticism, which often distress the mind of those whose opinions are considered to operate more strongly on the imagination and the feelings. His religion was not a matter of opinion or speculation. His views of the wisdom, power and benevolence of God, and the divine mission of his Son, were deeply impressed upon his heart and mind. His sense of a superintending Providence and of his own responsibility was habitually present to his mind, and influenced his thoughts and actions. His belief in a future state was a reality—the substance of things hoped for, the evidence of things unseen.

Calm and reserved in the expression of his feelings, and with a great aversion to any thing like ostentation, only those who were most nearly connected with him could be aware of the depth and fervour of his religious feelings.

An extract from a letter written during his absence on circuit, in 1814, to one who for more than forty years enjoyed his unreserved confidence, will best illustrate the nature of his views and feelings:

"We proceeded, on Friday evening, from Dorchester to Lyme. The evening was remarkably fine and the ride delightful. After our arrival, we

* The late Mr. Belsham.

† Vol. XV. for 1820, O. S., pp. 360—364, and 421—425.

had a very pleasant walk on the beach. The reflection of the moon upon the water whilst every thing was silent but the dashing of the waves upon the beach, produced sensations at the same time both awful and gratifying, carrying up one's ideas to Him who made all things 'thus wondrous fair, Himself how wondrous then,—in goodness eminent, in power divine.' The view of the starry heavens brought to my mind a calculation I had been making one day in court, at Dorchester, on being told that an astronomer at Dublin had discovered what has been so long a desideratum in the astronomical world, namely, the parallax of one of the fixed stars called Arcturus, to ascertain his distance from the earth, which could not be done until a parallax had been discovered. I found that, considering the parallax to be two seconds, as observed at opposite points of the earth's orbit by the astronomer I have mentioned, the distance is twenty millions of millions, five hundred and twenty thousands of millions of miles,—a distance so vast as absolutely to overpower all one's ideas of distance, and fill one's mind with astonishment which words cannot express at the immensity of that space which the Creator of the Universe fills with His presence and where he displays His glories. If this be the distance of one of the nearest of those fixed luminaries of which there are such numbers scattered over the face of the heavens, that to the thousands visible to the naked eye must be added myriads more, increasing always with the increasing perfection of the instruments employed to view them, what must be the distance of the more remote ones? How shall numbers suffice to express it, much less the human mind to conceive it? Lost in amazement, we must fall prostrate in His presence, and acknowledge ourselves, and even the earth we inhabit, to be less than a drop of water to the ocean, when put in comparison with the vast infinitude of His works, to which there is no beginning, nor end, nor measure, nor bound. How ought we to rejoice that we are the creatures of His care and the children of His love, and, above all, that He has condescended to inform us by his beloved Son that in his own appointed time He will bestow upon us superior powers, by which we shall be enabled to know Him more and serve Him better, and that we shall possess for ever the supreme happiness of living under His government and partaking of His rich and overflowing bounties! How ought this His unspeakable goodness to excite our gratitude and confirm all our resolutions to do every thing to please and nothing to offend Him, and humbly to beseech His assistance to aid our endeavours and enable us to proceed with increasing strength and increasing virtue throughout the whole of our existence!"

His political opinions were liberal and enlightened, and his conduct firm, temperate and consistent. Free from the prejudices and asperities of party feeling, he never shrunk from the expression of his opinions or the discharge of his duties. Whilst he hailed with pleasure the great measures of improvement which he saw effected, the habitual tendency of his mind to consider all the events of life, national and individual, as under the direction of a merciful God, who would overrule all things to the accomplishment of His beneficent purposes, prevented his feeling an over-anxiety at present evils, or unduly magnifying the events of his own time.

This characteristic of his mind is well illustrated in another of his letters, written in the spring of the eventful year 1815:

"The face of the country begins to wear some of the lovely features of spring; for though the forest trees are not yet in leaf, their swelling and half-opening buds communicate a green tinge, and give them an importance which they had not a fortnight ago, whilst the smaller trees and shrubs are mostly in leaf, and the hedges in consequence of it have quite resumed their green attire, and are thickly enamelled with primroses and violets,

and with a considerable number of the little modest white flower of the wild strawberry.

"The pastures of this rich country look extremely fine, and we hear good accounts every where of the state of the corn. May the Sovereign Disposer of events crown all these promising appearances with a good harvest, that we may have to bless Him for plenty, though it is not yet suitable to the wise, though inscrutable, designs of His administration of human affairs, to bestow upon us at present the advantages of peace! His counsels, however, will end in perpetual peace and universal happiness. All His measures are tending fast to this glorious termination; and may His will be done! As for ourselves, after enjoying that portion of good which in His consummate wisdom appears to be fit and proper for us here, we shall, as was foretold by the prophet, rest, and stand in our lot at the end of the days. The progress made by Buonaparte is astonishing. It appears like a dream, and we see ourselves engaged most unexpectedly, as if by a miracle, in a new war. What further commission he may have to execute we know not; but our duty seems to be pretty clearly marked out, which is, to attack and endeavour to overwhelm him before he can organize his forces and give to his power that full consistency that a year or two would enable him to arrive at. War is a horrid evil; but it seems to be forced upon us in the present instance, and we must manfully meet it, leaving the event to Providence."

In the year 1834, he was elected a Bencher of the Hon. Society of Gray's Inn, and served the office of Treasurer; and in the latter part of that year, retired from the labours of a professional life of forty-five years' continuance. During the whole of that time, he had never for one single day been incapacitated from the discharge of his duties, although during the last three years the infirmities of age began to press heavily upon him. He bore the sufferings and privations of age with cheerfulness and resignation, and, deeply sensible of the large measure of good which had been allotted to him, invariably expressed his gratitude for the past and entire submission for the future.

In December 1835, he had a severe illness, and it appeared impossible that he could long survive the shock he had received. It pleased God, however, that his life should be prolonged for seven years, to undergo a gradual and almost imperceptible decline.

It cannot be said that this portion of his life was passed in vain, if it taught to those who witnessed it the value of a pure heart and a well-spent life. If it was painful to witness the decline of a powerful mind, it was no light consolation to feel that if the intellectual part was altered, the moral character remained unchanged. During the whole of this trying period, he was submissive to suffering, free from anxiety, doubt or suspicion, and exhibited that kindness, consideration and affection for all around him, which had marked his conduct through life.

A slight inflammatory attack, unattended by acute suffering, exhausted the feeble powers of life, and he quietly and unconsciously breathed his last on the 28th of June last. He was buried in the Kensal Green cemetery, the Rev. T. Madge kindly attending on the occasion.

Mention has already been made of the religious opinions of the deceased: it may not be uninteresting to add, that his last will and testament, written entirely in his own hand,—which, in conformity with the feelings of past times, commences with a recognition of religious opinion, "In the name of God, one in essence, one in sub-

stance,"—concludes with the following expression of faith and love :—
 "And now I take my last leave, in this world, of my very dear and beloved wife and children, wishing them, as the greatest of all blessings, the favour of God and the light of His countenance, which they can only hope for in the practice of religion and virtue, and trusting in His infinite goodness and mercy, as declared to us by his beloved Son, our Lord Jesus Christ, that we shall soon have a most happy meeting again, in that never-ending state of felicity where sin and sorrow shall be no more."

* * The following extract from a letter written to a young friend who had some scruples on continuing a member of the military profession, will shew how judicious an adviser Mr. Bayly was, and how much it was his habit to refer to the Holy Scriptures for the rule of life :

"MY DEAR —,

"Salisbury July 23, 1822.

"I shall very readily communicate to you my ideas upon the subject you have written to me upon, without calling upon you, however, to renounce your own opinion, if it should happen to militate against mine. We are all bound to act according to the dictates of our own consciences, after having taken care to inform ourselves as well as our situation and circumstances will admit of, that we may not form erroneous judgments. Your scruples do you credit, and I hope you will not suffer any worldly motives to induce you at any time to be guilty of a breach of duty, which may occasion you to forfeit the approbation and blessing of Him whose favour is better than life and all its enjoyments; who, after he has conducted us safely through the storms and tempests of the present uncertain state, holds up to our view the inestimable gift, the unexpected, unmerited and richest of all presents, everlasting life and happiness, if by a course of obedience to his commandments, by a patient continuance in well-doing, for this we are informed is the mode by which they are to be obtained, we are found amongst the number of those who inherit these gracious and munificent promises.

"I am decidedly of opinion that war in the abstract is unlawful, and contrary to the pure and genuine principles of Christianity, which inculcates universal peace and good-will amongst mankind; which not only commands us to abstain from all evil, but requires us to do all the good we can to one another; which by the universal diffusion of its divine precepts will ultimately extinguish war for ever, and bring in everlasting peace and happiness, to bless with their benign influences all the inhabitants of the world.

"But though I consider war itself to be unlawful, and those men, or bodies of men, who have the power of deciding whether there shall be a war or not, to be most highly criminal, both in the sight of God and man, if they determine upon entering into any war which they can possibly avoid, I do not believe the military profession to be either criminal or unlawful. Till the more general diffusion of Christian knowledge and Christian principles shall have utterly destroyed this dire scourge of the human race, every community must have an armed force both to preserve order within, and to repel aggression from without. This force must be capable of acting in every part of its territories where its presence may be required, and consequently in great states must be numerous. Without it, the community itself, and all the members of it, would become a prey to every unprincipled invader who should think fit to attack it, and thus war would be encouraged, and rendered both easy and profitable.

"Having made these general observations, I shall proceed to inquire what is said of the military life by those inspired teachers who have delivered their precepts in the New Testament. When, amongst other classes of men, the soldiers of those times applied to John the Baptist (Luke iii. 14)

to inquire what they should do, does he command them to renounce their profession as unlawful? Nothing like it. His reply is, Do violence to no man, neither accuse any falsely, and be content with your pay. In the viith chapter of the same evangelist, we find our Lord himself pronouncing an eulogium, and a very high one, upon a Roman military officer, and instead of passing any censure upon him, and requiring him to quit his profession as unlawful, declaring that he had not found so great faith, no, not in Israel,—and performing instantly a signal miracle at his request. Lastly, in the xth chapter of the Acts, we find Cornelius, another military man, described in terms of singular approbation, without the least reflection upon him on account of his profession, as a devout man, one that feared God with all his house, who gave much alms to the people and prayed to God alway; and upon this person and his friends the holy spirit, that is the power of performing miracles in attestation of the truth of Christianity, was poured forth, being an extraordinary mark of the Divine favour. I firmly believe, therefore, that the military character is not inconsistent with Christianity. It may expose men to greater temptations, and render it more difficult for them to persevere in the strict practice of their duties, than many other professions. But it is not always, indeed it is very seldom, that we have the power to choose our own situations; and true virtue, as well as true religion, consists in manfully and resolutely resisting temptation, and doing our duty in whatever station it pleases God to appoint for us. If we are placed in circumstances of greater difficulty, and notwithstanding perform our duty, so much the greater will be our future reward. It is to this that we should always turn our views and direct our attention, for every thing else, when compared to it, is less than the dust of the balance. If we maintain a constant habit of approaching our great Friend and supreme Benefactor in prayer, as he has most kindly and graciously invited us to do, encouraging us to address him under the tender and condescending name of our Father, we have every reason to expect that he will bestow upon us every thing that will be conducive to our real benefit; and, as you very justly observe, that as our day is, so shall our strength be. But at the same time, we must diligently perform our part, cultivating the Christian temper, and practising the Christian precepts—for the mere profession is nothing. If our religion does not reach our hearts and influence our conduct, it is of no value."

OH! WHAT WERE LIFE.

Oh! what were Life, with all its woe—

Its flowers that open but to fade,

Its hopes and joys that transient glow,

Then pass and leave a deeper shade?

Oh! what were Life, where change alone

Is certain—where Joy's angel-form

But shews itself and then is gone,

Like lightning-flashes midst the storm?

Oh! what were Life, since soonest die

The bright and beautiful and gay,

And all the moments, as they fly,

Bear some loved hope or joy away?

Oh! what were Life, without a trust

In One unchangeable and true,

Which lifts the spirit from the dust,

To rest midst Heav'n's untroubled blue?

T. H.

ON THE MORAL USES OF PAIN.

A FIRM and rational persuasion of the goodness of God, as evinced in the creation and government of the world, is essential to our happiness as reasonable beings. If we could suppose that He on whom we are sensible that our welfare, our very existence, is altogether dependent, was regardless of our welfare, or was influenced by bad passions to inflict gratuitous evil on his creatures, whatever our present condition might be, the thought would poison all enjoyment, and we could not indulge a moment's peace or tranquillity. We have therefore every reason to be thankful that the results of our inquiries into the works of creation and the constitution of our own frame, and of our observations of the course and order of Divine Providence, serve to confirm our confidence in the assurances of his word, that the Lord is merciful and gracious.

And yet, though almost all men, at least all *good* men, are blessed with the practical influence of this satisfactory persuasion, tending to support and animate them under all the varying events and circumstances of life, it cannot be denied that this important and consoling truth is beset with many difficulties, by which philosophers, as well as the generality of mankind, when they have attempted to engage in these high speculations, have been greatly perplexed. Is God all-powerful, to accomplish every thing that he wishes?—and is he infinitely good, to desire the greatest happiness of his creatures? Whence, then, the evil which undeniably exists in the world? Why has not he, to whom all things are possible, effectually protected his creation from all the causes of pain and misery which so largely abound in it?

In order to understand the principles on which the difficulties that have been raised on this subject may be in some tolerable measure, if not altogether, removed, it is important to consider, in the first place, what we really mean by the word *omnipotence*, when employed in speaking of the Divine perfections. We mean, that the Deity is not checked or impeded in any of his operations by any other power not subject to his control; and that, consequently, all things which are in *their own nature* possible, may be accomplished by divine power. But it may happen that many things which we imagine, and which we are apt to think, would be desirable, are *not* in their own nature possible, because they imply contradictions and inconsistencies. For instance, he cannot make any one of his creatures infinite, almighty or self-existent like himself, because this would be to *make* him not a *creature*, which is evidently absurd.

Again, though it may be admitted that omnipotence might by a direct act of power accomplish *at once* what is now the slow and painful result of long, complicated processes, yet there are many obvious advantages in the course of nature being governed by *general laws*; by which expression, it must be observed, we mean nothing more than that the operations of divine power are conducted according to a uniform order and method. Were it not for this, the world could not be a place fit for the education of rational and moral beings; the experience of the past would furnish us with no rule for the future; and the most extensive acquaintance with the appearances

around us would make no real addition to our knowledge or improvement. Without these general laws, therefore, all would be uncertainty and confusion. If there were no such laws, we should not know what events to expect or depend on in consequence of any thing we did. We could have none of that pleasure and satisfaction which we now have in contemplating the course of nature, which might be one thing to-day and another to-morrow. As all *expectation* would cease, all motive to action, and consequently all progress and improvement, would cease along with it.

It is not difficult, therefore, to perceive and acknowledge, that an order of things which is so essential to the very existence of intelligent beings capable of mental and moral improvement, should be regularly and steadily maintained, notwithstanding that in some instances its immediate consequences may be painful and evil. Shall the law of gravitation be suspended in order to save the life or limbs of a man who steps from a precipice? If it is well that men should be maintained in health by regular and suitable supplies of *food*, is it not a necessary consequence that when these supplies are irregular or interrupted, disorder and mischief must ensue? In such cases, we perceive without difficulty, that although evil, at least partial and temporary evil, occasionally arises from the operation of the general principles according to which the course of nature is conducted, much greater evil would result from the destruction of that confident expectation which is the spring and motive to action, and of that uniform order of things without which men could not learn wisdom from experience.

We have admitted that in cases of this kind the occasional result is such as we are compelled to call *evil*; but it is also evident that in many of these cases the evil is only apparent; the immediate consequences, which we cannot regard with pleasure, being rendered by the continued operation of that same general law of nature from which they arose, the instruments of much greater and preponderating good. If we are able, even now, to satisfy ourselves that this is true in many instances, and that with a degree of confidence, to the extent and accuracy of the knowledge we can obtain of the circumstances of the case; and if, moreover, there be any reliance to be placed on the general argument, which convinces us that the Maker of all things is great and wise and good,—are we not justified in concluding that those cases which still remain dark and mysterious, appear so to us merely because we have not as yet been able to make ourselves sufficiently acquainted with the real facts, and their connexion with other parts of the system, or to anticipate the remoter good effects of what at present excites painful emotions, but which are hidden from our view by the evil of a distant futurity?

It is true that the argument on this subject is in a great measure a mere appeal to our ignorance; but it is a *reasonable* appeal. What we do see and know of the course of Providence is enough to convince us, that it is directed by wisdom and goodness far transcending our most exalted conceptions; and also, that in proportion as our knowledge extends, we find ourselves able to reconcile to this great principle more and more of those phenomena which at first

sight appeared to be inconsistent with it. We seem, therefore, to be fully authorized to infer, that if it were possible for us to take all things into the account, and to view the whole course and order of affairs from first to last with an equal eye, every difficulty would be removed, and we should not only know even as we are known, but should clearly perceive in what way all things are made to work together for the greatest good both of the whole and of every individual part of God's creation.

Some writers, however, have allowed the difficulties arising from particular instances and kinds of partial evil involved in the present order of nature to carry them very far, and have lately even revived an idea originally suggested by some of the old heathen philosophers, that the universe was not, strictly speaking, created out of nothing, but that the materials of which it was formed had an original independent existence. Hence it may be, as they imagine, that the evils which prevail in the world are to be ascribed, not to the all-wise and beneficent Creator, but to imperfections in the originally existing matter employed in its construction, and which even unlimited wisdom could not altogether correct. It appears to me that the question concerning the origin of evil is involved in no such difficulties as require for their solution a conjecture like this, the adoption of which would inevitably bring along with it objections much more serious than those it is employed to remove; and I should not have mentioned it, except for the purpose of drawing the attention of my readers to another important consideration, from which, *as far at least as we are concerned*, inferences not very unlike these may perhaps be deduced.

It is quite evident that all the parts of this vast universe are connected, and more or less dependent on each other, as might indeed be expected in the works of One Almighty Architect. Thus we derive our supplies of light and heat, and, for aught we know, of other principles essential to our physical welfare, from the sun; but it is obvious that this great luminary is not provided for our benefit alone, but stands in the same relation to a multitude of other planets or worlds, whose interests are also to be consulted. Again, it would be absurd to suppose that this earth on which we dwell is adapted for our exclusive use and benefit, who call ourselves the lords of it. A considerable portion even of its surface is not accessible to us, to say nothing of the depths of ocean, inhabited by multitudes of living beings doubtless created for action and enjoyment, but of which we can know nothing. And the vast masses which occupy the interior must surely be intended for some purpose, not relating to us, which it is impossible for us to ascertain or appreciate. In short, every part of this mighty whole influences every other part, so that much of what we *see*, and more that we do *not* see, and endeavour in vain to comprehend, has doubtless a reference, not to us merely, but to the condition and circumstances of other orders of beings, inhabiting distant worlds, but alike the objects of care and protection from the great Parent of the universe.

From all this it appears, that we have no right to take it for granted that the present state of things on our globe is constituted for our sake alone, or exactly in the manner which might have been adopted

if our interests alone had been taken into the account. It has been provided by divine wisdom for the habitation of man in this stage of his existence, during his preparation for a more permanent state of being in his destined home; and it is "a mansion fair and spacious for its guest," and replete not only with wonders to excite our astonishment and awe, but with striking marks of the providential care and kindness of Him who has placed us here. Still, it may be that its adaptation as a place of residence for human beings has been limited and restricted by the necessity of combining with this object some other purposes of equal, if not of greater importance in the counsels of Divine Providence, relating in all likelihood to other orders of rational and intelligent creatures, of whom at present we know nothing. Hence, as far as we are concerned, the consequence may be, that this world is not the best *possible*, abstractedly speaking, —not the best that could have been formed if man alone had engrossed the care of Heaven,—but the best that could be formed consistently with the present general welfare of the universe, and with the final objects and purposes of the Divine government.

The general reflections we have been endeavouring to suggest, apply to all those features of our present condition which appear to us *evil*, and, relatively to us, are for the present really so; because, even although, in reliance on a wise and paternal government, we feel persuaded that they are partial and temporary, and that they will finally appear to have been instruments of accomplishing greater good, still they cannot be regarded by us without aversion; they can only excite in the most devout and pious and habitually resigned spirit, a prayer to our Heavenly Father, that, if it be his will, he will remove this bitter cup from us.

But my present purpose is to apply them more particularly to that class of sufferings to which we are rendered liable by the structure of our bodily frame. These, in common with the pleasures of sense, may with a certain degree of justice be regarded as of inferior moment, and one sect of ancient philosophers went so far as to contend that pain was no evil,—an extravagance in which they are not likely to have many followers. It will, however, be generally found, that in proportion as men have cultivated the nobler part of their nature, in proportion as their happiness comes to depend more and more on the pursuit of knowledge, and the more excellent and exalted enjoyments which arise from the practice of virtue, they learn by degrees to disregard bodily suffering, and may sometimes be even positively happy in the midst of severe pain. The consciousness of a life mainly spent in the desire and endeavour to do good,—an undiminished interest in beneficent and useful undertakings, and in the welfare of many around them whom they esteem and love, and from whose returns of affection they derive the purest pleasure,—above all, a devout reliance on the protection, and a resignation to the wise, though perhaps inscrutable, appointments of Providence, produce a sum of enjoyment which has often been found to overpower mere physical corporeal suffering. Still, however, the bulk of mankind are so far creatures of matter and sense, that pain and the fear of pain are regarded by them as the worst of evils, and they are apt to ask themselves the question, How can that Being be infinitely wise

and good, who has so fashioned our vile bodies as to subject his creatures to these most grievous of mortal woes?

But the spirit which prompts this question will be repelled by the devout and reflecting mind. Though it is admitted that the purposes of our heavenly Father in visiting us with sickness and bodily infirmity are often inscrutable, yet we ought not so far to underrate and disparage the light that is given us, both in reason and in revelation, as not to acknowledge that we are *already* able to discern a part, though not the whole, of his providential designs for our good in this dispensation; and that in this, as in other respects, we may often perceive adequate reasons for joining in the devout exclamation of the Psalmist, "It is good for me that I have been afflicted."

Even if we could not do this, we should have no right to deduce from the suffering of bodily pain an inference unfavourable to the Divine benevolence, because we see that, after all, it is the exception and not the rule. The state of disease and pain is for the most part the *occasional*, not the ordinary habitual state of things. If our Maker had willed our misery in the construction of our frame, we should have observed marks of design and contrivance directed expressly to this object; our senses would have been constituted, not, as we find them, with a view to render them the inlets of pleasure, but in order to give *pain*, to irritate, to annoy; and we should have found them most troublesome to us, in proportion as they approached most nearly to what is technically called their *normal* state, or that for which Nature apparently designed them. I need not say how widely different all this is from our actual constitution. It is indeed the very reverse of it. Our senses appear to have been so formed, and so adapted to the objects around us, as to give not only information, but pleasure, when in their sound and ordinary condition. And there can be no question that, much as we hear of the frequency of pain and disease, the usual and habitual state of the world at large, and (with very few exceptions) of each individual, is that of ease, if not of positive enjoyment. The desire of life, which is almost universally diffused, proves it; scarcely a creature exists which has not an alarm and dread at the prospect of death, and which does not seek, by every imaginable means, to preserve itself in being. If we find a few real or apparent exceptions to this remark, the very notice they attract, the surprise and conversation they excite, are enough to shew that they are rare and extraordinary deviations from the common course of things.

But in pain itself we can often trace, by our own experience and observation, many wise and excellent purposes, sufficient to vindicate the wisdom and goodness of Providence in making use of so rugged and forbidding an instrument. It is the best warning and safeguard on many occasions of danger, and excites to those endeavours which may be necessary, and are commonly effectual, to self-preservation. The painful sensations of hunger and thirst, the inconveniences of heat and cold, are a stimulus to exertion and ingenuity in devising the means to alleviate or remove them, and thus create and improve those arts of life by which the earth is as it were reduced under the dominion of civilized man, and its various productions are rendered subservient to his support and accommodation. Thus not only are

the wants of the *body* provided for, but its necessities furnish a spur to rouse and awaken the faculties of the *mind*, which, when once brought into active exertion, are employed for higher and nobler purposes connected with the interests of man as a rational and spiritual being.

Thus it appears that by pain, or the fear of pain, (which could not exist unless we had sometimes experienced it,) the understanding of man is developed and his active powers are brought into exercise. Without this, we should have wanted a most powerful motive to action, and might have been in danger of remaining stationary, and as it were stagnant, in the lowest stage of merely sensitive and animal existence. This, accordingly, is the actual condition of various tribes who have the *misfortune* (for such we must deem it) to occupy countries whose spontaneous productions are sufficient to support nature without much exertion on their own part. They are miserable and degraded; they have vegetated, rather than lived, probably for many generations, in a state out of which nothing, it would seem, can raise them but the creation of certain artificial wants, to stimulate them to that *toil*, without which man in this world can arrive at no real excellence or improvement.

A state of uninterrupted bodily ease is in general far from being conducive to the health and prosperity of the soul. From the absence of that *energetic motive*, which in our present state of being nothing seems so well fitted to supply as a *grinding necessity*, it is liable to sink into listless inaction. A state of relaxation, of indolence and luxurious indulgence, is not likely to promote the due cultivation and development either of the intellectual or the moral powers of man. A season of *struggle*, of hardship and adversity, is almost essential to the discipline which this life was destined to afford, in training us for a better. The mind thus learns by experience to distinguish between good and evil; and not only to choose the one and refuse the other, but to make those exertions, to discern and employ those means and instruments, which shall be effectual for that object. The mind, like the body, is at first in a state of extreme weakness and imperfection. Its powers can as yet be hardly said to exist: there is an original constitution, a *capability*, but this is of no avail until cultivated by subsequent education and experience. For a long period it is sensible only to what is present,—incapable of looking forward to the future good effects of the rough but salutary discipline which pain and labour administer. Experience at length gives more knowledge and comprehension of mind; so that many things which were at first regarded with aversion and dislike are so associated with the resulting benefits, that they are looked upon almost with pleasure.

Thus it seems that mind itself, or at least those faculties and affections which constitute all that we know of the mind, may almost be said to be *created* by that education which it receives amidst the various events and fluctuating scenes of life. The experience of pain and danger makes it watchful and alert to guard against them in future; its attention is awakened, and its faculties exercised to inquire into their causes, or to follow them out into those consequences, often obviously beneficial, which arise from them to such an extent as more than to counterbalance the present uneasiness.

It has passed into a proverb, that the remembrance of former sorrows and pains is sweet. And thus there is good reason to think that many persons are much happier in after life for the troubles and painful circumstances which attended on their earlier years, than they would have been if they had not endured the harsh training of adversity, and had seen nothing but one smooth course of success and tranquillity.

Dangerous bodily distempers are usually accompanied on their approach by painful sensations, which awaken the attention, indicate the seat and nature of the disorder, and set us on exerting ourselves for its removal. The pains which attend on *mortal* disease, (or rather are *supposed* to attend it, for the nature and amount of the *final* suffering we can never know, and there is reason to think it is often much magnified in our imaginations,) give rise in part to the generally-prevailing dread of death, and to what is called the *instinct* of self-preservation, which may, indeed, be carried to an unreasonable extreme, but within certain limits is a salutary and indispensable principle of action. On the other hand, the sufferings which commonly precede the hour of dissolution, when they actually come on, serve to wean the soul from an attachment to the cares and interests of this transitory scene, and prepare us to look forward to our approaching departure with a calmness and equanimity very different from the agonizing sensations of one who is called away suddenly, in the midst of health and enjoyment, from the active occupations and engagements of life.

Severe pain generally has its seasons of intermission; and some have even alleged that the effect of contrast, with other causes, arising perhaps out of the peculiar state of the body at the time, renders this suspension of pain a season of high enjoyment, which persons in unbroken health know not how to appreciate. I would not lay much stress on this sentiment, the accuracy of which I am thankful to be little able to estimate by experience; and yet one excellent writer, who was himself too well entitled to express an opinion on this subject, has gone so far as to think it probable that a man is a gainer by a moderate interruption of bodily ease for a couple of hours out of the four-and-twenty.* It reminds us, however, of one important fact—that a large portion of our pleasures may almost be said to derive their existence from the pains to which we are subject. We cannot sufficiently understand or appreciate the blessings of health till we have been visited by sickness; the pleasure of repose is sweetest to him who has purchased it by fatiguing labour.

The *moral* benefits which may be derived from bodily pain are very considerable, and the more so in proportion as the mind has been duly trained by previous discipline (which itself consists, in a great measure, in the endurance of hardship and privation) to serious and profitable reflection. It forces on us a lively conviction of our weakness and insufficiency for the supply of our own wants. It compels us to maintain that connexion with and dependence upon each other which our natural infirmities render indispensable, and which contribute mainly to the growth of the social habits and affec-

* Paley's Natural Theology, Ch. xxvi.

tions. On the ill-disciplined mind, it is true that these circumstances may often have the opposite effect. Instead of exercising patience under suffering, such a one often increases its severity by fretfulness and vain repining. The habit of being waited on and assisted, instead of exciting gratitude, sometimes only seems to aggravate the intensity of his selfishness;—instead of submission and resignation, he is too apt to make his infirmities the occasion of profane and sinful reviling at the appointments of Providence. But its natural, and we may hope its more common effects, are more salutary and beneficial. It teaches us the vanity of worldly riches and splendour, which can rarely alleviate, and often only increase our sensibility to, the physical infirmities of our nature. It furnishes a most important, perhaps an essential, training for that fortitude and strength of mind which enable us not only to bear pain, but to contend against and overcome the enemies of our souls; to bear up manfully and successfully against dangers and privations; to withstand the force of temptations; to persevere in the path of duty, unawed by the fear of man or the prospect of temporal loss or adversity; to exert the full energy of our nature in the pursuit of the highest good, of that truly valuable improvement which is often to be acquired only by toil and labour in the midst of present sacrifice and suffering. Finally, it leads us to place our chief dependence on Him who alone can give strength to bear and to improve whatever He is pleased to send for the trial and discipline of our souls in this our mortal pilgrimage. It reminds us that this is not our home, and warns us not to set our chief affections on present things,—least of all on those inferior, fleeting and merely animal enjoyments of which we partake in common with the brutes that perish. It is intended to train the soul to a fitness for those regions where, in the more sensible presence of God our Father, and in the company of saints and angels, it shall dwell in everlasting youth, where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

Halifax.

W. T.

THE MIND A BLANK SHEET OF PAPER.

[From the Preface (pp. 35, 36) to Sir James Mackintosh's Dissertation on the Progress of Ethical Philosophy, by William Whewell, now B. D., Master of Trinity College, Cambridge, and Vice-Chancellor of the University. 8vo. Edinb., 1837.]

THE celebrated comparison of the mind to a sheet of white paper is not just, except we consider that there may be in the paper itself many circumstances which affect the nature of the writing (p. 249 of this ed. of the "Dissertation"). A recent writer, however, appears to me to have supplied us with a much more apt and beautiful comparison. Man's soul at first, says Professor Sedgwick, is one unvaried blank, till it has received the impressions of external experience. "Yet has this blank," he adds, "been already touched by a celestial hand; and when plunged in the colours which surround it, it takes not its tinge from accident, but design, and comes out covered with a glorious pattern." ("Discourse on the Studies of the University," p. 54.) This modern image of the mind as a prepared blank, is well adapted to occupy a permanent place in opposition to the ancient sheet of white paper.

EXTRACTS FROM AN UNPUBLISHED ORATORIO ON THE SUBJECT
OF RUTH.

By HUGH HUTTON, M. A.

(Continued from p. 12.)

III.

NAOMI. *Recitative.*

ADOWN the gentle sloping of this hill
 My easy path declines. Daughters, return,
 While yet your weeping kindred linger near
 To lead you home. Why should you go with me?
 Your youth is fresh, your beauty still in prime;
 But since the Lord against my house hath rais'd
 His hand, no sons remain to me, to crown
 Your love: childless, in feeble age I'm left
 Alone! Return, my daughter, to your home.

ORPAH. *Air.*

Like a fountain of gushing waters,
 My heart poureth out its tears;
 For thou takest from Moab's daughters
 The light of their happy years:
 Though other hearts should round us twine,
 No love can ever cheer like thine.

ORPAH, NAOMI and RUTH. *Trio.*

To the breast where affection reigneth,
 The lov'd, though absent, still are near,
 While memory their forms retaineth,
 Through all life's varied wand'rings, dear.

[ORPAH retires.]

NAOMI. *Recitative.*

Behold, thy sister doth unto her home
 Return, unto her people and her gods—
 Follow her steps; and the Lord send thee peace!

RUTH. *Air.*

Intreat me not to leave thee!
 From thee I cannot part;
 Nor joy nor peace awaits me,
 But only where thou art.
 I go where'er thou goest—
 Thy lodging shall be mine;
 I'll love thy land, thy people,
 And serve no God but thine.
 I'll die where'er thou diest,
 And rest thy grave beside;
 Whatever fate befall thee,
 Not death shall us divide.

NAOMI and RUTH. *Duet.*

NAOMI.

Return, daughter, return !
Thy own land bloometh fair,
And sore thy heart will burn
When thou canst not be there.

RUTH.

Mother, I've search'd my heart !
With thee, the world's my home ;
Fair blooms its wildest part,
If there with thee I roam.

NAOMI. *Recitative.*

Then hearken to the counsel of my tongue,
Since thus thy love hath bound thee to my side.

Air.

The God my people serve, no equal hath ;
No rival shares the glories of his name :
He reigns alone, supreme o'er earth and heav'n.
If thou Jehovah choose to be thy God,
He only shall for ever be thy guide,
His love thy refuge, and his word thy law.

RUTH. *Recitative.*

My mind is fix'd to know Jehovah's truth,
And Moab's idols I for Him renounce :
Back to their vanity hath Orpah gone,
But Ruth shall never own a God, but Him
That watcheth over Israel's favour'd land.

Air.

No more the Fords of Arnon
Shall tempt my burning feet !
No more by Nimrim's waters,
To hear the pastures bleat !
No more the fields of Heshbon
Shall echo with my joy,
Nor Sibmah's blushing vineyards
My autumn-task employ !
Farewell to them—farewell !

NAOMI and RUTH. *Duet.*

No more mid scenes we linger,
Which late we held so dear !
Those radiant forms are vanish'd
Whose love enchain'd us here !
Their heads are lowly resting
Where cool streams wander by,
And a watch is o'er them keeping
By Heav'n's unslumb'ring eye !
Farewell to them—farewell !

IV.

INHABITANTS OF BETHLEHEM. *Recitative accompanied.*

Who toileth up yon steep and rugged way
 With feeble steps? She leaneth on the neck
 Of one that seemeth of another land,
 Gentle and comely! Sorrow hath been theirs,
 For both are clad in weeds of death and woe!

Quartet.

How tenderly the younger form doth tend
 The loitering weakness of her partner's age—
 To point the smoother path—to raise her load—
 And ease with helping arm the rude ascent!

Chorus.

Soon as they reach the height, we'll give them rest!

Recitative. Solo.

Is not this Naomi? But what a change!

Air. Solo.

That form how stately once, thus drooping low!
 That foot so firm and sprightly, now creeping slow!
 Not thus she moved, weak, tottering, o'er the ground,
 When her sweet song made all the hills resound;
 Her brow was bright and cheerful as the day—
 Now dark with clouds which will not pass away!

Recitative.

It is Naomi—long lost—return'd again!

Chorus.

Welcome to Naomi with joyful strain!

NAOMI. *Air.*

No more that name of *pleasant* sound
 Befitteth me to wear!
 My joys are fled—my tears abound—
 Now *bitter* is my care!
 Let Marah be my mournful name,
 To speak my alter'd state;
 I went out rich, but homeward came
 Childless and desolate!

VILLAGERS. *Semichorus.*

But though the Lord hath made thy tears to flow,
 He yet will comfort thee, and give thee peace!

RUTH. *Air.*

Receive me, though a stranger,
 And let me find a home
 Where neither want nor danger
 Across my path may come.

NAOMI, RUTH and VILLAGER. *Trio.*

The heart with pity glowing,
To God is ever dear,
Like Heav'n, its gifts bestowing,
The suffering poor to cheer.

FULL CHORUS.

The Lord hath visited his people,
In giving them bread ;
And He hath put gladness into their heart :
Praise the Lord !
He hath placed them in a good land,
A land of fountains
That run among the valleys and the hills :
Praise the Lord !
He bids us give the hungry food,
The weary rest :
Praise the Lord !
Blessed for ever be His Holy Name,
For all that He hath done !
Praise the Lord !

(End of the First Part.)

VARIETY OF RELIGIOUS WORSHIP.

If we suppose a large family of children, who, on any particular day, or particular circumstance, made it a custom to present to their parent some token of their affection and gratitude, each of them would make a different offering, and most probably in a different manner. Some would pay their congratulations in themes of verse or prose, by some little devices, as their genius dictated, or according to what they thought would please ; and, perhaps, the least of all, not able to do any of those things, would ramble into the garden, or the field, and gather what it thought the prettiest flower it could find, though perhaps it might be but a simple weed. The parent would be more gratified by such variety, than if the whole of them had acted on a concerted plan, and each had made exactly the same offering. This would have the cold appearance of contrivance, or the harsh one of control. But of all unwelcome things, nothing could more afflict the parent than to know that the whole of them had afterwards gotten together by the ears, boys and girls, fighting, scratching, reviling, and abusing each other about which was the best or the worst present.—Why may we not suppose that the Great Father of all is pleased with variety of devotion ; and that the greatest offence we can act, is that by which we seek to torment and render each other miserable ?—*Rights of Man*, Pt. II. pp. 171, 172, 8vo, 7th ed. 1792.

ON THE ORIGIN AND CHARACTER OF THE FIRST THREE GOSPELS.

SIR,

MY remarks on the origin and character of the first three Gospels have called forth some criticisms, to which I beg to be allowed to reply; and I shall endeavour to do so in the same calm and temperate spirit which prevails throughout the letter of your correspondent L. (IX. 686—693).

In my former communication, I argued against the authenticity of the first three Gospels on the ground of their being, as they are generally admitted to be, compilations from various prior documents, and I pointed out both a moral and a chronological difficulty in ascribing these compilations to their reputed authors. I remarked, in the first place, how much we violate moral probability in supposing that any friend and companion of Jesus should have contented himself with the humble task of collecting and arranging such documents of others' writing as happened to fall into his hands, instead of drawing from his own stores of information and giving to the world an original and independent history. In the next place, from considering how long a period is known to have elapsed before any written accounts of Jesus were in circulation, and how long an additional period must have been required for the multiplication and diffusion of those numerous scattered documents and imperfect memoirs which preceded and furnished materials for our present compilations, I argued that the completion of this long process must have been later than the apostolic times. In confirmation of this train of reasoning, I examined the earliest testimonies which are usually appealed to in proof of the authenticity of these writings, and endeavoured to shew that there is no evidence whatever of their existence in the first century, and none but very obscure and doubtful traces of their existence in the former half of the second century. The testimonies which come nearest to the time of the apostles, namely, those of the apostolic fathers, of Papias, and of Justin Martyr, were set aside, not so much by my own arguments, as by the candid admissions of Bishop Marsh, and I observed that all they serve to shew is, that the Gospel writings, in the times of these witnesses, were growing up, but had not yet assumed the form in which we find them.

In replying to these remarks, L. takes no notice of the general argument founded on the compiled character of the Gospels, but defends the sufficiency of the external evidence for their authenticity. He gives up, indeed, the testimony of the apostolic fathers, and admits it to be doubtful whether the Gospels are in any instance actually quoted by Justin Martyr. But he contends for the testimony of Papias to the first two Gospels as of the highest importance. This testimony, be it remembered, we have only at second-hand, in a short extract from his writings preserved by Eusebius. It is moreover unaccompanied by quotations, and merely consists in a few sentences of traditionary information respecting Mark, and a single meagre sentence about Matthew. At best, then, this earliest testimony is not much to be boasted of, as it requires us to take for granted that the writings spoken of by Papias are identical with our first and second Gospels, while it involves the hard necessity of admitting that the original of

the more important Gospel, which it says was written in Hebrew, has perished. But my objection to this testimony is, that the very terms in which it is conveyed shew that it is inapplicable to our present first and second Gospels, inasmuch as one of the writings to which it relates is represented as a miscellaneous collection of memoranda of the actions and discourses of Jesus, taken down from the verbal communications of Peter without any regard to historical order, and the other as a collection only of the sayings or precepts of Jesus,—descriptions which are certainly not applicable to our present Gospels of Mark and Matthew. This objection, as it regards Mark's Gospel, your correspondent attempts to parry by drawing a distinction, if I understand him rightly, between what Papias says of Mark and what he says of Peter. "The assertion of Papias," he says, "is, that Mark did not write in the order in which things were spoken or done by Christ, and the assertion is fully borne out, if *some* of the incidents and discourses are given out of their proper chronological order:" and a little afterwards he says, "The other objection, that Mark wrote a regular history, is in no degree inconsistent with the statement of Papias, who asserts, not that Mark, but that Peter, did not make his discourses in the way of a regular history of our Lord's words." I really cannot see any distinction, except in phraseology, between Mark's not writing in the order in which things were spoken or done by Christ, and Peter's not making his discourses in the way of a regular history of our Lord's words. My impression from the whole passage is, and I think it must be the impression of any unbiassed reader, that Mark is represented to have written just as miscellaneous as Peter spoke. This indeed is not directly asserted, but it is plainly implied in the assertion that he "committed no mistake in writing some things as they occurred to his memory, for *this one thing* he made his care, to omit nothing which he had heard, and to say nothing false in what he related." Not the slightest hint is here conveyed of any attempt being made by Mark to methodize and arrange into a regular history his master's miscellaneous communications respecting Jesus; but it is pointedly asserted that all he cared for was, to omit nothing and to misrepresent nothing.

My objection to the testimony of Papias as it regards Matthew, your correspondent disposes of very summarily, but not, I think, very satisfactorily. For though, in our own times, as he observes, the words "divine oracles" might without any impropriety be applied to the holy Gospels, the question is, not how these words may now be applied, but what is the meaning of the original expression *τα λόγια*, as used by Papias in the passage under consideration. I have contended, and still contend, that this expression denotes, not a history of the life of Jesus, such as the first of our present Gospels, but merely a collection of his sayings; and in confirmation of my opinion, I need only refer to the title of Papias's own work, *λογίων κυριακών ἐξηγήσεις*, where it is unquestionably applied solely to the sayings or discourses of Jesus, of which Papias was a diligent, though not very judicious, collector. To urge, as your correspondent does, that it does not follow, from the use of this expression, that the work spoken of by Papias included nothing more than these oracular sayings, is to presume *beyond*, if not *against*, the evidence; for as Papias had

already spoken of another work as containing an account both of the sayings and actions of Jesus, it was surely as natural as it was easy, to apply some similar description to the work in question, if it had been a work of the same character. My objections, then, to the testimony of Papias remain, I think, in full force; and all that we can fairly infer from it is, that he had seen or heard of two writings, one a miscellaneous collection of anecdotes respecting Jesus, written in the Greek language, which he believed to have been taken down from the verbal communications of Peter by his follower Mark, the other a collection of the discourses of Jesus in the Hebrew language, by one called Matthew. It is highly probable that these writings were among the number of those prior documents from which our present Gospels were compiled; but that they were the same Gospels which we now have under the names of Matthew and Mark, the fair construction of the evidence forbids us to suppose.

The next testimony in order of time is that of Justin, respecting whom the unknown writer to whom I have hitherto been replying admits it to be doubtful whether he in any instance actually quotes the Gospels. With him, therefore, on this point I have no dispute. But I have something to say here in reply to another correspondent, who in a short communication, (p. 712,) points out an inaccuracy in my statement of Justin's manner of referring to the writings from which he quotes. I stated that he has never once mentioned any of the four Gospels or the names of the evangelists, but that he merely calls the writings from which he quotes "Memoirs or Commentaries of the Apostles." In reply to this, Mr. P. P. Carpenter has produced a passage from Justin in which the name of Memoirs is used with an additional clause, stating that they are called Gospels. He adds also that, on referring to Lardner, he finds another instance in which *the same expression* occurs. As he has not brought forward this other instance, I suppose he must refer to one of the two following—"In his Dialogue: 'And it is written *in the Gospel* that he said, 'All things are delivered to me of my Father,' &c.'" "Trypho the Jew in the Dialogue says to Justin, 'I am sensible that the precepts *in your Gospel*, as it is called, are so great and wonderful, that it is impossible for any man to keep them.'" These are the only instances given by Lardner in which Justin mentions the name of Gospels or Gospel; and as his alleged quotations are very numerous, and in most, if not in all other instances where he refers to written records of Jesus, he speaks of them under the title of "Memoirs," "Commentaries of the Apostles," "His or Christ's Memoirs," or "Memoirs written by the Apostles and their Companions," it was surely allowable, in a brief statement of Justin's manner of reference, to overlook these few exceptions to his general practice; and if Mr. P. P. Carpenter will take the trouble to read that passage of Bishop Marsh's writings* from which I avowedly borrowed my statements respecting Justin, or that brief summary of Justin's evidence which is given by Dr. Lardner himself in the xth chapter of his general Recapitulation, he will see that even these learned men are there chargeable with the same neglect which he seems to impute to me as

* Marsh's Michaelis, Vol. I. p. 360.

a proof of great ignorance or great unfairness. The fact is, that Mr. Carpenter has entirely mistaken me in supposing that I meant to build any argument on the name of "Memoirs," as distinguished from the name of "Gospels." The point I mainly insisted on was, that Justin makes no mention of any particular evangelist or gospel, but merely appeals to the writings from which he quotes by a general term which is applicable to *any* history of the life of Jesus. Had Justin, in all his references, used the general name of Gospels, instead of Memoirs, without any more particular designation, my argument would still hold good, unless Mr. Carpenter can shew that no other Gospels besides those of our present canon were extant in the time of Justin, or unless it can be proved, from Justin's quotations, that he must have used the same Gospels which we now have. But Bishop Marsh, as I have before observed, has admitted that Justin's quotations so far differ from those passages of the Greek Testament from which they are supposed to be taken, that he cannot produce them as evidence for the authenticity of the Gospels; and I may add that Stroth, a learned German, contends, and Bishop Marsh appears to assent to the opinion, that Justin quoted, not from any of our present Gospels, but from one of those lost Gospels which the ancient fathers speak of under the names of the "Gospel according to the Hebrews," or the "Gospel according to the Apostles." I pretend not to decide this point; but such admissions, coming from such a quarter, are sufficient at least to bear me out in asserting that the testimony of Justin to the authenticity of the Gospels is of very doubtful character; and until I see more satisfactory proofs of Justin's knowledge of our present Gospels than the supposed quotations adduced by Lardner, or the solitary instance pointed out by Mr. Carpenter, in which he uses the name of Gospels, I cannot admit that my argument on this point has been invalidated.

I now return to the letter of your correspondent L., and with him I come to the testimony of Irenæus. Here two questions present themselves for consideration, which have not hitherto been sufficiently distinguished. First, is the information which Irenæus gives us respecting the writing of the Gospels worthy of credit in all its particulars?—and next, if it be not, is the fact, which at all events his testimony implies, of the Gospels being received as authentic histories by the generality of Christians in his time, sufficient to establish their authenticity? On the first of these questions I have argued in the negative, not solely on the ground of Irenæus's credulity, but on the ground also of his information being at variance with what we know from the structure of the writings themselves. Their structure betrays them to be mere compilations, while Irenæus represents them as original and independent compositions. I stated it as a general principle, that no account of the authorship of these writings can fairly be considered of any worth, which does not explain how it has happened that they so closely resemble one another both in matter and expressions;* and it was surely reasonable to expect that this our

* After quoting these words, L. remarks, "How it is possible for four persons to write the history of the same individual, containing an account of his actions and of the discourses which he delivered, without closely resembling each other both in matter and expressions, it may well be left for Mr. Jevons to explain." Yet he

earliest informant should have thrown at least some light upon that inquiry in which we are now engaged, and which has employed the thoughts and pens of so many modern theologians. But Irenæus seems to know nothing of the difficulty. He says not a word about the evangelists copying from each other's writings, or deriving their materials from some common source or sources. On the contrary, he tells us that "Matthew, among the Jews, wrote a Gospel in their own language, while Peter and Paul were preaching the gospel at Rome and founding a church there; and that after their death, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter, and Luke, the companion of Paul, put down in a book the gospel preached by him." This account most plainly implies that the evangelists wrote independently of each other, and derived their information from distinct sources; and as we know, from the internal evidence of the Gospels themselves, that such was not the case, I am fully warranted in drawing the conclusion, that Irenæus knew nothing about the authorship of the Gospels but what he had heard from common tradition. I know not how far L. assents to this conclusion; but he certainly disregards, to a great extent, the testimony of Irenæus in the theory which he has himself proposed, and which I shall presently notice more particularly, to account for the verbal resemblance of the Gospels. He seems to accept this testimony only so far as it serves to shew the general reception, in Irenæus's time, of the Gospels as authentic histories; for he observes that "there is not a tittle of evidence that Irenæus differed, as to the authorship of the Gospels, from other Christians of his time; and it is reasonable to believe, in the absence of any proof to the contrary, that *he assigns the Gospels to those who were commonly reputed to be their authors.*" Thus much I have already distinctly admitted; and the only question now between us appears to be, how far this general reception of the Gospels as authentic histories by Christians, in the time of Irenæus, serves to establish their authenticity. It is to this question that L.'s observations are chiefly directed, and his argument is exhibited in the two following sentences: "If we reject the claim of the evangelists to be the authors of the Gospels, we must admit that, in about 150 years after the crucifixion, these *forged writings* had made their way and established their authority in the Christian community by some means or other. Those who believe that they were written, two of them by apostles, and two others by companions and friends of the apostles, give at least an intelligible account of the matter; whereas those who reject the authorship of the evangelists give no account whatever how *so gross an imposition*

adds immediately afterwards, "The real objection is, that the first three Gospels have in a great many passages so close a *verbal* resemblance, or rather identity, as makes it necessary to admit that they either copied one another, or that some parts of each of the three Gospels were taken from some common document or documents." It seems, then, that he calls upon me to explain the very thing that he himself admits and attempts to explain; for I can see no difference in our statements of the difficulty, except that he speaks of a close *verbal* resemblance, or rather identity, while I speak of a close resemblance both in matter and *expressions*. We both agree that the resemblance between the Gospels is such as cannot be explained upon the supposition of their being original and independent compositions, and that is the starting-point of the whole inquiry.

could have been practised on the Christian world in so short a time." Now here I beg to remind L. that he is combating a shadow of his own creation. He talks as if I had asserted that these writings were brought at once into the world in their present complete state, and palmed upon those who had never seen any thing of them before, as the authentic productions of known individuals of a former age. He forgets that I have all along represented them, and that Christian writers also have represented them, as having grown up, from small beginnings and by gradual accumulations, to their present state; that at first they were nothing but loose memoranda written by various and uncertain hands, then collections of these memoranda, more or less complete, which gradually swelled into compilations that might claim the name of histories or memoirs; and that it was not till after they had long circulated in this state under some general name, such as that which Justin applies to his anonymous writings, that tradition ventured to ascribe the best of these compilations to particular apostolic authors, as it had already ascribed the matter they contained to general apostolic authority. In such case there was no imposition, except what Christians practised upon themselves, and no forgery, unless that name can be applied to writings that only fixed and perpetuated traditions which had already circulated and gained belief, unwritten.

In order to account for the verbal agreement of the Gospels without impairing their authenticity, your correspondent L. advances an hypothesis of his own, which, if I understand it rightly, is as follows. He supposes that several of the disciples of Jesus took notes of his discourses, and of the incidents of his life, as they occurred, and that these notes were interchanged and copied, before any of the evangelists entertained the design of writing a regular history of their Master. He thinks it probable, however, that Matthew, being an expert writer by reason of his previous occupations, took more copious notes than any of the rest, so that, when he digested his notes into a history, he had no need to employ any but his own materials, and hence the whole of his Gospel may be considered as his own original composition. He thinks it clear that the other evangelists had not seen the Gospel of Matthew at the time when they wrote; but it is certain, he says, that they must have been acquainted with those parts which are inserted in their own Gospels, and he accounts for this by supposing that Peter and other apostles or disciples had copied some of Matthew's notes, or directed them to be copied by others, previously to their being formed into a regular history. Without entering into a minute examination of this hypothesis, it may be sufficient to test it by this one question—how is it, if Matthew made use only of his own materials, that he has given a full report of that long discourse of Jesus called the Sermon on the Mount, at the delivery of which, according to his own history, he was not present, while no notice whatever is taken of it by Mark, though he is supposed to have derived his information from Peter who was present? If, moreover, we endeavour to follow out the details of this process of borrowing and exchanging notes, we shall find ourselves involved in most inextricable difficulties: for it obliges us to suppose that Mark and Luke, or those from whom they got their information, borrowed some of

Matthew's notes, but not exactly the same set, each getting some that the other had not, then embodied these notes in their respective histories with some additions and modifications of their own, but somehow, without any communication with each other, hit upon the same, or very nearly the same, arrangement of their common materials, and then returned their borrowed notes to Matthew, who, ignorant apparently of the use that had been made of them, at length bethought himself of doing what others less qualified had already done, and arranged his materials in a way of his own, which cannot be reconciled with the common arrangement of the other two evangelists. All this, too, must have happened after many previous attempts had been made to supply the want of a regular history of Jesus, for that is directly asserted in the introduction to Luke's Gospel; so that Matthew, though the best prepared and qualified, of all the disciples, for writing the history of his Master's life, seems to have been almost the last to undertake it. I say *almost* the last, because his fellow-apostle John is generally believed to have written after all the other evangelists, and for the purpose, as some think, of supplying their deficiencies. *He* appears to have neither borrowed nor lent any of his materials, for the incidents and discourses recorded by him are so widely different from those recorded by the other evangelists, that they hardly seem to belong to the history of the same person. Without entering, however, upon this fresh topic, I may observe, that this hypothesis of borrowing and exchanging notes, as well as every other hypothesis devised for the same purpose, is quite at variance with the testimonies of Papias and Irenæus, so far as they relate to *the mode* in which the Gospels were written; and if these our earliest informants were mistaken on that point, we can have no confidence whatever in their opinion that the Gospels were in any way written by those whose names they bear. It is plain that they knew nothing about the matter, and if they represent the general belief of the Christians of those times, it is equally plain that the Christians of those times were as ill-informed upon the subject as themselves.

I have now only one observation more to make in reply to your correspondent L., and with this I take my leave. He was impelled, he says, to notice my communication by the deep interest which he feels in the truth of the Christian religion, as affording the best consolation amid the troubles of life, and the only ground of an assured hope of happiness in the world to come. I beg to assure him that, whatever he may think of the tendency of my opinions, I am not without the consolation and hope which he cherishes, but cherish them as fondly and perhaps as confidently as he, though on different grounds. There is surely a religion of nature as well as a religion of books, and I think that the former would be more studied and more valued in proportion as the latter lost its hold upon the mind. The faith and hopes of religion are too closely interwoven with our being, too deeply rooted in our hearts and understandings, to be dependant on the truth or falsehood of any historical record, and I firmly believe they would survive the abandonment of that faith which is founded on books and miracles.

Neath, Nov. 1842.

W. JEVONS, JUN.

P. S. A correspondent who signs M. N. C., in your number for December, p. 769, has called my attention to a passage from Irenæus, which he considers as affording undeniable evidence that the four Gospels were coeval with the most ancient Christian and Gnostic sects. This indirect kind of testimony is certainly of great importance in the present inquiry, and I am willing to admit that it carries us farther back in the history of Christianity and its records than any direct information given us by the fathers, though, coming to us, as it does, through such a prejudiced channel, it requires to be interpreted with caution. It is impossible to do justice to this important topic within the limits of a postscript; but I am willing to enter upon it in a future communication, if the pages of your periodical are still open for the farther discussion of the present subject.

SACRED LYRICS.

ALL THINGS PRAISE GOD.

RIVERS, of your Maker murmur;
Mountains, lift His glory high;
Sky, be thou the wide confinner
Of His love's immensity!
Ocean, speak His power's deep wonders,
Sweep along, dark clouds, in praise,
Wave, ye woods, and roll, ye thunders,—
Soft or strong the burthen raise!
Morning's freshness, evening's splendour,
Blossom'd Spring and Winter hoar,
Summer rich and Autumn tender,
With your every voice, adore!
Night, with all thy golden chorus,
Join the vast and awful hymn;
Praise, O moon, in gliding o'er us,
Him who wing'd the cherubim!
Through Creation's mighty temple,
Young and old, the anthem join;
Rich and poor, and wise and simple,
Praise Him with a *life* divine!

TRUE WORSHIP, SPIRITUAL, NOT LOCAL.

On Salem's rock, where stood of old
JEHOVAH's high and awful fane,
The Arab's dome we now behold,
And Judah stoops to Ishmael's reign.
Thus Past and Present teach the soul,
How hand-built temples pass away,
While ruin and oblivion roll
O'er all of worship that was clay.
God is a Spirit, not to be
Ador'd alone on Judah's hill;
In every pure heart He will see
A Zion and a Temple still.

Liverpool.

THE LATE REV. DR. CHANNING.

Estimate of his Character by a Calvinist.

[Extracted from the "New York Evangelist" into the "Christian Register" [Boston, U. S.]. At the head of the extract, the Editor of the Register says, "The following piece does great credit to Mr. Tappan; any minister in his denomination might be proud of its authorship. It is written in a kind and respectful spirit, it gives evidence of entire sincerity and of a most generous desire to do full justice to a man whose lofty virtues are acknowledged with no stinted praise, and who is allowed to have been as much of a Christian as any one could be who never took the necessary step of beginning to be a Christian. We confess that we smiled as we read that Dr. Channing had probably never been 'the subject of the renewing grace of the Holy Spirit in an evangelical sense.' But our smile was not of ridicule or scorn. We confess that we were pleased to see what we believe to be the true fruits of a false system, in this denial of a regenerated heart to Dr. Channing. A system which obliges its abettors to usurp the office of the Almighty, and to pronounce upon the state of a brother's heart, and, after following the courses of many pure and holy streams, to say that the fountain whence they all issued is corrupt,—such a system we expect to see producing just such fruits as we find it does produce. Such a system is Calvinism."]

SKETCH OF DR. CHANNING, BY A FORMER PARISHIONER.*

When the mortal career of so remarkable a man as Channing is closed, it is proper and useful to point out his errors that have a baneful influence upon men for their avoidance, and to hold up his excellences for the admiration and imitation of survivors. This has already been done to some extent, and yet there remain facts and inferences in relation to that distinguished individual, that deserve the consideration of the religious community. Some persons may think that commendation of one whose religious opinions were at variance with their own, and, as they believe, with the doctrines of the Bible, may have an injurious tendency, but far from us be the spirit of bigotry that will not acknowledge virtue in one of a different creed, or that believes that true religion is disparaged when comparisons are made between those comparatively sound in the faith, and those who have erred from it, unfavourable in some respects to the former, and favourable in other respects to the latter. We would speak of Channing with respect, and yet with freedom, and we are far from believing that truth or orthodoxy will lose any thing in awarding him his just merits, although it may appear that in several valuable qualities he eclipsed many who possess sounder religious principles.

It is not our design to analyze the intellectual powers or scholastic attainments of Dr. C., sound the depth or exhibit the clearness or turbidness of his theological views, discourse upon the purity of his style, or speak of his exquisite taste, his refined sensibility, or his magical influence over his numerous readers and admirers. That he outshone most of his contemporaries as an elegant writer and accomplished orator, that he was in many respects "a burning and shining light," that he was held in high estimation by a considerable portion of the reading and thinking world, and that his influence as a belles-lettres scholar, a champion of human rights, a nervous

* "— one who formerly thought so highly of the ministrations of the departed as to become a member of his church, though he has since discovered that his pastor *had never been converted.*"—C. Reg.

political writer, a friend of peace, of the elevation of the poor, and of social improvement, will be felt by remote posterity as well as by his own age, few will be disposed to deny. Nothing that we could say would add to or detract from his fame in these respects. We purpose to speak rather of those things in which the world at large knew but little, and of what most of those who admired his writings or revered his character would like to be informed.

Channing appears to have been from early childhood distinguished for his moral qualities and intellectual aspirations, for his precocity and manliness. As was said of another, none ever recollected when he was a boy. In college, he applied himself vigorously to his studies, was revered by his associates, and looked upon with interest and respect by his seniors and instructors. At his graduation he had the first oration. Infidelity, which a short time previous had desolated the country and made many victims in our seminaries of learning, was then beginning to wane. Channing, whose thoughts had been turned to the medical profession, and whose religious feelings had been chilled by the austerity of one instructor, was charmed and attracted by the sweet and winning piety of another, and was led to look into the evidences of Christianity, and afterwards to direct his attention to the ministry. After spending some time in a Southern State, we believe as a teacher, he returned to New England, and studied theology under orthodox influences. An orthodox professor of divinity preached his ordination sermon, and the evangelical people of Boston and the vicinity looked upon the introduction of this gifted and serious-minded young man into the clerical office as a harbinger of great good to the churches, and to the irreligious portions of the community. His consistent conduct, the gravity of his deportment, the simplicity of his style, the earnestness and fervour that distinguished his pulpit efforts, gained him much popularity, and attracted many young and influential members of orthodox churches to become his stated hearers. The gay and thoughtless even, turned aside to listen to the eloquent and engaging young preacher, and his seniors in the ministry became through the influence of his example more engaged in their ministrations. Even at this early age, Channing had the discretion, prudence, self-control and judgment of a man of mature life.

It was not doubted at the time that this young preacher had been the subject of the saving grace of God, and although he did not preach with explicitness the evangelical doctrines of the Bible, it was hoped that he cherished them in his heart. At an early period he was called upon to preach the ordination sermon of one whose family belonged to his congregation, who was then and still is esteemed orthodox, and this discourse, the first published sermon of Channing, excited considerable attention. Various were the conjectures made on its perusal respecting the real views of the talented author. By some, the sermon was said to be sound so far as it went, while others, and they the majority, extolled it as a remarkable production of one who was destined, as they thought, to adorn the American pulpit. In later times, this sermon has been appealed to by many as proof that once at least the author gave evidence of a sound faith. But a perusal of this discourse, now lying on our table, is sufficient to satisfy any orthodox man at the present day, that the author was very far from being a preacher of the doctrines of the Reformation. The subject of it is the importance of a zealous and affectionate performance of ministerial duties. It is written in the free, chaste and glowing style peculiar to the author, and, compared with Unitarian sermons of the present day, including Channing's, is a serious discourse. But it exhibits no evidence that the writer believed in the Trinity, the Atonement, the natural depravity of the heart, or the personality or agency of the Holy Spirit. It is not probable he ever believed in them, or was ever the subject of the renewing grace of the Holy Spirit in an

evangelical sense. Is it asked, then, how can it be accounted for that an orthodox professor advised him to study theology, preached his ordination sermon, that orthodox ministers inducted him into the pastoral office, and frequently occupied his pulpit, and that orthodox laymen, some of them men of education and piety, sat under his ministry? We will endeavour to answer the inquiry.

Arminianism, at the time, prevailed in New England, and especially in and near Boston. The most orthodox instructors and preachers of that day were not discriminating in their preaching or religious conversation, and too many of the most influential ministers were greatly absorbed in politics. It was not the custom then, so much as now, for ministers and officers of churches to interrogate inquirers, and be satisfied whether persons professing to embrace a religious life, or to study theology even, had been the subject of a change of heart. Young Channing and others were doubtless thus neglected by their spiritual guides, left to grope along with undefined ideas of scriptural doctrines, and to content themselves with being at best intellectual converts. There is no doubt, however, that at and after his ordination he consorted with persons of religious experience from choice, and he took pains to advise one young preacher at least, the one whose ordination sermon he preached, to avoid the corrupting influences of worldly friends, and to be on his guard against the seductions of wealth. He was favoured with the companionship of a few persons of eminent piety, especially with some female saints, of whom he ever spoke with grateful esteem and respect. Had he enjoyed the privilege of associating with more intelligent, orthodox and faithful ministers of the gospel, men who were free from reproach, and whom he looked up to with veneration and confidence, it is highly probable his convictions would have been deepened, that he would have taken a thorough plunge, as Whitfield expressed it, and been so divinely directed, that his heart as well as his intellect would have been so deeply interested in religion, that he would never have forsaken the fountain of living waters. But although he had some evangelical associates, although he interchanged pulpits with the orthodox ministers in Boston and vicinity, and had occasionally orthodox preachers from other parts of the country to preach in his desk, yet Channing was never more than an Arminian preacher himself, and gradually receded even from that position, until his moral affinities were wholly with those who rejected nearly every article of the orthodox faith. Not many years after he had been inducted into the ministry, the lines of division became distinct in Boston, and a large number of ministers openly professed those Unitarian sentiments they had long privately cherished. Channing went with them, though he never became a party-man either in religion or philanthropy, and he disapproved much that was said and done by other Unitarian ministers. He liked to act independently, he disliked associations, he loved to build on his own foundation, he preferred to select, combine, improve, re-build, rather than merge himself with the multitude or the associated few in originating plans or making aggressive movements. Part of his greatness arose from this independency of character and the solitariness of action. He rebuked all parties occasionally; nearly all courted him; most felt honoured by his sympathy, and dreaded his censure;—therefore, nearly all frequently cheered him, claimed him, and were slow in condemning any thing he said or did. If, therefore, he waived the influence he might have possessed as a leader, he retained the homage and consideration awarded to one whom all would have been pleased to enrol among their number. No minister in Massachusetts, for a period of thirty years, was ever more generally respected by all classes of the community. There was no frivolity in his conversation, no impropriety in his manners, nothing inconsistent with the clerical character in the pulpit or out of it. He respected himself, main-

tained the dignity of his office, treated all with courtesy, and undeviatingly pursued what he deemed the path of duty, whether many or few walked in it.

Had the discriminating views of subsequent times prevailed when Channing's attention was first awakened to the claims of Christianity by the strivings of the Holy Spirit, he might have been led to a full belief of the doctrines of grace, and been a champion of the faith once delivered to the saints. Alas, that it was otherwise! But there were other causes besides the lukewarmness, absorption in politics, indistinct views of the orthodox preachers who were near Channing at that period, and their omission of faithful examination, to prevent his sensitive mind and feelings from a cordial sympathy and union with evangelical Christians when the division took place between them and the Unitarian party in New England. He saw, or thought he saw, in several leading ministers, in various parts of the country, who embraced and preached evangelical truths, as they were then inculcated, a lightness of carriage, a laxity of manners, an indulgence of appetite, a dubious moral deportment, which, taken in connexion with a denunciatory spirit, repelled him from them. He contrasted what was unlovely, imperious and wrong in them, with what he saw more excellent in men whose religious opinions were more latitudinarian, and drew the conclusion, unwise to be sure, that the faith of the orthodox tinctured their manners and corrupted their principles. It was this, coupled with the shallow depths he had sounded in evangelical religion, that probably induced him to alienate himself gradually from those towards whom he had been favourably inclined, and to attach himself to a party which contained some whom he knew to be men of learning, discretion and uprightness of character. In more recent times, the equivocal conduct of not a few orthodox clergymen and distinguished laymen in withholding their advocacy of some of the great objects of moral reform, appeared to Channing, as it has to others, both in this country and England, as wholly inconsistent with the religion they profess. It has brought into suspicion either the soundness of their professions, or the correctness of their theological views, besides having, as we believe in very many instances, repelled men even from embracing Christianity who might have been won by them to embrace the Saviour.

Not long after this period, Channing became engaged in a theological controversy with some of the orthodox professors at Andover, in which he appeared to great disadvantage. Nature and education had not fitted him for a controversialist, and the Unitarian armour which he had put on was pierced and riven by the learned men in opposition. Channing wisely withdrew from the controversial field, and gave his attention chiefly to literary, philosophical and political pursuits. Occasionally, however, he preached and published discourses in which his peculiar views were stated without reserve. His celebrated sermon at the ordination of Rev. Jared Sparks over the Unitarian congregation in Baltimore, was a bold attack on the Atonement. In this sermon he went further than any Unitarian preacher in this country had ever gone in a scornful rejection of this cardinal doctrine. Even some of the Unitarian ministers were startled at the presumption with which this great plan, devised in heaven, for saving sinners, while God's law was upheld in all its purity and majesty, was attempted to be trampled under foot. These views the author never recanted. This discourse alienated from Dr. C. all his old friends of the orthodox persuasion, and established his reputation as the leading spirit among American Unitarians. It distressed and pained the friends of the Redeemer who once fondly hoped that, notwithstanding his heretical preaching, he might be a Christian at heart, and with inexpressible grief they feared that Channing had excluded himself from all part or lot in the great sacrifice made for sinners. The Baltimore sermon appeared to them a public manifesto of his rejec-

tion of what they believed to be the gospel of Christ. Dr. C., however, differed in some particulars from the great body of Unitarians who profess to believe in the simple humanity of Jesus Christ, and he embraced, as we think, a still more absurd theological faith. He was an Arian, believing in the pre-existence and super-angelic nature of Christ, though he denied his essential divinity. Considering his acknowledged abilities, his persuasive powers, his great popularity, we have considered it a subject of devout thankfulness that he had no desire of being the leader of a party, of proselyting to his sect, or of using efforts directly to sway the minds of the people to his peculiar religious views. Such a man, with a different temperament from Channing's, might have done a vast deal to unhinge the faith of men, and attach them to opinions that we are constrained to believe lead to the ruin of the soul.

Dr. Channing had in early life a robust constitution. He injured it while living in Virginia, soon after taking the degree of Bachelor of Arts. During all his subsequent life he was an invalid. At the commencement of his ministry, hardly any one supposed he would live so long as threescore years. His stature was short, his figure fragile, his appearance in the street unprepossessing. But in the social circle—though slow of speech—he was beloved and revered, and there, as in the pulpit, his fine intellectual countenance shone with benignity. He had few intimacies out of the family circle, but he had his friends to whom he was warmly attached. He was cheerful, but no one ever heard from him the loud laugh. He was a man who greatly respected himself. He was not one who depended for his happiness upon external things. He loved the society of intelligent females, and they delighted in his society. He had a delight for the young, and a happy method of imparting instruction to them. He was temperate in all things, circumspect in his language and conduct, not fond of conviviality, but ready to dine with his parishioners, though always the first to leave the table. He was an economist of time, and was always engaged in some useful employment. There was a homogeneity in his acts that commanded respect and confidence. His command of temper was unusual. He probably had no personal enemy. He did not mix much with men, nor go after them. He was a person to be sought. Intelligence was brought to him, and he gained from friends, books, and the best publications of the day, knowledge of what was passing in the world, although the world seldom saw him. He was called by some the Grand Lama of the Unitarian denomination. Most of his brethren would have been pleased if he had oftener appeared in public and made more direct efforts to proselyte to his sect, and if he had mingled more with his parishioners and in society.

Dr. C. professed to have great reverence for human nature. He almost deified it. But this was in part an abstraction. He did not put entire confidence in man. He was often suspicious of human efforts. In a conversation with the writer, some fifteen years since, Dr. C. spoke disparagingly of donations and labours to promote the foreign missionary cause. He said God appeared to be working wonders in subduing the world to himself, but the efforts of man were feeble and impotent. "The Russians," said he, "are spreading civilization over the north of Asia, and the world will be subdued and blessed by the progress of arts and civilization, while all that man is doing seems very inconsiderable." He was reminded that God did nothing respecting the civilization or improvement of mankind except through human instrumentality, and was asked if, when we saw God working as he had described, it was not a loud call to man to come up to the help of the Lord? He made no reply.

In the pulpit, Dr. C. was serious, devout and earnest, and of course eloquent. His looks and deportment became the place. He riveted the attention of hearers. No one ever suspected he aimed to preach himself.

His expression, emphasis and intonations were in perfect keeping with the solemnities of God's house. There was no carelessness, no appearance of self-adulation, no effort at display. He read sacred poetry and the Scriptures inimitably well. When he read the story of the widow of Nain, for example, the hearer felt that it was a reality—the scene seemed to be actually passing before him. Channing did not spare the vicious. He spoke of particular transgressions with freedom and explicitness. Neither did he spare national sins. He opened his mouth wide in denouncing them, and in holding up to abhorrence the conduct of wicked rulers. He was not careful to omit reading what was in the Bible, nor did he shun rebuking sin in high places. He rebuked it also out of the pulpit by his non-intercourse with the trifling, the profane, the debauched. No one ever felt that his money or his talents made his society acceptable to Channing, if his life was polluted or his integrity impaired.

Dr. C. used to speak with pleasure of his visit to England, and the acquaintance he there formed with distinguished persons. He spoke of his breakfasting with Wilberforce at his own house, of his family devotions, and of the faithfulness with which he expounded the Scriptures to his family. "He took no notice of me as a clergyman," said Dr. C., "but I believe it is the custom in England." He spoke of being at Newgate one Lord's-day, when Mrs. Fry addressed the prisoners. Dr. C. said, "I was struck with her manner. She addressed the prisoners and visitors as one company—calling them all sinners—and when the subject was alluded to afterwards, she replied, 'in the sight of God, there is not, perhaps, as much difference as men think.'" Dr. C. was at Paris, and attended the Opera. We have heard of American clergymen, of orthodox sentiments, who have done the same when abroad. He had never attended such places in America, nor had they. On his return he spoke unfavourably of the French theatres, but rather favourably of attempting to make use of theatrical amusements for the entertainment and instruction of the people; and expressed a hope that the Tremont theatre in Boston, then being erected, might be used for their innocent enjoyment. And yet in six months from that time, the opera-dancers commenced their exhibitions at this very place! He often spoke of the obligation resting upon governments and the affluent to provide instruction and amusement for the mass of the people. He thought it would divert them from grosser pleasures. It was one of his favourite topics.

Dr. C. was an early friend of the Peace Society. He abhorred war and the paraphernalia of fleets and armies. This led him to preach, during the war of 1812, several discourses on the subject of human carnage, and to abhor the character of Buonaparte and less eminent chieftains of Europe and America. He was a friend of the Temperance reformation, and lent it the aid of his tongue and pen. He wrote much to vindicate the rights of the ignorant, the poor and the oppressed, and to deliver them from prejudice and suffering. Very courageously did he assail the institution of slavery, and his same will, in a considerable degree, rest upon his anti-slavery writings.

In England, his publications on this and other subjects gained him much renown. Probably his popularity there was even greater than it was in his own country. By some he was styled *the* American preacher, and more extravagant things still have been said of him there. It is reported that the sister of Lord Morpeth said to her brother, just as he was about to embark for this country, "There are two things about which I shall envy you when you reach America—you will see Niagara Falls and Dr. Channing."

When we consider the moral courage he manifested in rebuking public sins, in advocating the cause of unpopular reformations, and the great sway he had over the minds of men, we have mourned that one so highly gifted did not, with so much that was attractive and influential, possess a more

evangelical faith. How much more good would such a man have then done! As it was, Channing went before most of the preachers of the present day in every thing except the profession and advocacy of more correct theological sentiments.

We have thus spoken of some of Dr. C.'s qualities and peculiarities—of his defects and excellences. We highly esteemed him. Much benefit have we derived from him. With many others, we deplore the errors of his faith, his low views of the Lord Jesus Christ, and the great atonement made for the salvation of sinners. But he exhibited more of the spirit and temper of a Christian than many who profess to have a more scriptural faith. Let those who differ from him emulate Channing's excellences as a man, his integrity, singleness of purpose, bold advocacy of unpopular truths, his contempt of mere wealth and station, his abhorrence of prejudice and oppression, his love of country and of mankind, while they soar above him in glorying in the cross of Christ.

MAHOMETAN RESTITUTION.

[From Cardonne's History of Africa and Spain.]

A CURIOUS method of obtaining justice from one of the caliphs is recorded in the first volume of this History. Hakham, the son of Abdoulrahman III., wanting to enlarge his palace, proposed to purchase of a poor woman a piece of ground that lay contiguous to it. However, she could not be prevailed upon to part with the inheritance of her ancestors, and Hakham's officers took by force what they could not otherwise obtain. The poor woman applied to Ibn-bechir, the chief magistrate of Corduba, for justice. The case was delicate and dangerous. Bechir concluded that the ordinary methods of proceeding would be ineffectual, if not fatal. He mounted his ass, and, taking a large sack with him, rode to the palace of the caliph. The prince happened to be sitting in a pavilion that had been erected in the poor woman's garden. Bechir, with his sack in his hand, advanced towards him, and after prostrating himself, desired the caliph would permit him to fill his sack with earth in that garden. Hakham shewed some surprise at his appearance and request, but allowed him to fill his sack. When this was done, the magistrate entreated the prince to assist him in laying the burden on his ass. This extraordinary request surprised Hakham still more: but he only told the judge that it was too heavy; he could not bear it. Yet this sack, replied Bechir with a noble assurance,—this sack, which you think too heavy to bear, contains but a small portion of that ground which you took by violence from the right owner. How, then, will you be able at the day of judgment to support the weight of the whole?—The remonstrance was effectual, and Hakham, without delay, restored the ground, with the buildings upon it, to the former proprietor.

MINOR CORRESPONDENCE.

PRESBYTERIANS—UNITARIANS.

SIR,

Birmingham, Dec. 5, 1842.

HAVING read with considerable interest the remarks of your intelligent and zealous correspondent L. in the last number of the *Christian Reformer*, (Vol. IX. p. 770,) on the use of the term "Presbyterian," instead of "Unitarian," in designating our congregations, I beg leave to make a few brief observations thereon. Your correspondent commences by expressing his fears that "we are beginning to be ashamed of our Unitarianism." I do indeed believe that we are not only "beginning to be ashamed," but that that feeling, or some other equally unworthy, is fast increasing among us; and that it is becoming too much the custom of some of our ministers to indulge in flighty rhapsodies on the blessings of an "inclusive faith" and the evils of sectarianism, and to be strenuous in their advocacy of what your correspondent very aptly terms, "a sort of generalized Christianity;" as though it were the besetting sin of Unitarians to be over-zealous in contending for and disseminating that faith which, they believe, was once delivered to the saints; as though Unitarians were more under the influence of the spirit of intolerance than that of indifference. Now, although I would yield to no one in earnest desire that the spirit of Christian liberty might pervade all hearts, I certainly am no friend to that species of liberty which, professing to regard all modes of faith as of equal value, does in fact tend very much to create a profitless indifference to all, even to that we may profess to hold at the command of conscience, and in the face of a frowning and censorious world. By whatever name this kind of liberty may be called, I certainly think it has little claim to the sacred name of *Christian* liberty; it is a kind of Nothingarianism, which tends to any thing rather than the prosperity and usefulness of our congregations, to the extension of Truth, to the maintenance of principle, or to the carrying forward of the great work of Christian reformation, which the Unitarian body should ever consider as their peculiar privilege and duty.

With regard to the use of the term Presbyterian by those old congregations which have become Unitarian, I think that, even on the score of prudence, with a view to saving their endowments, it is very questionable whether any thing has been saved or gained by such a course; and it is to be feared that the *professed* Presbyterianism of some of our congregations, especially in Ireland, will be found not to render them one whit more safe from the hand of the spoiler than would the consistent, fearless and honest avowal of their *real* Unitarianism. At any rate, I think a due regard to principle and consistency demands the rejection of the term Presbyterian by all those congregations which have been founded on Unitarian principles, and which never have been subject to that form of church government which the term Presbyterian imports. This is the case with one of our chapels in this town, but which, notwithstanding, is designated in the trust-deed as a Presbyterian meeting-house. But what I think most to be deplored is, the evident desire of many among us to drop the term Unitarian without adopting any other, saving perhaps the general one of Protestant Dissenter, which may mean any thing within the extensive and incongruous range of theological disquisition; and this is attempted to be justified on the ground of the term Unitarian being a "party-name," the use of which can serve no good purpose. I maintain, however, that it is not merely a party-name, but a descriptive as well as distinctive appellation; which, while it allows the widest range of Christian liberty which a due regard to principle and consistency can sanction, does in fact, by its descriptive quality, stand in the place of a creed and effectually supersede the necessity of any other. It

would be well if the advocates of the generalizing principle would ponder well the following extract from the Rev. Charles Wicksteed's admirable sermon on "The Law of Conscience:"—"By his undecided and evasive conduct, the Unitarian is injuring what he regards as the truth, and prolonging the evils of sectarianism by perpetuating the struggle for freedom of opinion."

I think, moreover, that it is not sufficiently considered that, while we are compelled by the force of circumstances and the opinions of the world to remain a sect in a world of sects, we must either choose a name for ourselves, or our opponents will choose one for us; we must either have a name or a nickname. We have a remarkable instance of this in America, in the case of the great body of Unitarian seceders from the Quakers. They refused to take upon themselves the descriptive appellation, "Unitarian;" therefore the world fixed upon them the mere party-name, "Hicksites," which describes nothing, and which denotes nothing, save that they are the followers of the leader after whom the world has named them. If, then, we would avoid party-names, let us stand firmly by our own honoured title, "Unitarian," which is felt by the "orthodox" to be so just and proper, and so expressive an acknowledgment of the gracious declaration of Jehovah, "Hear, O Israel, the Lord thy God is one Lord," that there is scarcely on record a controversy of any importance wherein they (the "orthodox") have not only denied our right to the term in question, but have done all in their power to wrest it from us and to appropriate it to their own use. Surely, then, we should not throw it aside as valueless, as useless. Indeed, I believe that until it can be shewn that the use of the term converts our charity into bigotry, and generates unduly the spirit of proselytism, we shall do well to retain it in every institution connected with our body which has for its object religious instruction, and, as a matter of course, on Unitarian principles.

Allow me, Sir, in conclusion, to express my belief that by fostering indifference to the term Unitarian we do much towards increasing the already too prevailing indifference to public Unitarian worship, which the present scanty attendance of the members of our congregations at many of our chapels, especially at the second service on a Sunday, too surely demonstrates needs not to be increased. "Any thing," says a beautiful American writer, "is better than indifference. In the most diseased convulsive action of life there is hope; in the repose of death there is none."

W. E.

RELIGIOUS ERROR.

SIR,

Bristol, Jan. 12, 1843.

AT so inclement a season of the year, I could have wished to contribute in better time some materials towards clothing the nakedness of your correspondent "Nuda Veritas," in the *Christian Reformer* of December (IX. 773). But owing to the necessarily limited period in the month during which your repository is open for such offerings, my charitable design has only now admitted of fulfilment.

"Nuda Veritas" seems to shiver at the idea of Unitarians holding the "innocence of involuntary error;" but presently the fit intermits, and, waxing warm, he or she, as the case may be, denounces that doctrine as "the silliest absurdity ever broached." These are hard words. But, as we would not contradict in practice what we maintain in theory, and are willing to suppose our opponent must have fallen into so great a mistake unwittingly, we would forbear to exercise the right of unprofitable retort, and endeavour in few words to suggest some reasons for the more charitable and, as we think, more truth-conducting hope in which it is our happiness to rest.

The pervading feature of what we deem the erroneous reasoning of "Nuda Veritas" is, the confounding together the ideas, error and guilt, or, to use the equivalent scripture term, sin; whereas there can be no two things more directly and essentially distinct,—the one arising from a disorder of the will, the other from a particular condition of the understanding. A mistake so important as this, like all other mistakes, was likely enough to prepare the way for others, and accordingly the next step in error could hardly be avoided,—punishment, which is the moral retribution of the former, designed to produce *remorse*, being confounded with the process (often through experience of natural evil) which is the appropriate instrument to produce *conviction*. Will it, however, be contended that the action of remorse on conscience is the same with the operation of evidence on the understanding? If not, then just in proportion as moral sensation is different from intellectual conviction, error must be different from guilt or sin.

It can only have arisen from an oversight of principles, one might have thought so exceedingly obvious, that "Nuda Veritas," assuming error and sin to be convertible terms, has been led to inquire, with an implied imputation of absurdity, whether we of Bristol, because we hold "the *innocence* of error, therefore preach the *guilt* of virtue?" To which we may reply, No, indeed we do not, and for this to us very plain reason, that whereas virtue can never be guilty, error may often be innocent.

Setting aside, for brevity, much of the argumentation in which "Nuda" has disported, it may be sufficient to observe, that God has denounced no sin from which there is not provided a *way to escape*. But from error embraced either after sincere investigation, or under circumstances of invincible ignorance, there can be *none*; and if there be a first principle at all, it must be, that "the Judge of all the earth, who doeth right," can never visit *that* as guilt or sin, which in the party affected by it, either from want of more light or from having none at all, was manifestly unavoidable.

"Sin," as Channing has well defined it, "is voluntary wrong-doing." But has this act of the will any resemblance to an opinion entertained under the necessary, that is to say, to the party holding it, the purely *unwilled* efficacy of what to his mind is *proof*? Again, Archbishop King has rightly defined "moral evil to be natural evil with *choice* superadded,"—a definition by means of which we may hope, perhaps, to throw some light upon the difficulty raised in the mind of "Nuda Veritas."

It is quite true, then, that error may draw after it "natural evil," and huge is the train it often does draw after it; but unless it have *choice* superadded, it does not partake of the taint of "moral evil." And so, according as it is one or the other, moral or natural evil, the result of a depraved choice or the effect of an uninformed or misinformed understanding, God in righteousness and wisdom deals with it. He rectifies the one, he punishes the other. Suffering follows in both cases, but with this important difference—first, that in the one case it being the will, in the other the intellect, which is the object, while the sufferings of *sin* are designed to purify the affections, the consequences of *error* are designed to stimulate and inform the understanding. Secondly, that forasmuch as sin does not always meet its fitting retribution in this mixed and probationary state of being, therefore the disordered affections, in order to removal, must be exposed to corrective suffering in another world; whereas with error there may be *nothing* in the affections to correct. Light is all it wants, and *sincere* error always loved the light, and will rejoice in the new and unobscured displays of truth which will be opened to it in the future world.

"Candidus insueti miratur limen Olympi,
Sub pedibusque videt nubes et sidera Daphnis."

Once for all, we repeat, suffering must follow error as well as sin; but, forasmuch as sin will sometimes evade its appropriate sequence in the

present world, and must therefore meet its proper corrective in another,—contrariwise, while the hurtful consequences of error are its providential correctives in this world, the truth-loving spirit of *sincerity* is its assured preparative of acceptance in the next.

But all turns on the sincerity with which truth is loved. Not upon error, but upon the insufficiency of the care with which it is sought to avoid it, (the only needed, as it is the adequate, "*stimulus*" to all men to seek and support the truth,) do the penalties of God's righteous judgment frown. Apart from their circumstances, truth does not save, and error does not condemn. Heresy, we know, is condemned in scripture; but it is heresy, as Jeremy Taylor says, "not as an error of the understanding, but an error of the will." A man may be in the truth, yet by accident or interested bias; and so not being true himself, "his very truth becomes his heresy." And thus as, according to Milton, "a man may be a heretic in the truth," so "a man may err, yet not be a heretic," according to St. Augustine.

Unitarians in general believe all this: and they are right,—right philosophically, on the grounds already stated, and right theologically, because of their confidence that, in proportion as men are careful in seeking after truth and avoiding its opposite, if they are to be Christians at all, they must in the long run be Unitarian Christians. Unitarians, therefore, are cheerful and hopeful. They see, indeed, the difficulties in which some minds are from position, and, while making a generous allowance for these, proportionally adjust their expectations as to the *rate* of progress in the desired direction. But of that progress they have no doubt, and therefore, of all denominations, they are the most consistent and the most remarkable in pressing on men the duty of rigid, persevering, ingenuous examination. Thankful we are, they have neither the taste nor the necessity to resort to the use of denunciation,—a recourse which, as it can have no effect on evidence, ought to have no place in any Christian thinker's mind.

I remain, Sir, with all respect for "*Nuda Veritas*,"

A MEMBER OF THE MINISTERS' CONVERSATION
SOCIETY, BRISTOL.

MIRIAM'S VILLAGE CHURCH AND SCHOOL.

SIR, 156, Bromsgrove Street, Birmingham, Dec. 9, 1842.

THOSE of your readers who have watched with interest the progress of the infant Unitarian society at Welton, may think it time that some further information should now appear; and others who may be anxious for the spread of Unitarian Christianity will be gratified to learn that in any district steps have been taken which are likely to prove beneficial to our cause. I therefore respectfully invite attention to the two following facts, as affording additional reasons why those friends in various districts who have hitherto been inclined to *help the feeble* should renew their kind exertions, and those who have been waiting for a *more convenient season* should now step forward and offer encouragement and support.

The day-school for girls has been well attended during a great portion of the present year, and contained as many scholars as could well be accommodated.

The meetings for worship have usually been held in a cottage, liberally offered for the use of the little flock in the hour of need. The place was not found favourable to an increase of numbers, although good audiences (for a village) have occasionally been obtained. After giving the subject careful consideration, a small room has been engaged, licensed, and set apart for public worship. The Rev. Robert Jackson, minister of the society, conducted the opening services on Sunday, November 27th, upon which occasion a larger audience than usual assembled in the evening, and on the

following Sunday evening (Dec. 4th) a still greater number of inquirers were present: from these circumstances great good may be expected.

The change has caused a slight increase of expenditure, and the funds were barely sufficient before; but it is hoped that the humble efforts made at Welton to diffuse the simple yet sublime truths of the gospel as held by Unitarians, and the blessings of rational education, may be regarded with a friendly eye, and call forth sympathy and aid from Fellowship Funds and benevolent individuals in various parts of the United Kingdom.

Contributions will be gladly received by the individuals whose names have been previously announced, and also by

CHARLES LLOYD, JUN.

P. S. Some copies of Miriam's "Exhortation to Christian Liberty," may still be had through Mr. John Green, Newgate Street, London.

GALATIANS v. 20.

SIR,

December 6, 1842.

YOUR valuable and learned correspondent N., in the last of his Illustrations of Passages of Scripture, contained in your No. for December (p. 742), says that "poisoning" cannot be intended by "pharmakeia," in Gal. v. 20, as *that* is a sort of "murder," ver. 21; and that the characteristic idea is "physicking," the love potions of the heathens. But surely such a use of drugs, or indeed any ill use of them, whether amounting to murder or not, *is poisoning*. Pharmakois and pharmakoi, Rev. xxi. 8 and xxii. 15, although different from "murderers," are, according to that excellent and useful work, a Layman's Translation of Griesbach, 1840, rendered "poisoners" by Wakefield and in Newcome's margin. A Layman also translates ἐξορδύνει and ἐξορδαίνει, Acts viii. 9 and 11, "seducing" and "seduced," instead of "bewitched," as in the common version, which last I wonder to see followed here, and at Gal. v. 20, by another of your correspondents, Mr. Sharpe; from whom, as well as from N., I hope to see further elucidations of the language of such passages.

A MEMBER OF THE CHELTENHAM UNITARIAN SOCIETY.

CIVIL AND RELIGIOUS LIBERTY.

MARK the difference between Europe and Asia. What is it, what has it ever been? Slavery in the one, and freedom in the other.

Take another view, more modern and more domestic. Mist is in the valley and sterility is on the mountain of the Highlander; his land is the land of tempest and of gloom; but there is intelligence in his looks and gladness in his song. On the contrary, incense is in the gale, and the laughing light of Nature is in the landscape of the Grecian island; but

"Why do its tuneful echoes languish?
Mute but to the voice of anguish!"

Yet where was it that once flourished the heroes, the sages and the orators of antiquity? What is there of sublimity and beauty in our moral feelings, or in our works of art, that is not stamped with the impression of their genius?

Give civil and religious liberty, you give every thing—knowledge and science, heroism and honour, virtue and power: deny them, and you deny every thing: in vain are the gifts of nature: there is no harvest in the fertility of the soil; there is no cheerfulness in the radiance of the sky; there is no thought in the understanding of man; and there is in his heart no hope: the human animal sinks and withers; abused, disinherited, stripped of the attributes of his kind, and no longer formed after the image of his God.—*Conclusion of Professor Smyth's Lectures on Modern History, Vol. II. pp. 493, 494.*

REVIEW.

ART. I. — *The Religion of Politics: a Sermon delivered before His Excellency John Davis, Governor, and the Legislature of Massachusetts, at the Annual Election, January 5, 1842.* By Ezra S. Gannett, Junior Pastor of the Federal-Street Church. Boston: Dutton and Wentworth, Printers to the State.

"THE bare mention of religion and politics in connexion alarms some minds," says the preacher. Yet there is no subject of greater importance to the honour of religion and the interests of man than the true nature of this connexion. Of this topic the discourse before us treats in a strain of fervent and persuasive eloquence, which, together with the solemnity of the occasion and the well-earned fame of the preacher, lays a powerful claim to our attention. If we begin with adverting to a single defect, of some importance in our estimation, and a slight blemish or two, it is only because nothing which either obscures the meaning or weakens the effect of a composition calculated to perform the noblest service, is unworthy of being pointed out.

The text is 1 Cor. x. 31: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." As the foundation for a discourse "*on the relation of religion to politics*," we do not think the choice of this passage particularly happy or appropriate. In the preceding verses, the apostle had been warning his converts at Corinth against knowingly partaking of the provision made for the idolatrous feasts of their heathen neighbours, as being inconsistent with the disposition with which they should attend on the table of the Lord (ver. 21). He goes on, however, to state that he did not require them to be so scrupulous as to purchase no meat in the shambles, and partake of none which was set before them at a friend's house, without first ascertaining by inquiry that it had not been exposed in honour of an idol (25—27). It was sufficient compliance with the scrupulous conscience of another to refuse to partake of such provision after warning had been given of the idolatrous use to which it had been put. For since the earth is the Lord's, with all it contains, provided his gifts be partaken of with thankfulness to the Giver, and with no wilful or known offence to the weaker conscience of another, the requirements of Christian duty are sufficiently complied with (28—30). Then follow the text and two concluding verses, in close connexion with what precedes, without introducing *any* new topic, clearly without any special reference to political duties, for which he has elsewhere given appropriate directions, to which the preacher would have done better to have referred. We are even doubtful whether the whole concluding advice may not be understood, agreeably to the analogy of the apostle's writings, in which "all things" and similar phrases denote all that the connexion shews to be the subject of discourse, as restricted to the question in hand about abstaining from eating and drinking, where it might be an occasion of offence, and glancing only at other *similar compliances with weak consciences*, about which doubts might arise in the minds of new converts situated,

as the Corinthians were, in the midst of Jews and Heathens. We will first translate Rosenmüller's commentary, which, it will be observed, barely allows the latitude we have just supposed to be required, and then consider whether and to what extent the words of the apostle may be reasonably susceptible of application to the special topic of this discourse.

31. "*Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.*" "Let not the honour of God be injured by any conduct you may pursue, but let it rather be perceived that you are led by his spirit, and do nothing for the sake of self-indulgence. Even in eating and drinking," (quoting the Scholium of Bartenoras,) "think not of the delights of the body, but do these things in order to acquire that strength which shall enable you to fulfil in every way the will of God."

32. "*Give no offence, neither to the Jews, nor to the Gentiles, nor to the church of God.*" "Beware that the Jews have not ground to say that you do not worship the true God in sincerity, nor the Greeks that you see no evil in idolatry, nor young Christian converts be impelled, by the apprehension of impending evils, to apostacy."

33. "*Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.*" "Even as I please all men in all things, i. e. in those things to which this discourse relates—eating or not eating, accepting or not accepting—so that I may persuade many to embrace the Christian religion, and may in my own person place no impediment in their way." To the word commonly translated *please*, and explained *study to please*, he remarks that "Schulzius gives the meaning of to *serve* or *minister to the convenience of others*,"*—which shews still more distinctly the general design of the three verses to be, to enjoin on his converts to consult the glory of God, i. e. the rendering Christianity acceptable to men, by not too rigidly adhering to any one rule where conscience did not require it, while they forbore no act of self-denial which the circumstances of the infant church might demand. If the apostle were supposed to glance at the subject of the discourse before us, the "relation of religion to politics," this advice might plausibly be alleged in favour of a relaxation of the strict rules of morality, where a great end is to be obtained, which is the worldly politician's plea. The apostle's writings contain no such doctrine, and the preacher might have fully established from them the *duty* of applying the rules of Christian morality to our political relations. We regret that instead of doing this, by a few pages of introduction, *but especially in the choice of his text*, he has selected for his motto a passage which has no more specific relation to his subject than the rule of doing to others as we would that they should do to us, or any other aphorism which the Scriptures contain. The preacher comes forward with the courage of an ancient seer addressing the rebellious kings and people of Israel, to shew the assembled representatives of his country wherein they or the people had offended against the

* We prefer keeping our page *pleasantly* legible to the unlearned reader. We would have given the original in a note, but that the learned reader can so readily refer to Rosenmüller [in loc.].

Law, by setting up another rule for their political conduct than that of the Gospel. The special object of the occasion is solemnly announced in the commencement: "Religion is here solicited to throw her protection and authority around the institutions of the State." A heavy charge is boldly brought against a certain class of politicians, some of whom he supposes he may be addressing, of acting contrary to the precepts and spirit of the gospel of Christ. "It is impossible to misunderstand the language of Christianity on the subject" of his discourse, says the preacher, p. 9. The trumpet sounds to the assault, the field is New-England, the shades of the Fathers of the Commonwealth are evoked,—but there is a want of close grappling with the adversary on scriptural grounds, on an occasion when "Winthrop and Bradford," could they have been present, would most have expected it. For even when the preacher is far advanced in his discourse, p. 22, when we expect to find the conscience of the convicted sinner appealed to, by expressly directing him to the broken law, no more stringent or overwhelming passage is brought forth, though others equally general are here and there referred to, than "the principle we have expounded, that whatever we do, all must be done to the glory of God." The zeal, courage and eloquence of the preacher cannot be too much applauded. We would only ask, in the kindest and most respectful spirit, whether a few pages of close "reasoning out of the Scriptures" were not specially demanded by the topic and occasion? And we would even venture to suggest to some others of our American brethren, whether an appeal to the *spirit* of Christianity should not always be founded on a tolerably copious induction of the most specific and appropriate passages out of its records. It may seem hard to ask for chapter and verse in the midst of a torrent of eloquence, yet we submit that some part of the recorded *words* of our Master or his only authorized servants should at least clearly appear to be in the view of him who uses the now favourite, but somewhat vaguely employed phrase, the spirit of Christianity. While Puseyism is undermining the authority of Scripture, and German philosophy turning it into unprofitable allegory, it is becoming of increasing importance that Unitarians should make a discreet but *efficient* use of it.

At pp. 11, 12, the preacher observes,

"Ceremonies are but the ghosts of dead professions, unless a living faith convert them into ministers of goodness. Forms are needed, institutions are all but essential; but they are only the garments in which the divine spirit of religion must be clad for its exposure to a cold and ungenial world."

We would suggest that that which will not stand exposure to a cold and ungenial world must be already worldly. The divine spirit itself cannot surely be of so frigid a temperament, or, like the ungrateful

* We will here give a specimen of passages of Scripture which appear to us peculiarly relevant to the "relation of religion to politics," and as having stronger claims to the preacher's notice, on such an occasion, than St. Paul's description of charity and similar passages quoted by him. Matt. xxii. 21, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Rom. xiii. 3, "Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise of the same." Titus iii. 1, "Put them in mind to obey magistrates, and to be ready to every good work." 1 Pet. ii. 13, 16, "Submit yourselves to every ordinance of man, for the Lord's sake;—as free, and not using your liberty for a cloak of maliciousness."

friend in Cowper's beautiful lines to Hill, "run most grievous risk of catching cold." The idea may be *new*, but to us it seems singularly undignified. We have heard of garments of flesh for clothing ghosts, though not to prevent their catching cold. But here, in two consecutive sentences, ceremonies are made both ghosts and garments. It would surely have been more correct in imagery and in sentiment, which is of more importance, to have said in the *old* way, that truth requires the trappings or clothing of ceremonies to render it *attractive* to the world and prevent its being abandoned by them: for although trappings and garments, ceremonies and institutions, were gone, the "divine spirit" would, we conceive, neither be dead, nor cold, nor changed.

At p. 14, the author speaks of "the idea of God, the Supreme, Eternal, Infinite Being, whose will nothing can overrule, but whose unimpeachable perfection is a guarantee for the rectitude of his government." This sounds to us like reasoning in a circle. For why is the perfection of the Deity unimpeachable? Because, amongst other things, it must be alleged, he possesses the attribute of rectitude, which rectitude, it should seem, requires the guarantee of that unimpeachable perfection which it is adduced to prove. Thus we are thrown back to the point from which we set out. We believe, and rejoice in the belief, that the *general* rectitude of the Divine administration, when viewed as a whole, is a guarantee for its rectitude in individual instances, which, when thus arbitrarily separated, are exceedingly liable to be misunderstood. But we conceive it would be a very rash and dangerous mode of arguing with an objector to Providence, to attempt to silence him by a reference to the guarantee of unimpeachable perfection, or, in other words, by the allegation that, leaving his administration out of the question, he is a perfect being. For the objector at once retorts, Is not rectitude or righteousness one of the attributes necessary to make up a being of "unimpeachable perfection"?*

Here we gladly lay down the critical pen. Our apology for detaining our readers so long from the extracts we are about to make is, that there is so much in them that is truly excellent, that it was well worth while to point out what appear to us to be defects diminishing, in some degree, the effect of eloquence at once brilliant and heartfelt, and easily susceptible of correction.

Who can help wishing that the following description of an honest citizen were before the eyes of every elector in Britain as well as in America?

"The consistent politician in a Christian land is he who can invite the scrutiny of Omniscience upon his motives, while his outward life is shaped by his inward purposes. See you a man who in the heat of a political conflict, or the toil of public service, keeps himself humble, pure and disinte-

* At p. 13, we have, "Whatever be the nature of *one's* engagements, wherever *he* be;" and further on he speaks of the duty of "preserving *one's* integrity," &c. We hope so powerful a writer as Mr. Gannett will not adopt a phrase which jars on the ear of taste, and impedes the march of energetic expression. We do not recollect meeting with it, in grave discourse, in any other writer of established credit, at least on this side the water. We are for adhering to *our* integrity and keeping *our* engagements, which alone will shield a man [not "*shield one*," as p. 23], from reproach.

rested; who never violates his conscience, and never forgets his God; who never lets the prospect of loss or the hope of advantage lure him from the straight course of duty; who illustrates in his own example the fine motto of the knight of chivalry—'without fear and without reproach;' who scorns to compass an end, though noble, by unworthy means, and would reject with loathing a proposal to substitute expedients for principles; see you such an one? Honour him, be his station what it may; take him for your model; give him office, if he will accept it; give him your hearts, if he refuse your votes."—"The Christian citizen! who asks God's blessing upon his discharge of the functions that belong to him as the inhabitant of a free country; who appreciates the worth of his privileges, and feels the solemnity of his duties; who forms his opinions carefully, and expresses them manfully, though candidly; who when he helps to elect a fellow-citizen to take charge of the interests of the town, the commonwealth, or the land, is impressed with the sacredness of his own act; who upholds good institutions because he wishes to see them prosper, and not for any sinister end; who supports the measures which his understanding and conscience approve, and will have nothing to do with any other institutions or measures; such a man, though his hands be callous with labour, or his clothes threadbare through poverty, deserves the respect of the community. I would rather be such a man than a second Napoleon cutting Europe into kingdoms, and tossing crowns to his favourites."—Pp. 25—27.

We fear the doctrine of *repudiation* denounced in our next extract may be found practically existing amongst some of our own misnamed *free-men*:

"Religion must control and sanctify the whole life of the individual and of the nation. And yet this doctrine is *repudiated*; yes, openly and in high places. And *this* doctrine of repudiation"—"is that which should be most indignantly rejected by honest men and good citizens. It is said, that men need not be as scrupulous in their public as in their private relations. There is a morality for the public man, and another for the private citizen. There are two standards of conduct, even for the same person, in his private and in his public capacity."—"Is not this wrong? Is it not deplorable? Shall we for a moment countenance this distinction between public and private character, as if they were not subject to the same principles of moral judgment?"—P. 28.

"A despotism could not inflict on a country greater evils than must result from the action of *parties* born of selfishness and nursed in injustice."—"Maxims of political action have been promulgated,—not only in the fierce struggle which attends an election, but in calmer moments,—which shock common sense as well as religious feeling. It is said, but by no one we presume who has any sense of character, that all is fair in politics, as if success were the only thing to be regarded. But I need not stop to expose such an atrocious rule of action."—"It is urged, however, in vindication of methods of acquiring influence which offend a clear-sighted conscience, that if a party cannot prevail but by using the weapons with which it is attacked, it must resort to those means of self-preservation. What is this but another way of expressing a doctrine upon the enormity of which we have just remarked? Self-preservation should not be the object most studied by a party. The preservation of a character which will stand the test of moral principle should be far dearer. If a party cannot live without adopting what it condemns, let it perish; let falsehood and shamelessness triumph. It will be only for a season. From the ashes of a party that has fallen a sacrifice to its own rectitude will arise another phenix of political virtue, with fresh vigour and immortal hope."—P. 33.

We could wish this just and spirited rebuke to be heard in those Whig boroughs in which we have heard it contended, "We must

bribe because the Tories do so; and we cannot cut our own throats, or allow them to be cut for us." Another wretched subterfuge of party-men is called to give an account of itself with equal effect:

"It is sometimes contended that a man must go with his party, though it be against his conscience. Mischievous and infamous language! What! a man put himself into chains, that he may plead captivity as an excuse for sin? Shall the partizan with his own hand efface the prerogatives of humanity, and dare to trample on the laws of God, though he has not, and *because* he has not, the courage to break the leash in which he is led along like a hound watching his master's eye?"—P. 33.

The Transatlantic moralist sighs, as we fear we must long continue to do on this side the water, for an independent press. In the mean while he administers a stern rebuke to that which impudently pretends to independence on the ground of its impartial scurrility:

"If instead of the service it may render to the highest interests of man, the press condescends to become the pander of his prejudices and the slave of his passions, to do the scavenger-work of a party in the unclean ways of falsehood and calumny, it deserves only scorn and reprobation."—"The independence of the press! much talked about, but little exemplified, and probably little understood. It does not consist in recklessness of assertion, or violence of language, in gross misrepresentation, and grosser assault on character; but in maintaining itself above the fluctuations of opinion, in the serene heaven of truth and principle, in trying political theories and measures by the standard of pure morality, in breasting the current of popular or party sentiment when it runs towards evil. Why cannot we have a press that shall exhibit this character? Ought it not to exist in a Christian nation?"—P. 35.

We have room for but one extract more. It relates to national and international morality:

"Finally, the same principles which should sway individuals in all the relations of life are applicable to nations in respect both to their internal and their foreign affairs."—"Nothing can be more preposterous than to maintain that a community is not bound by the laws of moral obligation. If this be the fact, then the most enormous wickedness may be committed, fraud and injustice execute their projects, and cruelty bathe its hands in blood, and no one be guilty; heaven be defied and earth be stained, but no one culpable! A State is bound to keep good faith, as well as an individual. The doctrine broached in some quarters, that legislation may be dishonest, and yet reproach not cleave to the State which suffers it, is as false as it is base. They by whom it is promulgated are enemies nurtured at the bosom of the Republic."

When once warmed with his subject, those slight defects of style which we have reluctantly noticed in our author entirely vanish. Like all men of real power, he will infallibly *write them off*. We needed the consolation which the perusal of the best portions of this discourse has afforded us. Columbia has lately sat down and wept, declaring that she has lost a great man. Ere this, the waves of the Atlantic will have borne back our answering sighs. It is consolatory to know that if a Puritan without his intolerance, a Wilberforce without his fanaticism, a Mentor (of the good Archbishop) without his occasional dulness, a minister of the church universal, has been taken away from us, the cause of truth, public virtue, peace, freedom, MAN, will still be upheld (under the smile of approving Providence) by

the maturing powers, the kindling zeal and the brightening eloquence of his successor.

Regent Square.

G. K.

P. S. We have been led to turn to Milton's Treatise on Christian Doctrine, on a subject he had so well studied, and to see on what Christian principles he had acted throughout his eventful life, which might almost have borne for its motto, the "Connexion between Religion and Politics." Under the head of "Duties of Magistrates to the People, and of the People to Magistrates," pp. 696—708, Sumner's translation, he gives a most copious list of applicable texts, and observes in particular that Deut. xxviii. "should be read again and again by those who have the direction of political affairs." On the subject of *Christian* duties, he leans too much, perhaps, like his contemporaries, upon Old-Testament precepts and examples. Yet what a noble comment is this Treatise on his *Paradise Lost*, by shewing with what industry he must through life have stored his mind with those treasures of the Divine Word by which his genius was enriched and strengthened!

ART. II.—*New Zealand, South Australia and New South Wales: a Record of recent Travels in these Colonies, with especial reference to Emigration and the advantageous Employment of Labour and Capital.* By R. G. Jameson, Esq., late Surgeon-Superintendent of Emigrants to South Australia. 8vo. Pp. 372. Smith, Elder & Co. 1842.

SINCE thinking men have turned their attention to colonization, and have advanced some principles to guide its operations, of which our experience, as far as it goes, has established the value, it has become a subject of great moment to a country like Great Britain, where each man, owing to over-population, is jostled by his neighbour, where the demand for labour is greatly below its strength, where safe investment of capital is unequal to its wealth, and where monopoly is ushering in commercial ruin. If colonization can be carried out safely, to any great extent, in New Holland and the adjacent islands, if her waters can afford safe navigation to our ships, and the unbroken wilderness can be made subservient to the wants of British industry and the energy of British enterprise, the results will be most happy to this country: the labour-market will be relieved, fresh fields for the operations of its commerce will be opened, and its maritime power will be extended and strengthened. At present, our knowledge of the physical geography of New Holland is not sufficiently extensive to enable us to decide even upon probabilities. Of New Zealand we know more; and certainly since the first charter of colonization was granted to the brother-in-law of Raleigh, there does not seem to have been a fairer field for enterprise than the ceded territories of these islands now present.

It possesses a fertile soil, mineral wealth, an equable climate, occupying, as it does, the most favoured parts of the temperate region, lying in the heart of the southern whale-fisheries, with bays abounding with fish and affording the finest anchorage in the world for

shipping. That New Zealand has not been more occupied by British emigrants may be accounted for by the prejudice entertained by many against emigration generally, and to the fact that the natives have been falsely described as irreclaimable and ferocious cannibals.

Those who object to emigration generally, support their objection by an appeal to the number of unfortunate beings who, having emigrated to Australia, Swan River, or the United States, are glad to make their way back again, after encountering severe privations and heavy losses, and to the greater number who, unable to return, encounter still more frightful sufferings. That ill-advised adventures, the ruin of which might be predicted by sagacity and prudence, should end in failure, in no way invalidates the system; and a very few inquiries made in the Liverpool Docks, of the candidates for emigration, would still further explain the matter. The greater part of the labouring portion consists of persons who, either from idleness, ignorance or ill-health, are unable to obtain employment in this country, and who, after having accomplished the voyage, find their golden visions all vanished, and deplore, when too late, the credulity which led them to receive the exaggerated accounts of ship-agents and other interested persons. The remedy for these evils is clear. The people should be instructed where to emigrate and who should emigrate. They should have means of knowing the physical peculiarities of each settlement, the number of its inhabitants, the demand for labour and the class of workmen most needed. They should know what implements and stores to take out with them.

If government, in its multitude of commissions, would appoint one to superintend emigration generally; or if home missionaries were instructed to diffuse the requisite information; if some of the sympathies so freely expended at Exeter Hall on behalf of the distant savage, or a portion of the sums which are annually sent out of this country to instruct the African in the Athanasian Creed, or the New-Zealander in the most approved method of condemning his fellow-creatures to eternal perdition, were spent on their uneducated fellow-countrymen, in teaching them the principles of colonization and their application to themselves,—great social benefits would ensue, and the emigration-agents would have the satisfaction of knowing that they were effectually promoting the interests of Christianity, at the same time that they were carrying out other near and dear charities, having for their end the conversion of half-employed, ill-fed, ill-clothed, and consequently disaffected members of the community, into thriving, happy and peaceable colonists.

In the establishment of a new colony, the experience of the past, of which it is to be hoped government will avail itself, has rendered imperative the necessity of discountenancing the gambling in land for town allotments. Irreparable injury has already been done to several infant colonies by the height to which this practice has been carried.

The work of Mr. Jameson is divided into two portions. The first professes to give a history, carried on to the present time, of the colonised portions of Australia; the latter describes New Zealand. The reader will find much that is interesting and valuable mixed up with much that is calculated to mislead. He will find a clear description of the condition of South Australia, of its inhabitants, of the

state of its commerce, and of the aspect and capabilities of the country, as far as known, up to the year 1839. After this date, the author appears to be in complete ignorance of the state of the colony, except as to the fact of its financial difficulties, which he disposes of in a paragraph, exaggerating at the same time the amount of the debt. He does not seem to be at all aware that in 1841, (the date of Mr. Jameson's book is 1842,) the whole system of management in South Australia was broken up by the home government; that the eight commissioners, who, though apparently active and painstaking, were utterly inefficient, were discharged; that Colonel Gawler, whose reckless expenditure had rendered the colony insolvent, was recalled; that an immediate advance of £155,000 was made to meet pressing liabilities; and that the entire responsibility of government devolved upon the executive at home.

Under the old system, the commissioners, private and to a great extent irresponsible men, received tracts of land which they were to sell, under certain conditions, at twenty shillings an acre; the greater portion was to be expended in colonial improvements and the transport of labourers. The commissioners were answerable to the governor for a certain specified sum, increasing annually as the colony extended, to carry on the executive. During the last year of Colonel Gawler's government, the sum allotted for the purpose was £12,000. The actual expenditure was £144,000!

South Australia is now on the same footing as other British colonies. The proceeds of the land sales are thus distributed: one half is expended in the transport of labourers, the rest goes towards the liquidation of its debt and to defray necessary local expenses.

These changes have of course been highly prejudicial to the commerce and property of the settlers, and have materially checked the tide of emigration which had set in for this quarter.

South Australia contains two hundred million acres, of which our geographical knowledge is extremely small, owing to the difficulties of exploration, occasioned by the absence of water. From no source can we gather that more than forty miles from the coast has been explored, except along the banks of the Murray River. Many attempts have been made, but thirst has always driven the adventurers back. This portion of New Holland has therefore little practical interest to the settler. Its chief export is wool, the annual value of which is about £30,000.

Adelaide, the principal settlement, is a picturesque town, divided into two portions by a valley, and shaded by the gum-tree, which grows in great abundance. Its inhabitants amount to nearly 5000. Owing probably to the aridity of the soil for a few miles from the shore inland, the site of the town has been chosen at a greater distance from the coast than would have been otherwise desirable. It is eight miles from the nearest port. It possesses newspapers, clubs, stores, banks, churches, a mechanics' institute, a natural-history association, and a joint-stock company. Less than four years before Mr. Jameson's visit, this spot was an untrodden wilderness.

The natives in this quarter form no exception to the degraded standard of the aborigines of New Holland generally. Mr. Jameson describes them as possessing "a beetling eyebrow, a nose of excessive

amplitude, and thick projecting lips ;" and as being " blinking creatures—the worst-featured and most unpleasant-looking people he had ever beheld." Their principal moral characteristic is indolence. Of King Jack, the head of the Adelaide tribe, the following account is given :

" I had been introduced to him a few days previously, as he sat sunning himself at the foot of a gum-tree, surrounded by his four gins (wives) and their numerous offspring. On that occasion he rose, and, as a token of respect to a stranger to whom he was then introduced for the first time, he put on his pantaloons, which till then he wore gracefully over his shoulders, like a shawl. Being a favourite at Government House, he had recently been appointed to the office of constable, to which was afterwards added that of postman between Adelaide and the port. King Jack was therefore a man of some consequence, and, like all those individuals among savage races who hold the distinction of chieftdom, he was possessed of great muscular strength, and a sagacity superior to his fellows."

Towards the interior, their habits are more warlike, and the settler does not always remain unmolested by them.

Amongst the numerous physical peculiarities of New Holland are, the combustion under ground of sulphur, attended with the emission of smoke and heat, and salt lakes having no communication with the sea. They can only be accounted for by the supposition that the springs feeding them percolate soils and strata strongly impregnated with chloride of sodium. The saline particles, probably by the action of winds, become scattered over the pasturage for a considerable distance, and constitute, in the opinion of practical men, the peculiar fitness of South Australia for the pasture of sheep.—To those who, undeterred by the fluctuations of prosperity, determine upon trying their fortune there, Mr. Jameson offers the following advice in reference to the transport of goods and baggage :

" Those who emigrate should encumber themselves as little as possible with superfluous articles. One of our passengers was under the necessity of disbursing £100 in the hire of porters and bullock-drays before he was fairly settled in Adelaide.* Among his articles of outfit was a wooden house, containing several rooms, which, like many others of the same description, was found to be all but useless, owing to its bulky structure and the unseasoned quality of the timber, which caused it to shrink under the influence of the climate. A small-sized wooden cottage, taken out in frame, will certainly prove useful and in the end cheap; and, together with a tent and tarpaulin, will afford ample shelter for a family in climates like those of Australia and New Zealand. With respect to outfit, it appears from my experience that at least three times too much is expended by emigrants in the purchase of unnecessary articles, and a large amount of capital is thus lost to the useful and productive pursuits of colonial industry. The force of these remarks will become apparent, if we reflect that £1000 invested in sheep or cattle will double itself every third year; whereas the same amount invested in perishable goods, or lumber, becomes a continual source of expense, whilst its value is perpetually decreasing."

The emigrant, whilst acting upon these hints, should also remember that, the charges at inns being ruinously high, his equipment should have resources sufficient to render him independent of them.

* A distance only of eight miles.

Porter is sold at 3s. 6d. a bottle, rum at 5s. a pint, and other luxuries in the same proportion.

The latter half of the work under consideration gives an interesting account of New Zealand. It was declared a British dependency in 1814. No steps, however, were then taken to extend to settlers or natives the benefit of government or protection. Frightful atrocities were occasionally committed with impunity by the crews of whaling vessels, for which the natives took signal vengeance. The traffic between them was marked by deceit on one hand and distrust on the other. Speculators purchased, or pretended to purchase, large tracts of land for the merest trifle.

"Most of these purchases were of preposterous magnitude, and in numerous instances it was found, on comparing notes, that the same '*estates*' were claimed by several owners.

"One company, consisting of four gentlemen, claimed the Middle Island, which is nearly as large as Ireland, in consideration for giving the chiefs a few hundred pounds in money and merchandise, and a life annuity of £100 per annum. Another individual, representing a commercial firm in Sydney, laid claim to several hundred thousand acres, including the site of the township of Auckland, for which he gave one keg of gunpowder."

Strong representations of these facts having reached England, a notable scheme was devised and executed, concerning which our readers may remember, about seven years ago, a lively discussion took place in the House of Commons. Mr. Busby was sent out as British resident, at a salary of £500 per annum, his sole power consisting of the personal influence which he might or might not obtain over the natives and settlers. As might be expected, his appointment led in no wise to the maintenance of order or the prevention of crime. New Zealand has now, like other British colonies, a governor, entrusted with full powers. One of the earliest vindications of authority consisted of the annulling immoderately large purchases of land, the chiefs having previously recognized the sovereignty of Queen Victoria, influenced by the irresistible arguments of tobacco and blankets. All claims to the possession of land were disallowed, unless the claimant could prove that the purchase-money was at the rate of 5s. per acre.

In carrying out their plans of colonisation in New Zealand, the government has availed itself of the offer of a Company to have conveyed to them tracts of land to be sold at £1 per acre, seventy-five per cent. of which was to be expended in the transport of emigrants, the remaining twenty-five per cent. to defray the expenses of management.

The character of the natives would appear to offer no bar to the enterprise of our fellow-countrymen. Mr. Busby describes them as vindictive and revengeful, but the history of our intercourse with them contradicts this. The violence, knavery and deceit practised upon them by the captains and crews of vessels, the frightful diseases which civilization has always introduced amongst them, and the interruption to their favourite pursuits and amusements which has always been the result of the breaking up of their hunting-grounds, might justify more ill feeling than has ever been evinced, and severer retaliation than has ever been practised by the aborigines of New

Zealand. The great intelligence, ingenuity and aptness for learning evinced by them, would warrant the assumption that they will ultimately become a highly civilized people.

Mr. Jameson takes up the cause of the missionaries very warmly, and defends them from the charge, which has, not without justice, been brought against them, of rapacity, in availing themselves of their influence over the natives to obtain possession of large tracts of land, or, as Dr. Lang expresses it, "princely estates." The Bible has been extensively introduced amongst the natives, but the charity which breathes through every page of the New Testament is by no means illustrated in their teachings. The bitterest invectives and fiercest spiritual denunciations are levelled against those who, under the friendly guidance of M. de Pompallier, the chief of the Catholic mission to the South Seas, have embraced the doctrines of the Roman Catholic church. Here are men who, after travelling 16,000 miles across the ocean to preach peace, endeavour to stir up the most rampant bigotry, by appealing to the untutored passions of beings scarcely emerged from the rudest barbarism,—bigotry which, from their love of excitement and previous sanguinary habits, might be easily heightened into ferocious hatred.

If our space allowed, we could make some very interesting extracts; as it is, the following, illustrative of the expediency, in a national sense, of colonising New Zealand, must suffice:

"The geographical situation of New Zealand, with relation to our Australian colonies, is of great and manifest importance. At the distance of a few days' sail from the coasts of Australia, a hostile power, established in any of the commodious harbours which indent the shores of these islands, would find at its mercy the whole of our colonies and commerce in the South Seas. During our last war with the United States, one of the first measures of that government was to despatch a squadron to 'capture, sink, burn and destroy' all our vessels engaged in the sperm-whale fishery, or in the regular pursuits of commerce. If at that early period in the history of our maritime and colonial interests in that quarter, they were deemed sufficiently important to attract an enemy's notice, how much more certain is it that they would now be visited with the whole weight of his hostility!

"Abounding in the materials of maritime strength,—in timber, coal and iron,—possessing numerous fine harbours, and a climate peculiarly favourable to physical and mental energy, New Zealand offers an unconquerable position to a great maritime nation. On England, therefore, it seems incumbent to retain, with a firm grasp, this portion of her territories, to promote its colonisation to the utmost of her power, and to remove every possible obstacle to the attainment of this national object through the agency of private capital."

A. A.

ART. III.—*Steill's Pictorial Spelling Book: or, a Series of Easy and Progressive Lessons on Facts and Objects.* 12mo. Pp. 126. Steill, Paternoster Row. 1842.

In nothing is the improvement of the age so decided and great, as in the books now provided for the education of children. We look at them, as our readers are aware, with deep interest. They are more important, in our view, than Acts of Parliament.

"Spelling-books" were once barbarous; they are now so compiled as to instruct ordinary teachers, as well as scholars. This, at least,

is the character of the work of which the title stands at the head of this article. It is full of useful information, conveyed in the most pleasing manner, and suited to *all* Christian families and schools. It abounds in pictures, well executed, and other signs of knowledge, such as lines and dots, which, we know by pleasant experience, attract the eyes and *minds* of very young learners. We wonder how a book so well printed and on such good paper, with so many "pictorial" embellishments, and done up in such neat and lasting cloth-binding, can be sold for the low price of eighteen-pence. The Editor and Publisher, both personally unknown to us, must calculate on a wide sale; and, for the benefit of the rising generation, we cordially wish that they may not be disappointed.

ART. IV.—FUNERAL SERMONS FOR DR. CHANNING.

(Continued from p. 54.)

9. *Great Men: their Characteristics, Influence and Destiny. A Lecture occasioned by the Death of the Rev. E. W. (W. E.) Channing, D. D., delivered in Stockwell-Gate Chapel, Mansfield, Sunday Morning, Nov. 20, 1842.* By William Linwood, Minister of the Place. 12mo. Pp. 45. J. Green.

No. IX. does not appear to us to exhibit the whole or true character of Dr. Channing. The lecturer says, (p. iii of "Prefatory Observations,") "He was the property, the ornament of no sect," and adds, in italics, "his sectarian were neither as efficient or *genuine* as his other labours." This is self-contradictory, and, as far as the sense of the words can be made out, is unjust to the man whom the Lecture is designed to honour.

The lecturer seems to regard "sects" with abhorrence; but as it has been said that a man may be bigoted against bigotry, so it may, with equal truth, that a man may be sectarian, and of a narrow, exclusive and intolerant sect, in his zeal against sectarianism.

Much is said with some force in the Lecture of Dr. Channing's "faith in man;" nothing of his faith in Jesus Christ, which was his great "characteristic."

We agree with the lecturer in most of the intellectual and moral qualities which he assigns to "great men," but he has left out two of the indubitable, indispensable signs of intellectual and moral greatness—simplicity and humility.

ART. V.—*The British Class Book; or, Exercises in Reading and Elocution, selected almost entirely from the Works of the Best Modern Authors, and designed for the Use of Schools and Families.* By the Rev. Hugh Bentley. Cr. 8vo. Pp. 380. Cradock and Co.

THIS is one of the few books of the kind that fully answers to its title. Grave and sage as we reviewers are, we have gone through it with lively and increasing interest, and can conscientiously and cordially recommend it to families and schools. For its pure morality and its genuine religion without sectarianism, mysticism or extravagance, it will prove a treasure in the hands of the young of both sexes. We could not point out a cheaper or more valuable New Year's Gift.

INTELLIGENCE.

SCOTLAND.

The Answer of the Government to the Non-Intrusion Party.

(From the *Caledonian Mercury*.)

WE have authority to publish the following important document, and which, for the last few days, has been so anxiously expected:—

“Whitehall, Jan. 4, 1843.

“Reverend Sir,—At the close of the last General Assembly, I had the honour of receiving from the Lord High Commissioner two addresses, which his Grace undertook to transmit to me, that they might be laid before her Majesty; and I have lately received a memorial of the commission of the General Assembly, addressed to Sir Robert Peel and to the other members of her Majesty’s government.

“The first address is described in the memorial of the commission of the Assembly as ‘an address bringing under the notice of her Majesty, the claim, declaration and protest, anent the encroachments of the Court of Session on the spiritual jurisdiction of the Church.’ The second is set forth as ‘an address, praying that her Majesty would be graciously pleased to direct measures to be taken towards effecting the abolition of church patronage in Scotland.’

“When I received these two addresses from the General Assembly to her Majesty, I informed the High Commissioner, that if the presentation of these documents to the Queen could be held to imply an adoption of their contents, I did not hesitate to declare that a sense of duty would restrain me from laying them before her Majesty; but as they purported to be a statement of grievances from the supreme ecclesiastical authority in Scotland, I was unwilling to intercept their transmission to the throne. I should, therefore, lay both addresses before the Queen; but I formally declared to the Lord High Commissioner, on the part of her Majesty’s advisers, that this act was not to be regarded as any admission whatever, either of the claim of right, or of the grievances set forth in these two documents.

“Having made this declaration, I presented the addresses to the Queen. I received no commands from her Majesty; but her Majesty’s servants, although it did not appear to them to be their duty to tender, at that time, any advice to

her Majesty, carefully and anxiously deliberated on the contents of these addresses, the importance of which was neither undervalued nor disregarded.

“You state in the memorial of the commission of the Assembly, that ‘if redress be not afforded, the inevitable result must be a disruption of the present Established Church of Scotland;’ and ‘that the prospect of such a result demanded the immediate and serious consideration of the claims submitted by the Church.’

“Moreover, you intimate an opinion that the silence of her Majesty’s government is inconsistent with the respect due to the authority of the General Assembly.

“If her Majesty’s servants could have entertained the propositions for which you contend, and could thereby have averted the calamity which you foreshew, a day would not have passed before they would have seized the opportunity of giving contentment to the Church, and of staying the progress of a schism, from which unhappy consequences may be apprehended.

“But when we consider the nature and extent of your demands, we find them to be no less than the reversal of the solemn judgments of the supreme courts of law; the repeal of the statute under which, for a period of 130 years, patronage has been administered in Scotland; and the concession of privileges, not such as are ascertained and defined by constitutional law, or the recorded decisions of competent tribunals, but privileges such as ‘the Church considers to belong to her.’

“We did not misapprehend the scope and object of the Claim and Declaration of Right when we formed this estimate of your demands; for, in the memorial since presented, you give an accurate summary, and you state ‘that you are entitled to know whether the government of the country are to rest upon the views of the constitution of the Church now acted upon by the courts of law; or are willing to adopt measures for securing her in the possession of those privileges which she considers to belong to her under that constitution;’ and again, your prayer is, ‘that we should advise her Majesty to direct such steps to be taken as may be necessary for the protection of the Church of Scotland in its constitutional rights and liberties, and for the redress of her grievances so justly com-

plained of, and the *removal of the great cause* out of which the chief part of their grievances have arisen.'

"We so understand the two addresses which were transmitted at the same time; and the contents of the claim and declaration, and of the address against patronage, are studiously combined in the memorial. We could not advise her Majesty to acquiesce in these demands. We thought them unreasonable, and trusted that they would be reconsidered. In such circumstances, silence on our part appeared to us to be equally consistent with sound discretion and with respect for the Church of Scotland.

"But you now claim an answer to an application for redress of grievances as the common right of her Majesty's subjects, and specially on account of the character and constitutional standing of the body which you represent, and also on account of the demands which you make, resting, as you assert, on the fundamental statutes of the realm, and on the faith of a national compact.

"The refusal of an answer after such a demand might be considered disrespectful, and inconsistent with the relations which her Majesty is most anxious to maintain with the Church of Scotland, whose discipline, rights and privileges, as established by law, the Queen is bound to preserve inviolate.

"The allegation is now distinct, that 'the constitution of the country has been broken, and that vested rights and privileges, secured by statute and solemn national treaty, have been violated.'

"The question at once arises, when, and by whom?

"I look for the date in the protest and declaration of right; and I find no cause of complaint even alleged prior to the year 1834; except, indeed, the statute passed in the 10th of Anne, which restored to patrons the right of presentation, which has regulated the exercise of this right for more than a century, and which, until 1834, commanded for many years the tacit assent of the General Assembly itself.

"But some 'encroachment' has been committed in violation of a national settlement.

"Did Parliament interfere? Did the civil courts make some aggression on the spiritual jurisdiction of the Church? Quite otherwise. In the year 1834, the General Assembly passed an act, which gave to the heads of families in each parish, being communicants, a veto on the presentation of the patron; and the House of Lords, by their judgment in

the first Auchterarder case, pronounced this act of Assembly to be illegal, and practically incompatible with the civil right of patrons, as fixed and determined by Act of Parliament. It would seem, therefore, that this attack on vested rights, secured by statute, is of modern date, and that the civil authorities were not the aggressors.

"It is clear from the claim, declaration and protest, that the pretensions of the Church proceed on the assumption, that the courts of law, in deciding on the act of Assembly of 1834, exceeded their jurisdiction; and that they have no power to determine whether matters brought before them are within the scope of their authority, if in the opinion of the Church these matters involve any spiritual considerations; that neither sentences of courts nor decrees of the House of Lords, nor even acts of Parliaments, shall be effectual, if they interfere with the rights and privileges of the Church, of which interference, and of which spiritual considerations, the Church itself is to be the exclusive judge.

"The charge of encroachment preferred by ecclesiastical bodies against civil tribunals, is not new in the history of this country. When spiritual and civil power co-exist, but are vested in separate authorities, the imperfection of all human institutions renders it difficult to ascertain or to define the precise limits of the two jurisdictions.

"The history of other times, and of other churches, presents to us numerous instances in which those entrusted with spiritual power have sought to extend their privileges, and have advanced maxims totally incompatible with civil government. They have been disposed, in times past, to take it for granted, as a point incontestable, that their cause is the cause of God; that in resisting the civil authorities they are suffering for conscience sake; and not only that in all causes spiritual they are the sole judges, but that they alone are competent to determine what is spiritual and what is civil.

"Pretensions such as these have heretofore been successfully resisted by the sovereigns and people of this realm; nor could they be conceded without the surrender of civil liberty, and without the sacrifice of personal rights.

"It is difficult to maintain in the same community the harmonious operation of independent civil and spiritual jurisdictions. Disputed cases will arise on the confines of their respective powers, and collision can only be avoided by mode-

ration on both sides, and by mutual forbearance.

"Whether a particular matter in dispute is so entirely spiritual as to fall exclusively within the jurisdiction of the church courts, or whether it involves so much of civil right as to bring it to a certain extent within the jurisdiction of the civil courts, may often be a difficult question, but it is a question of law, and questions of law are decided in the courts of law; and questions of jurisdiction are also decided there—all subject to an appeal to the House of Lords, which includes within itself the highest judicial authorities, and which is able to command the opinions of those who are trusted with the power of deciding on the civil rights, the liberties and the lives of their fellow-subjects.

"Disputed questions of jurisdiction must be determined; and her Majesty's government cannot advise any departure from fundamental principles—any devolution to the General Assembly of an independent, irresponsible authority, competent to decide without appeal which are the boundaries of civil and spiritual jurisdiction, and therefore what are the limits of its own power.

"But it is contended that the independence of the Church of Scotland has been secured by various statutes, and consequently that its proceedings, whether legislative or judicial, are beyond the cognizance of the courts of law.

"It is not indeed expressly affirmed that the General Assembly, by their resolutions, can give to a matter purely civil an ecclesiastical character; but it is asserted that a fundamental law of the Church may be established by the resolutions of the Assembly; and that this being done, the Assembly thence acquires a power to make any and every law necessary for carrying into effect the principle which they may thus have established.

"I will not pursue this point further—the danger is obvious. This train of reasoning leads directly to despotic power; but the Veto Act was passed on this illegal assumption, and the attempt on the part of the Church to sustain this encroachment on civil rights, by subsequent resolutions, is the main cause of the present difficulties in which the Church is involved.

"The Veto Act was upheld after its illegality had been ascertained by deliberate judgments of the Court of Session and of the House of Lords; nay, more, it is not yet abandoned—it is upheld in

defiance of law, and of the supreme civil authority.

"Appeals are solemnly made to the standards of the Church, books of discipline, directories, acts of assembly, and all the depositories of ecclesiastical lore; but one great maxim is overlooked. It is laid down in the Second Book of Discipline—I quote the words—'diligence should be taken, chiefly by the moderator, that onlie ecclesiastical things be handlit in the assemblies, and that there be na meddling with ony thing pertening to the civil jurisdiction.' This is the maxim of a standard of the Church.

"The confession of faith is no less explicit—that confession of faith which forms part of the revolution settlement, and which is embodied in the national treaty of union, so often the subject of reference. Again I quote the words as recorded in the statute book. 'Synods and councils are to handle and conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.'

"Can it be justly denied that the patron's right pertains to the civil jurisdiction, or that the Assembly, in passing the Veto Act, has intermeddled with civil affairs otherwise than by way of humble petition and advice? The Veto Act has been challenged on these grounds; its legality has been tried, and it has been declared by a solemn judgment to be an usurpation inconsistent with the just exercise of the patron's right. The law is clear—it has been ascertained in the mode provided by the constitution.

"The Assembly submitted the question at issue to the judgment of the Court of Session. They were dissatisfied with the decision—they had their legal remedy—they used it.

"They carried the judgment by appeal to the bar of the House of Lords; and in the last resort the judgment of the Scotch court was confirmed, and the Veto Act was pronounced to be illegal. This solemn decision fixed the principle of law which rules all the minor cases which have since arisen. The judgment in the second Auchterarder case, which found the patron and presentee entitled to redress in the form of pecuniary compensation for a civil wrong, was a legal sequence of the former judgment; and here again the Assembly was content to

plead before the civil tribunal, and again the Assembly refuses to submit to the compulsion of an adverse decision. I am also compelled reluctantly to remark, that the Church, not content with disobeying the decrees of the civil courts, has inflicted the severities of her discipline, as in the case of the Strathgogie Presbytery, on ministers whose only crime has been obedience to what has been declared to be the law of the land. All the other cases complained of in the memorial and declaration of right which relate to the settlement of ministers, have arisen in the determination of the Church to enforce the Veto Act in defiance of law.

"Some of these cases have been partially heard; others may be brought before the House of Lords on appeal; but in all of them the civil courts declare that they have only applied the legal principles laid down and established in the two Auchterarder judgments.

"There is another class of cases to which reference is made in the claim and declaration, and in which the grave question arises, whether the Church courts have power to create parishes, *quoad sacra*, and to give to the ministers thereof in the ecclesiastical courts the power and privileges of parochial clergy. This question is at present under judicial discussion. No judgment of the court has been pronounced. I will not anticipate the decision; but its bearing on the proceedings of the General Assembly, since the marked epoch of 1834, is by no means immaterial.

"And here it may be urged with truth, that an unseemly conflict between two supreme jurisdictions is the worst of all evils, and that it admits of no remedy except by the direct interference of the State through the Legislature; and accordingly legislative aid is invoked; the existence of Church patronage is denounced as the great cause, out of which the chief part of the grievances has arisen; and its 'removal' is sought; whereby I suppose it is intended to intimate the repeal of the act of Anne.

"I cannot omit the observation that, in the Declaration of Right, the censures passed on the courts of law are hardly more severe than on the acts of the legislature; for not only the House of Lords, but former parliaments, are charged with the violation of the articles of union, and with a breach of the settlement of Presbyterian Church government effected at the Revolution.

"A Church established by law cannot

quarrel with the courts of law, and long retain its respect for the authority of Parliament.

"The statute law is but the voice of the Legislature, the final declaration of its will. The civil court is the expositor of its intentions, the instrument whereby its purpose is effected. If the statute of Anne were repealed to-morrow, and another law substituted in its place, disputed questions would arise; and the new statute in its turn, like every other statute, those included on which the establishment of the Church of Scotland rests, could only be enforced by the jurisdiction and decrees of those civil tribunals which are objects of jealousy to the Assembly, and whose judgments are resented as encroachments on spiritual power.

"And further, with regard to alterations of the existing law to be made by Parliament, her Majesty's government must observe, that the demand of the Assembly is not a *declaration* of the law, which might remove doubts or smooth difficulties in the spirit of concord and good-will, but a *subversion* of the existing law, and a total abolition of patronage.

"Her Majesty's servants have evinced no disinclination to prevent the collision of doubtful authority even by express enactment, and to secure to the Church, in the matter of collation, all the judicial power which it can reasonably claim.

"The wish of the government to heal these unhappy divisions, and to close this unseemly spectacle of a Church in connexion with the State openly violating the law, remains unabated and sincere.

"We are convinced that the Church established by law in Scotland has produced the best practical effects on the morals and religious character of the people. It has well fulfilled, and it continues to fulfil, the important purposes for which it was founded; and any shock which might endanger this great national establishment would be regarded by her Majesty's servants as a fearful calamity.

"But in resisting the abolition of patronage, her Majesty's servants believe that they are maintaining a right which is conducive to the welfare and stability of the Church itself. It cannot be denied that the right of presentation in the Crown is a bond of amity, which intimately connects the Church of Scotland with the head of the State; and patronage in the hands of laymen has also its effect in securing to the Presbyterian establishment the co-operation and support of

powerful interests, where hostility might otherwise be apprehended, and could not fail to be injurious to the Church.

"You complain of patronage as the chief grievance so long as the right shall continue to be enjoyed by its present possessors; but you omit to state in what hands you desire to vest it. In this respect the wishes and intentions of the Church are not clearly avowed.

"The proposal of a transfer of the right of patrons to the people is indeed specious and attractive; but whatever might be proposed or intended, there is too much reason to apprehend that in no long time the whole power would fall into the hands of the Church itself—a consummation which, you will probably think with me, would be no less injurious to religion than dangerous to the State.

"The disposal of patronage, however, is a matter of secondary importance compared with the spiritual welfare of the people, and the free exercise of ecclesiastical authority in the selection of persons duly qualified for the performance of the duties of the sacred ministry.

"Doubtless, in times past, the right of patronage has been abused; but stringent and wholesome corrections have been progressively applied.

"The choice of the patron is now limited to licentiates, who derive their right of preaching from the will of the Church; who are subject to long training under ecclesiastical discipline, and who undergo the most strict examination, before the licence to preach is granted.

"The power of rejecting candidates for this licence is absolute in the Church.

"But even after this ordeal, the presentation of the patron only opens the way to a second examination.

"The licentiate, when presented, is taken on trials by the Presbytery; his qualifications are tested; if he be not fit and suitable to the congregation, objections are stated; reasons are heard, of which the Presbytery alone may judge; and although presentation is a civil right, *examination* belongs exclusively to the Church court.

"It is open to the Presbytery, acting as judges with the sense of their moral responsibility attaching on them, either to give effect to objections on cause shewn, or to overrule them, making in both cases a judicial deliverance.

"*Admission* also is an ecclesiastical act.

"The Church court alone can create the pastoral relation between the pre-

sente and his parish; or dissolve it when it has been created.

"The licence, then, which precedes presentation is in the power of the Church. The examination and admission which follow it, and without which presentation is ineffectual, are fully conceded to the Church; and unless it be contended that patronage itself must be either directly or indirectly abolished, the matter in dispute is reduced to narrow limits.

"The refusal to take the presentee on trials, under the operation of the Veto Act, constituted in the Auchterarder case the defeat and violation of the patron's legal rights.

"The statute is imperative; the presentee is entitled to be taken on trials. The Veto Act interposes an obstacle; this obstacle can be of no avail except in defiance of law; and it is no answer to say that the Presbytery is an ecclesiastical body; for this is neither more nor less than a claim for churchmen of exemption from the duty of obedience to the statute law.

"If the Veto Act, which is illegal, were rescinded by the Assembly, the respective rights of the patron to present, of the congregation to object, and of the Church courts to examine, to hear, to judge, and to admit or to reject, would be clear and well defined.

"In the hope of peace, Lord Aberdeen, one of her Majesty's present advisers, sought by legislation to remove doubts, which by some were supposed to exist, respecting the admission of ministers to benefices in Scotland, by declaring the law, and by defining with precision the respective rights and powers of the different parties interested in the settlement of a minister.

"In the same spirit I expressed on the part of the government in the course of last session, willingness to attempt legislation on these same recorded principles; hoping that both the Church and people of Scotland might be found desirous to terminate this unhappy controversy on terms which are strictly conformable to Presbyterian discipline and to established rights.

"The acts of the General Assembly, the claim, declaration and protest, the address against patronage, the demand of the repeal of the statute of Anne, have unhappily diminished, so far at least as the Church is concerned, these reasonable hopes; and her Majesty's ministers now understanding that nothing less than the total abrogation of the rights of the Crown and of other patrons will satisfy

the Church, are bound with firmness to declare, that they cannot advise her Majesty to consent to the grant of any such demand.—I have, &c. &c.

(Signed) "J. R. G. GRAHAM.

'The Moderator of the General Assembly of the Church of Scotland.'

IRELAND.

Memorials of the Three Non-Subscribing Bodies of Irish Presbyterians.

THE following is a list of the gentlemen who waited on the Chief Secretary, on Saturday, Jan. 7th, for the purpose of presenting memorials to the Lord-Lieutenant, on behalf of the Three Bodies of Irish Non-Subscribing Presbyterians:—Thomas Wilson, Esq., D.L., Westbury; Rd. Carmichael, Esq., Rutland Square; Thomas Hutton, Esq., Elm Park; John Barton, Esq., Stonehouse; John S. Armstrong, Esq., Eccles Street; Robert Andrews, Esq., LL.D., Gardiner Street; J. Armstrong, Esq., Hardwicke Street; Nathaniel Hone, Esq., Harcourt Street; Leland Crosthwaite, Esq., D.L., Chapel Izod; William Bigger, Esq., Harcourt Street; Edward Hutton, Esq., M.D., Gardiner's Place; Robert M. Peile, Esq., York Street; Philip M. Taylor, Esq., Harold's Cross; Thomas G. Digby, Esq., Rutland Street; William S. Gray, Esq., William Street; George Rankin, Esq., Richmond; Henry Halliday, Esq., High Sheriff of Antrim; Henderson Black, Esq., Larkfield; R. Montgomery, Esq., Sandymount; G. T. Mitchell, Esq., Belfast; Rev. Joseph Hutton, Rev. Dr. Drummond, Rev. Dr. Ledlie, Rev. Dr. Montgomery, and Rev. G. A. Armstrong. The Memorials were read by the Rev. Dr. Ledlie, the Rev. W. Bruce and the Rev. Dr. Montgomery, respectively, in the following order:—

To his Excellency Thomas Philip, Earl de Grey, Lord Lieutenant-General and General Governor of Ireland.

The Memorial of the Ministers and Congregations of Protestant Dissenters, of the Presbyterian denomination, meeting in Strand Street and Eustace Street, in the city of Dublin,

Humbly sheweth, —That, when the Act of Uniformity was passed, in the reign of Charles II., the predecessors and ancestors of your memorialists, descendants, chiefly, of English Nonconformists, felt themselves conscientiously obliged to separate from the Church established by law, in this country, and to form themselves into religious societies, for

the purpose of worshiping God according to their convictions of duty.

That, from the formation of these societies down to the present day, they affirmed as a fundamental principle, and have uniformly and zealously maintained, the rejection of all creeds, or articles of faith, devised by uninspired men, and have adopted as the sole bond of their union, a belief in the Holy Scriptures and a conduct becoming the Gospel.

That, at a very remote period; these Christian societies erected places of worship in this city, and received various endowments from pious members of their body, for the maintenance of their religious teachers and for other congregational purposes; which funds have been thus faithfully applied, some of them more than one hundred years.

That your memorialists have strictly adhered to the original principles of their religious society—the sufficiency of Holy Scripture, and the right of private judgment in interpreting it—and have at all times been distinguished for their loyal and peaceable behaviour, and their charitable disposition toward other Christian sects.

That, after having remained long unmolested in the enjoyment of their religious privileges, countenanced and endowed by the State, and at peace with all men, they are now compelled to apply to your Excellency for protection against an aggression which, under the forms of law, threatens to deprive them of the houses of worship built by their fathers, of the communion-plate from which they have so long commemorated the sufferings and death of their Redeemer, and all the funds handed down to them by former generations, and carefully preserved and augmented by themselves; to cast upon the world their ministers, some of them now in the decline of life, who had justly reckoned on the continuance of a support from funds that had been so applied for upwards of a century; and to rob of their allotted provision the widow and the fatherless.

That the pretext on which such proceedings have been grounded is, that your memorialists do not hold the same views of some religious questions that were held by their forefathers, in times long since past, and, particularly, that they do not believe in the doctrine of the Trinity, as taught in the articles of the Church of England, and by the Westminster divines in the standard of the Church of Scotland.

That your memorialists rely upon this

fact—that their pious predecessors and ancestors, from their uniform assertion of the great principles of religious freedom, and their resistance to all human impositions, never could have intended to erect their own opinions into a standard of unvarying belief, during all succeeding times, and to deny to their descendants that liberty which they claimed and exercised themselves.

That your memorialists do not hesitate to affirm, that the ministers and people of their respective congregations, at a very distant period, and before some of their most valuable endowments were created, steadily opposed the imposition of those very creeds, and questioned the truth of some doctrines contained in them; and that the doctrine of the Trinity, as expressed in those articles, was not then taught nor received in these congregations.

That many of the funds now threatened were founded during the incumbency of men who held similar opinions in the leading questions in theology with the present ministers; and others were contributed by persons, some of whom are still living, and who assuredly never anticipated the present aggression, which is founded on the restrictions (long since happily removed) of a statute which limited toleration to those only who did not call in question a peculiar creed.

That the persons ostensibly engaged in these proceedings have not, and do not affect to have, any claim in these meeting-houses and funds, being strangers, natives of Scotland—one of them a Clerk in the Castle of Dublin; and the other two, men in humble life, residing in the county of Cork. That these men never have been members of either congregation, and have not been injured in any manner by the way in which the funds have been administered.

That your memorialists have heard, and believe, that these proceedings are encouraged and supported by some members of the Church of Scotland, and their associates, in the General Assembly, in this country, who, not satisfied with having embroiled themselves in an attempt to exalt and perpetuate ecclesiastical power at home, seem anxious to extend it to other districts, and to bring under their supervision and control religious communities that have uniformly resisted such authority, and would not, and will not, suffer a "yoke to be placed upon their necks, which neither they nor their fathers were able to bear."

That there is not, and never has been,

the slightest complaint, on the part of any member of either congregation, or of any person in any manner connected with them, of the mode in which the funds have been applied; and, whilst serious injury and wrong are sought to be inflicted on your memorialists, by this revival of religious persecution, the suppression of the attempt would not affect the rights or privileges of any one human being.

That your memorialists wish your Excellency particularly to observe, that the object of these proceedings, which are carried on in the name of her Majesty's Attorney-General for Ireland, is virtually to seek the interference of the civil power, in depriving these two congregations (and by consequence all others exposed to similar litigation, amounting to more than 30), of the ministers of their own choice; and not only so, but to impose restrictions on their liberty of choosing their ministers for the time to come; and that all such interference is an infringement of their fundamental and constitutional rights, coeval with Protestant Dissent itself; and that it is calculated to excite great alarm in all the Protestant Dissenters of this kingdom, whatever differences in religious opinions may exist among them, that the influence of the Crown should be directly or indirectly exerted in the control of their internal affairs.

Your memorialists, therefore, humbly and earnestly intreat, that your Excellency, taking into consideration their claim of long and unquestioned possession,—the total absence of all clauses in their deeds and leases, restricting the enjoyment or application of their funds and houses to the support of any particular class of doctrinal opinions,—the hardship and deep wounding of the feelings of the successors and lineal descendants of the founders and original occupants,—the fact that the persons nominally claiming, as relators, have no real interest whatever,—the bitterness of religious animosity that such proceedings will occasion, in different parts of the country,—together with the violent infringement of their Dissenting rights and privileges, immediately attending, and indirectly ensuing from, these prosecutions,—will be graciously pleased to direct that the name of her Majesty's Attorney-General for Ireland be withdrawn from this procedure. And your memorialists, as in duty bound, will ever pray.

Signed, in the name and on behalf of

the ministers and congregations of Strand Street and Eustace Street,

JOSEPH HURTON, A.M.T.C.D.,
Chairman of joint Committee of
said Congregations.

*To his Excellency Earl de Grey, Lord
Lieutenant and Lieutenant - Governor
of Ireland.*

The Memorial of the Presbytery of Antrim, consisting of the First and Second Congregations of Presbyterians, in Belfast; also those of Antrim, Ballyclare, Larne, Downpatrick, Newtownards, Holywood, and Clough,

Humbly sheweth, — That your memorialists were constituted a Presbytery, distinct from the General Synod of Ulster, in the year 1727, on the basis of not submitting to be bound by any human formularies of belief, but taking the Holy Scriptures of the Old and New Testament as containing the whole revealed will of God, and receiving the same as the rule of their faith and practice.

That, as a distinct and separate body, openly maintaining these principles, your memorialists long co-operated with the Presbyteries composing the General Synod of Ulster, in matters of common concern, with a mutual recognition of the rights and privileges of each; and have been associated with them, in the participation of the Royal Bounty, and in the institution of a fund for the benefit of the orphans and widows of their ministers; and when King George the Fourth visited this part of his dominions, this Presbytery, jointly with the Synod of Ulster and the Synod of Munster, were admitted to the Royal presence, and presented an address, to which his Majesty was graciously pleased to reply in these words, — You may be assured of my constant protection of those civil and religious liberties which are the birth-right of my people.

That, as a distinct Presbytery, and openly avowing their distinguishing principles, your memorialists originally enjoyed, and have ever since retained, without molestation, the houses of worship which they at present hold; each congregation continuing in succession, from generation to generation, in the same manner with every other belonging to the Presbyterian body, electing their own ministers according to the rules and usages that have been observed in such cases; and holding it as a fundamental principle, that no external power should

interfere with the formation or the dissolution of the connexion subsisting between pastor and people.

That your memorialists and their predecessors have had the happiness to live, for a long series of years, on the most amicable terms with their brethren of the Presbyterian denomination; and during the space of ninety years, in which the penal enactments might have been enforced against them, were never molested in the possession of their congregational property, and they have, as they hope and believe, successfully and largely contributed, under the blessing of God, to the welfare and prosperity of that portion of her Majesty's dominions in which they live.

That your memorialists have heard, with regret and alarm, that now (five-and-twenty years after "the equal freedom of religious worship has been secured by law, and all penalties and disqualifications affecting those who deny the doctrine of the blessed Trinity removed by the Legislature,") proceedings, founded upon this denial, have been taken against their brethren of the worshipping societies of Strand Street and Eustace Street, in the city of Dublin, at the suit of her Majesty's Attorney-General, in the high Court of Chancery; with the intent of depriving them of their ministers and their property in their funds and houses of worship, at the relation of individuals having no personal claim—one of whom holds a situation under your Excellency, and the others represent themselves as residing in a distant part of the country.

That your memorialists humbly conceive that this proceeding on the part of her Majesty's Attorney-General is an interference with the rights and privileges which they have ever enjoyed as Protestant Dissenters, and they deeply lament that the influence of the Crown should be thus unduly and unkindly exercised against them.

That there are manifestations of an intention to take similar proceedings against divers other congregations, and that thus there will be a prolonged and expensive litigation carried on, destructive to the peace of our religious societies, and promoting discord and party dissension in various parts of the country.

That if the intent of this mode of proceeding be to punish those societies for the free exercise of their judgment in religious matters, or to coerce them to the profession of some other form of belief, such intent is totally at variance

with the spirit and aim of 57 Geo. III. c. 70, by which all penalties and disqualifications affecting those who deny the doctrine of the Trinity are repealed, annulled and utterly made void, and would prove to be nugatory and vain; as your memorialists feel assured, on the part of their brethren in Dublin, and of those belonging to the Remonstrant Synod of Ulster, and can answer for themselves, that, though they will submit, as good and loyal subjects, to what may be pronounced to be the law, no persecution can cause them to swerve from that allegiance which they owe to their Lord Jesus Christ—the only Head and King of the Church.

Your memorialists, therefore, humbly entreat, that your Excellency will not countenance these attempts to persecute for conscience sake, or suffer our peaceful religious societies to be harassed by such tedious and expensive litigation; but direct that the suits entered in the name of her Majesty's Attorney-General be withdrawn, and that none of a similar kind be instituted; but, that any parties claiming property or interest be left to the adoption of the ordinary remedies that the law provides.

To his Excellency the Earl de Grey, Lord Lieutenant-General and General Governor of Ireland.

The respectful Memorial of the Ministers, Elders and Congregations constituting the Remonstrant Synod of Ulster,

Humbly sheweth,—1. That memorialists are, for the most part, the descendants of those Scottish Presbyterians, who, in the reign of James I., and at subsequent periods, colonized the Province of Ulster.

2. That their said ancestors brought with them the spirit of religious liberty; and, so far as memorialists know and believe, submitted to no creed save the Bible, either as individuals or in their Church Courts, until nearly a century after their settlement in Ireland.

3. That the various scattered ministers and congregations gradually formed themselves into local associations, termed Presbyteries, and these again, in the year 1693, into a larger assembly, denominated "The General Synod of Ulster," which consulted for the spiritual interests of the Church.

4. That, in or about the year 1705, the said Synod of Ulster did, by a majority of its ministers and elders, for the first time, admit as its standard of doctrine and discipline, *The Westminster Confes-*

sion of Faith, a rigidly Calvinistic composition, which had been adopted by the Church of Scotland more than half a century preceding.

5. That this measure very soon produced discontent and disunion in the said General Synod, as a violation of the great principles of religious liberty on which Presbyterianism had been originally established in this country, and ended, in 1726, after seven years of Synodical controversy and debate, in the secession of 17 ministers and congregations, who repudiated subscription to any human formula of faith, and formed themselves into a distinct association, denominated the Presbytery of Antrim—retaining all their rights, properties and privileges, precisely as they had enjoyed them whilst connected with the larger Church.

6. That the same spirit which actuated the separatists gradually obtained ascendancy in the General Synod, until, in process of time, *eleven* Presbyteries, of the *fourteen* constituting said Synod, entirely laid aside subscription to the Westminster Confession, whilst the remaining *three* only enforced it in such loose and modified terms as to imply its virtual abolition.

7. That the judicious members of the Synod, lamenting the strange condition of their Church, with a *nominal* creed, which had so long been *practically annulled*, proposed to bring the *written laws* of the Synod into greater conformity with its *salutary usages*; and, accordingly, after about fourteen years' deliberation, a new code of discipline was adopted, in the year 1824, with only one dissentient voice, embodying the liberal practice of the Synod, and *not* enforcing subscription as the law of the Church.

8. That the harmony resulting from this salutary measure was of very short continuance, inasmuch as certain circumstances produced unpleasant discussions at the meeting of Synod, in the year 1827, and ended by the adoption, at the annual meeting in 1828, of several new regulations, introduced, by the majority, in direct and admitted violation of the code of discipline, and utterly subversive of those liberal laws and usages of the Church, under which ministers and congregations had theretofore enjoyed religious liberty, both as to faith and worship.

9. That, in the autumn of 1828, one of the largest and most influential meetings of Presbyterians ever assembled in Ulster, met in the town of Belfast, and drew up a "Remonstrance" against the

proceedings above detailed, which was presented to the annual meeting of the General Synod, in the year 1829, requiring a repeal of the obnoxious regulations, and a return to the code of discipline.

10. That said remonstrance failing to obtain the desired redress, most of those who signed it resolved to separate from a body that had confessedly infringed the laws and compacts under which they had entered the Church; and, agreeably to a suggestion thrown out by some of their brethren, constituting the majority of the Synod, requested that a Committee should be appointed, by said majority, to meet said Remonstrants, "with full powers to arrange the terms of an *amicable separation*."

11. That a friendly "*Conference*" was accordingly held, in Belfast, on the 9th day of September, 1829, when the terms of separation being amicably settled, *seventeen* ministers and congregations almost immediately afterwards seceded from the General Synod, retaining, as theretofore, all their *properties, privileges and immunities in full possession*.

12. That in May, 1830, the said separatists formed themselves into a distinct Presbyterian body, denominated *The Remonstrant Synod of Ulster*; not associated on the ground of peculiar religious doctrines, but upon what they believed to be the genuine principles of Protestantism, viz., the sufficiency of the Holy Scriptures as the only infallible rule of faith, duty and worship—the right of private judgment in their interpretation—and the sole kingship of the Redeemer in his Church.

13. That this new Association, adhering to "*The Code of Discipline*," continued to enjoy, under the government of his Grace the Duke of Wellington, all their civil rights and privileges, in the same full and ample manner as formerly; and were officially recognized, by the administration of Earl Grey, as a distinct Presbyterian Synod.

14. That, during the last thirteen years, nine congregations have been added to their numbers—whilst they have uniformly done all in their power to cultivate amicable relations with their former friends and brethren of the General Synod.

15. That memorialists have hitherto continued to enjoy undisturbed possession of the houses of worship, and other congregational properties transmitted to them by their ancestors, or raised by their own pecuniary contributions—having, since their separation, rebuilt or

repaired, at great cost, almost every meeting-house in their connexion.

16. That, owing to certain recent decisions of the Courts of Equity, in England and Ireland, an opinion seems to prevail that, by reviving the operation of an obsolete statute, which was itself repealed in the year 1817, many of our ministers and congregations might be spoiled of their houses of worship and other properties which, in point of *fact and Christian justice*, are as much *their own* as any private property which they inherit from their fathers, or may have acquired by their own exertions.

17. That these views, countenancing, as memorialists consider, actual *spoliation*, under colour of *law*, have lately been advocated in prints, and by writers, well known to be under the influence of certain members of the General Synod of Ulster.

18. That the grounds of those meditated attacks are the anti-Calvinistic and anti-Trinitarian doctrines admittedly held by many of your Excellency's memorialists, but which same opinions they openly professed whilst they were constituent members of the General Synod; and holding which, *they might, like many others, have continued in full communion with that Church until the present day*, had they not, for the sake of peace and at the request of their opponents, voluntarily retired.

19. That, on memorialists' retirement from the General Synod, that body solemnly declared, by a special committee, "*that the rights of individuals, in congregational property, ought not to be affected by their conscientious adherence to their own religious opinions*;" and as the compact for an "*amicable separation*" was ratified on this equitable principle, memorialists do not impute to their former friends and brethren, *as a body*, the treachery and dishonesty which would be involved in the violation of a public and solemn engagement, deliberately entered into, by a Christian church.

20. That whilst, however, they thus willingly acquit the *general body*, and its leaders, of any such unworthy designs, they are well aware that harassing and expensive litigation might be pressed forward, even by *insignificant individuals*, or certain parties who would derive personal gain from legal proceedings; and, therefore, they humbly and earnestly entreat your Excellency to take their whole case into your enlightened and Christian consideration, with a view to the devising of such substantial remedy as may to strict justice appertain.

Memorialists assure your Excellency that they never violated any engagement which they individually or collectively entered into with the General Synod, and that they only desire to retain properties which, *bona fide* and in the *strictest equity*, are their own.

They therefore trust they will be pardoned for imploring your Excellency to prevail upon her Majesty's Attorney-General to withhold the sanction of his name from suits tending to injure a considerable and not unimportant portion of her Majesty's loyal subjects—or to sanction the introduction of a Bill into Parliament for the effectual quieting of their possessions—or to adopt such other means as may secure to memorialists the permanent enjoyment of their own congregational properties.

Memorialists most respectfully express their conviction, that in acceding to their humble prayer, your Excellency would be acting in conformity with the spirit of an enlightened age and a Protestant country, as well as in a manner worthy of the generous representative of that gracious Sovereign who early declared "civil and religious liberty to be the birthright of her subjects."

Feeling persuaded that the hardship of their position will plead their apology for this intrusion, memorialists pray that a like measure of kindness and justice with that which they solicit for themselves may be extended to their brethren of the Synod of Munster and Presbytery of Antrim, who are threatened with similar prosecutions,—so that all the Non-Subscribing Presbyterians of Ireland may continue to worship the Creator, in security and peace, under those roofs which were consecrated to His service by their ancestors or themselves, and that they may not be excluded from laying down their own bodies in those places of burial which are hallowed in their affections as containing the ashes of their parents, their partners and their children.

And memorialists, as in duty bound, will ever pray, &c.

Signed, in the name and on behalf of memorialists,

GEORGE HILL,
Moderator of the Remonstrant
Synod of Ulster.

Belfast, Jan. 3, 1843.

DOMESTIC.
Manchester Ministers' Club.—At a

meeting of the Manchester Ministers' Club, held at the house of the Rev. J. G. Robberds, December 14th, 1842, the Rev. J. G. Robberds in the chair, the following resolutions were passed:

1. That it appears desirable to this meeting that the members of the several Presbyterian and Unitarian congregations in Manchester and its vicinity, should occasionally assemble for mutual conference and encouragement.

2. That the objects of such meeting or assembly, partaking wholly of a social character, and not interfering with the business managed by distinct societies, be in general these;—to afford to the members of different churches an opportunity of expressing in the presence of each other, their views of the actual wants and tendencies of our particular denomination, and of its relation to the moral and spiritual interests of mankind at large; to confirm and animate each other in their devotion to the cause of Christian holiness, truth, freedom and charity; and more especially to strengthen the bonds of human brotherhood and Christian sympathy, by enabling all classes to meet each other occasionally on a footing of more kindly social intercourse than is practised in the world, or generally recognized in places of public worship.

3. That it is not expedient to fix the time, place and frequency of such meetings, by any absolute rule; but that these be left to be determined by circumstances and by the results of the first meeting.

4. That the first meeting take place on Easter Tuesday next, in Manchester.

5. That J. A. Turner, Esq., Pendlebury, be respectfully requested to preside at this meeting.

Mr. Turner has kindly acceded to the request contained in the fifth resolution.

The cordial co-operation of ministers and members of congregations approving of the above objects is respectfully requested. Inquiries or suggestions addressed to any of the Manchester ministers, or the Secretary, will receive immediate attention.

F. HOWORTH, Secretary.

The Rev. W. SMITH has notified to the English Presbyterian congregation at *Dorchester* his intention of resigning the pastorate at Midsummer next, and the congregation are desirous of engaging another minister, to commence his labours at that period.

MARRIAGES.

1842. Dec. 2, at the Unitarian meeting-house, Moor-lane, Bolton, (Lancashire,) by the Rev J. Cleland, minister of the Scotch Kirk, Mr. GEORGE SINTON, of Fold's-road, to ELIZABETH, third daughter of Mr. Isaac BARROW, timber-merchant, of Bolton.

Dec. 27, at Cross-Street chapel, Manchester, by the Rev. J. G. Robberds, Mr. HENRY GOFFEY to ELIZABETH POWELL, both of Manchester.

Dec. 28, at St. Margaret's, Leicester, by the Rev. W. Parker, M. A., Rector of Little Cumberton, Worcestershire, Wm. BOWMAN, Esq., F.R.S., of Norfolk Street, Strand, surgeon, to HARRIET, youngest daughter of the late Thomas PAGET, Esq., of Leicester.

1843. Jan. 4, at the Great or English Presbyterian meeting-house, Leicester, by the Rev. Charles Berry, ROBERT WORTHINGTON, Esq., of Sale Hall, Cheshire, to ELIZABETH, eldest daughter of Robert BREWIN, Esq., of Leicester.

Jan. 5, at the Unitarian chapel, Baffin's Lane, Chichester, by the Rev. J. Fullagar, Mr. J. T. BARNARD to Miss DEADMAN, both of Chichester.

Jan. 8, at the Unitarian chapel, Strangeways, Salford, (Manchester,) by the Rev. Dr. J. R. Beard, Mr. CHARLES ASHLEY to Miss ELEANOR JONES, both of Salford.

Jan. 11, at the Strangeways Unitarian chapel, Salford, Lancashire, Mr. JAMES RAIT BEARD, of Manchester, to MARY ANN, eldest daughter of Mr. John CHORLTON, of Timperley, Cheshire.

Jan. 12, at Union chapel, Islington, by the Rev. George Clayton, the Rev. JOHN PYE SMITH, D. D., to CATHARINE ELIZABETH, widow of the late Rev. William CLAYTON.

Jan. 17, at George's meeting, Colyton, by the Rev. James Taplin, Mr. JAMES TUCKER to Mrs. MARY COX.

CORRESPONDENCE.

COMMUNICATIONS have been received from the Revds. D. Lloyd; W. Smith; J. Taplin; J. Johns; R. Shaen; and T. Broadhurst: from J. Redfern: and from J. B.; and T. G.

We hope to insert in our next an Obituary Memoir of the late Rev. R. Kell.

Several letters, &c., relating to Dr. Channing and other subjects, came too late for the present No.

The length of the Scottish and Irish Ecclesiastical Documents, which we could not omit or postpone, excludes from our pages this month several articles of Review.

No account has been received of the opening of the Strangeways Chapel: there is an interesting report of the meeting on this occasion in the *Inquirer*.

In consequence of an application on behalf of the "Little Magazine," we beg to recommend that cheapest of all periodicals to families and schools, and especially Sunday-schools.

In reference to an inquiry of our respected correspondent, Mr. W. Jevons, Jun., (p. 99,) we are constrained to say that we have received various intimations that the strain of his papers is unacceptable to many of our readers. We should not have been unwilling to continue the discussion, not doubting the result, but in this and all other cases we must bend to the will of the majority of our subscribers, for whose satisfaction the Christian Reformer is carried on.

We have received various letters relating to the "Conversion," as it is called, of Mr. G. W. Philp, lately Unitarian Minister at Rochdale, to the Church of England, and, as is surmised from the sentiments of his spiritual adviser, to Puseyism. We cannot pursue this gentleman in his eccentric course, but we may, in dismissing the subject, give an extract from a letter written by a respectable General Baptist minister, dated Jan. 25, 1843, as follows:—"He (Mr. G. W. P.) spent some time with us last summer, and became a Baptist. In the middle of last November, he wrote to me requesting that I would baptize him, and arranging a plan for his visit to ——— accordingly, and the manner in which he wished the rite to be performed. But, lo! instead of coming to me to be immersed, about the middle of December he went and got sprinkled into a Trinitarian at Church."

THE CHRISTIAN REFORMER.

No. CXI.]

MARCH, 1843.

[Vol. X.

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

February 2, 1843.

— juvat usque morari.

VIRG.

Ps. lxxii. 16: "There shall be an handful of corn."

According to many of the translations, &c., "an abundance of corn." But I prefer the clause in the P. V., where it is more correctly rendered, and better suits the connexion and the subject.

The plural of the Hebrew noun [for "handful"] occurs in Gen. xxxvii. 3 [a coat of colours, or patches]. In the singular number it signifies, "a very small portion" of any thing; and therefore, when corn is spoken of, "a handful."

They are Eastern scenes which supply the images of this Ode. One such figure is taken from mount Lebanon.—Even on the tops of the loftiest hills a few grains of corn shall yield fruit so ample and strong as, when agitated by the wind, to bow and sound like the cedars* of that famous spot; while the population of the city resembles, in its vast, yet rapid, increase, luxuriant and quickly-growing herbage. In this and similar imagery the Poet clothes his wishes for the happiness of the reign of Solomon.

Mudge, who is acute and ingenious, and sometimes fanciful, gives as a rendering, "the earth shall be chequered with corn;" and he says that the Hebrew word "properly signifies *a piece in patch-work*," and here presents "a beautiful image of a plain chequered with squares or diamonds of corn."

"It is only, however, the plural of the noun that would justify the translation, "a piece in patch-work" [or "of patches"]; and here we have the singular, "a patch." Let reference be again made to Gen. xxxvii. 3, which illustrates the clause before us, by pointing out the different meaning of the word, according as it is used in the one or other of these two numbers.† I further think Mudge's criticism objectionable, because it directs the eye to Western rather than to Oriental scenery.

Ps. lxxiv. 16, 17: "The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter."

For simple grandeur and elegance, these verses cannot be sur-

* I am forcibly reminded here of Shakspeare's language [Merch. of Venice, Act iv. Sc. i.]:

"You may as well forbid the mountain pines
To wag their high tops, and to make no noise,
When they are fretted with the gusts of heaven."

† See, too, 2 Sam. xiii. 18.

passed : and they declare a truth of universal interest. Their connexion with what goes before, may be less easily discerned. In the three preceding verses the writer represents God's mighty deeds at the passage of the Red Sea, and in the destruction of Pharaoh and his host, and the journey of the Israelites through the wilderness. So far, special acts of wonder are recounted; those which men rightly term "miracles." We might well imagine that the description would close here, and the prayer, from ver. 18, instantly follow. Between these, nevertheless, the Psalmist notices other effects, which, though, really, quite as stupendous, are constantly experienced and observed. There is no ground for supposing that verses 16 and 17 were not originally in the text. We find them in the manuscripts and ancient versions : and, if they are read with care, we shall perhaps discover the train of thought to which they belong. The author, having spoken of miraculous interpositions at a certain period of his nation's history, recollects two circumstances attending the marches and countermarches in the desert. The people were guided along it by their Almighty Sovereign, both by day and night, and amidst the changing seasons of the year. Hence this devout acknowledgment of Jehovah as the Lord of Nature; of its divisions, elements and periodical revolutions. No good writer purposely sets order at defiance. There is a thread which may lead us through his seemingly inextricable mazes : his language conveys associations of his own—frequently those, too, of his immediate readers : and the existence and quality of them, when once ascertained, become an internal presumption of the genuineness of his writings.

Before I leave this Psalm, I will remark upon the two foregoing verses [13, 14]: "Thou brakest the heads of the dragons in the waters—thou brakest the heads of Leviathan." Here the skill of the Poet appears in his selection of his images from objects connected with his principal topic; from the characteristic scenery and natural productions of Egypt. Passages of a like character may be met with in the Sacred and in other writings.*

Ps. xcii. 10: "—I shall be anointed with fresh oil."

Or, if we follow the LXX., "my old age will be refreshed with rich mercy." I doubt indeed the admissibility of this rendering, which, however, receives some countenance from the fourteenth verse.† The Psalm appears to have been written by a person in advanced life.

Luke xi. 16: "—others tempting him, sought of him a sign from heaven."

* The xxviith and xxxist chapters of Ezekiel are beautiful examples of it: we have others in Rev. xvii. and xviii.—Among the classical writers of antiquity, I may refer to Virgil, *Ecl.* iv. 34, &c., *Æn.* iii. ll. 349, &c., and to Juvenal, *Sat.* iii. 62, &c.

Nor are more familiar instances wanting. Witness the admirable selection of local and appropriate scenery in several of the poems of Burns: not least in his "Address to the Shade of Thomson," &c.; as in the lines,

"While maniac Winter rages o'er
The hills whence classic Yarrow flows"—

and in Wordsworth's "Yarrow Revisited."

† "They shall bring forth fruit in old age."

The following is Schleiermacher's comment :*

"—it appears very distinctly from verses 15 and 16 in our narrative, that, on the occasion of this healing, [ver. 14,] on the one hand the charge was made of its being wrought by means of a diabolical power,—on the other, the desire was expressed to see a heavenly sign, i. e. something marvellous indeed, but which should not be performed by Jesus himself, and therefore might give unimpeachable evidence in his favour; as if only such a sign, and not actions respecting which Jesus himself afterwards allows that others might also perform them, could attest his dignity as Messiah."

This reasoning of some of the Jews, if indeed we are to take it for theirs, was irrelevant and weak. Did the performance of miracles "by Jesus himself" render them less cogent proofs of his divine character and mission? God was still the author of these works; and the testimony which they bore to the claims of the Messiah, absolutely "unimpeachable." "A heavenly sign," as Schleiermacher describes it, would have been accumulated, not contrasted, evidence. Let a passage in John's Gospel explain my meaning [v. 36, 37]. Our Lord, after having appealed to the Baptist's declarations in his behalf, speaks of two attestations given to him by his Almighty Father; namely, the works that he himself wrought, and the immediate voice and manifestations of the Most High.† But he does not represent the second testimony as possessing a force and decision superior to those of the other. In both instances, the power was that of the Father: the object of both, to make good the pretensions of the Son. One sort of evidence is not compared here with another sort: but stress is laid on additional evidence, of the same character, though under a somewhat varied form.

Neither are the reality and value of our Saviour's miracles affected by the fact that other individuals claimed to possess and exercise this power. A single case is mentioned in Mark ix. 38, 39: more are referred to in Matt. vii. 22. In the former passage we find an attempt recorded: not so its success; but, whether the claim was verified or not, how can we forget the authority alleged in its support? The very allegation is material: "we saw one casting out demons *in thy name*:" the act would seem to have been imitative; certainly, the allegation presupposes a derived power and commission.

Error might be prevented, if the Scriptural meaning of the words *sign* and *signs* were kept in view. When the Jews of our Saviour's time asked him for a sign, they intended a special sign in the heavens:‡ when Paul says of his countrymen that they require signs,§ he speaks of miracles in general. "Signs and wonders" are usually put for "miraculous signs." The former word designates the quality, the other, the purpose, of the act. We may arrange the miracles performed by those who claim to be prophets under two heads: "previous signs" and "signs following." Thus, a sign went before in the instance of Hezekiah's recovery from sickness: a miracle

* Essay on Luke [Eng. Transl.], pp. 183, 184.

† "Have ye neither heard his voice at any time, nor seen his shape?" These two last attestations are compared, jointly, with the Baptist's; not with each other.

‡ Luke xi. 16.

§ 1 Cor. i. 22.

prepared the king for the accomplishment of what Isaiah had foretold concerning him :* while "signs" followed the conversion and ministry of certain of the early believers. †

Luke x. 29 : "— who is my neighbour?"

The moral of the parable is contained in the words, "Go thou, and do likewise"— "Imitate the spirit as well as conduct of the kind Samaritan." ‡

We are not to disregard, however, the superior claims of our neighbours, literally so called : we can plead no release from the obligation to bestow our first care upon these. Christ's aim and reasoning in this parable, take a *local* neighbourhood for granted, and have no meaning or force on any other supposition. Observe, the Samaritan traveller was, for the time and the opportunity, even the *local* neighbour of him who fell among thieves. He had not left his home in quest of incidents of this description. It was in the act of journeying, for purposes of business, § that his humanity was called into exercise ; that he proved himself a neighbour to one of his people's foes, and lost sight of every consideration except the demands made on him by our common nature and its ills.

Luke xxiv. 39 : "— a spirit hath not flesh and bones, as ye see me have."

A decisive proof that our Lord's body, after he had risen from the grave, and previously to his ascension, was a material body ! ||

The frame of every being is suited to his sphere. Nothing can be more evident than this : in the appointment, and in the principle of it, we behold Divine Wisdom and Goodness. "There is a natural body, and there is a spiritual body." Jesus, during the whole of his personal ministry on earth, possessed senses, organs, members, fitted to the earth : on becoming the inhabitant of a more exalted region, and for the purpose of his being such, he was clothed with that "glorious body," after the likeness of which the bodies of his faithful servants will hereafter be fashioned. The continuance of his material structure, through what are styled "the days of his flesh," was essential for proving his identity : his investment, afterwards, with a spiritual body, was not less essential for the sublime objects awaiting his agency.

In the few examples of his sudden disappearance from the sight of those around him, there is nothing that need perplex us. We can account for them, either as occasional and temporary miracles, or as the effects of his presence of mind, and of the veneration that it commanded. ¶

Acts xvii. 19 : "— they took him and brought him unto Areopagus."

* Is. xxxviii.

† Mark xvi. 20.

‡ Schleiermacher's Essay, &c., pp. 179, 180.

§ Luke x. 33, 35. When it is said that "the Jews have no dealings with the Samaritans," we are to understand, "dealings of Friendship and Hospitality."

|| See also John xx. 9, Acts i. 3, x. 41, and Tertullian adv. Marcion, L. iv. § 8. Also, M. Rep. [O. S.], Vol. X. pp. 756, 757.

¶ See Luke iv. 39, &c.

As no part of Sacred History better authenticates itself than the Book of the Acts of the Apostles, no section of this Book presents more or stronger marks of Truth than the narrative of Paul's visit and preaching at Athens. Every thing marks reality. The apostle's emotion, as he surveyed the numerous idols in the city, his debates in the *synagogue* with native *Jews*, and with Gentile Proselytes, and in the *Forum* with *Heathens* and Heathen Philosophers, the topics of his discourse with them, and especially of his more public address on Mars' Hill, the judgment and intrepidity of his appeal to an inscription upon one of their altars, and to a statement by one of their Poets, his references to those splendid temples that were before him, and to the national prejudices of the Athenians, his fearless declarations as to the existence, government and worship of One Infinite Spirit, his powerful yet delicate reprehension of Idolatry, and the skill with which he passes from the doctrines of Natural Religion to those of the Christian Revelation, together with the effect which he produced on his audience—all these things are in perfect character. A diligent observer noticed, a faithful pen has recorded, them. They challenge and will bear a rigorous scrutiny from the scholar; while they deeply impress thoughtful readers, of every class.

Heb. xii. 18—25: “—ye are not come unto the mount,” &c. I do not recollect to have seen it observed that these verses are, as it were, a summary of the leading topics of the Epistle. The Mosaic Dispensation and the Christian are here placed in mutual contrast, with regard to their end, their spirit, their extent, their efficacy, their sanctions. To mount Sinai, mount Zion is opposed; to the terrors of the Law, the mild genius of the Gospel; what is conciliating and gracious, to vindictive retribution. These had been subjects of reasoning throughout many of the foregoing chapters: they are now brought together in a picture characterized by sublimity, elegance and pathos; and both the argument and the description introduce an earnest counsel to perseverance in the Christian Faith, notwithstanding the sufferings which had either overtaken or threatened its professors.

Let us compare, for instance, vers. 18—22, with chapters iii., iv., vi., and x. 26: vers. 22, 23, with chapters i., xi.; and ver. 24, with the 1st to the xiith chapter. We shall then perceive how well this specific passage connects and harmonizes with the argument of the treatise before us; how admirably it prepares the reader for the warning, “See that ye refuse not Him who speaketh!”*

N.

* This answers to ch. iii. 3, “How shall we escape, if we neglect so great salvation?”

THE OLD OAK LEAF. BY EBENEZER ELLIOTT.

(From the "Anti-Bread-Tax Circular.")

Drop, drop into the grave, old leaf,
 Drop, drop into the grave;
 Thy acorn's grown, thy acorn's sown—
 Drop, drop into the grave.
 December's tempests rave, old leaf;
 Above thy forest-grave, old leaf;
 Drop, drop into the grave!

The birds, in spring, will sweetly sing
 That death alone is sad;
 The grass will grow, the primrose shew
 That death alone is sad.
 Lament above thy grave, old leaf;
 For what has life to do with grief?
 'Tis death alone that's sad.

What then? We two have both lived through
 The sunshine and the rain;
 And bless'd be He, to me and thee,
 Who sent his sun and rain!
 We've had our sun and rain, old leaf,
 And God will send again, old leaf,
 The sunshine and the rain.

Race after race of leaves and men,
 Bloom, wither, and are gone;
 As winds and waters rise and fall,
 So life and death roll on;
 And long as ocean heaves, old leaf,
 And bud and fade the leaves, old leaf,
 Will life and death roll on.

How like I am to thee, old leaf!
 We'll drop together down.
 How like art thou to me, old leaf!
 We'll drop together down.
 I'm gray, and thou art brown, old leaf!
 We'll drop together down, old leaf,
 We'll drop together down!

Drop, drop into the grave, old leaf,
 Drop, drop into the grave;
 Thy acorn's grown, thy acorn's sown—
 Drop, drop into the grave.
 December's tempests rave, old leaf,
 Above thy forest-grave, old leaf;
 Drop, drop into the grave!

REMARKS UPON THE AUTHORITY OF THE NEW-TESTAMENT SCRIPTURES.

(Continued from p. 17.)

"II. THE books of the New Testament were widely spread amongst Christians, as the writings of the same authors whose names they still bear, during the course of the first century; and then contained precisely what they still contain, as the general history and substance of Christianity.

"There can be nothing more completely established by authentic history, than that the books of the New Testament, as they have come down to us, were generally read in the Christian churches within an hundred years after the death of Christ.

"While the inspired apostles and evangelists, and their immediate disciples, were still alive, the edification of the Christian churches and the gradual propagation of the Gospel were chiefly promoted by their personal labours. They preached much more than they wrote, and considered their apostolical travels and their public preaching as the chief part of the service entrusted to them.

"But, even during their lives, many of the books of the New Testament were already widely circulated.

"The evangelist Luke refers to the other Gospels, which had been written before his own. And it is impossible to read the Gospel of John without being sensible that it was chiefly intended to relate facts in our Lord's history which had not been mentioned by the other evangelists. It is therefore manifest that their Gospels were already circulated before his was written.

"The apostle Paul is supposed to have quoted the Gospels of Matthew and Luke in his first Epistle to Timothy,* where he refers to *Scripture* for a maxim (*the labourer is worthy of his reward*) which is only to be found in these Gospels.† And the apostle Peter mentions Paul's Epistles as *Scriptures*, (or as writings of inspired authority, received and recognized in the Christian churches,) which, at the time when he wrote his Second Epistle, were generally read and known.

"After the death of the apostles, and even during the lives of some of them, there is incontestable evidence that the books of the New Testament were constantly referred to by the writers who immediately succeeded them, as the authoritative oracles of the Christian faith.

"The apostolical fathers, (that is, those disciples and ministers of Christ who were in immediate succession to the apostles, many of whom had personally conversed with them,) without any professed intention to ascertain the canon of the New Testament, have most effectually ascertained it by their quotations from the several books which it contains, or by explicit references to them, as the authentic Scriptures, received and relied on as inspired oracles by the whole Christian church. They most frequently use the same words which are still read in the New Testament; and even when they appear to have quoted from memory, without intending to confine themselves to the same language, or to have merely referred to the Scriptures

* 1 Tim. v. 18.

† Matt. x. 10, Luke x. 7.

without professing to quote them, it is clear that they had precisely the same texts in their view which are still found in the books of the New Testament.

"But, what is of chief importance on this subject, every competent judge of their writings must perceive that, on the one hand, in all the questions which occurred to them, either in doctrine or morals, they uniformly appealed to the same Scriptures which are in our possession, and that, on the other hand, they were universally accustomed to refer to all the books of the New Testament, containing what related to the subjects which they were led to discuss, without appearing to have intentionally omitted any of them. All the inspired books, or the same texts, are not quoted by every writer; as the subject of the Epistle to Philemon could not be so frequently appealed to as the doctrine of larger and more argumentative Epistles. They had no intention to record the particulars of the canon either of the Old or of the New Testament, not having been sufficiently aware of the importance of their testimony to succeeding ages; though the facts which they have furnished to establish it, occasionally introduced in their writings, are not on this account less intelligible or important, but, on the contrary, derive a great part of their weight and value from this circumstance. There is scarcely a book of the New Testament which one or other of the apostolical fathers has not either quoted or referred to; and their united and unintentional testimony, given in this form, is certainly more decisive of the original authority of the Scriptures referred to, than a precise list of them, or a professed dissertation from any individual to prove their authenticity, would have been. They uniformly quote and allude to them with the respect and reverence due to inspired writings, and describe them as 'Scriptures,' as 'Sacred Scriptures,' and as 'the Oracles of the Lord.'*

"There is indeed good reason to conclude, not only from the multiplicity of references, but from the language employed by the apostolical fathers in making their quotations, that the books of the New Testament were not only generally received, and in common use, in the Christian churches, but that, at least, the greater part of them had been collected and circulated before the end of the first, or in the very beginning of the second century.

"This fact may be fairly deduced from the language of Ignatius, who preached at Antioch about forty years after our Lord's ascension, and suffered martyrdom at Rome early in the second century; according to some accounts, in the year 107, and by others, in the year 116. He says, in substance, 'that, in order to understand the will of God, he fled to the Gospels, which he believed no less than if Christ in the flesh had been speaking to him; and to the writings of the apostles, whom he esteemed as the presbytery of the whole Christian church.'† *The Gospels*, and *the Apostles*, in the plural,

* See Clerici Patres, and Dr. Lardner's Credibility, under the articles, Barnabas, Clement, Hermes, Ignatius, and Polycarp.

† This is the paraphrase of Le Clerc, and gives, I am persuaded, the true meaning of Ignatius. The words of Ignatius are these: "Fleeing to the Gospels, as the flesh of Jesus, and to the apostles as the presbytery of the church." Epist. ad Philadelph. Sect. v.

suppose that the writings referred to had been collected, and were read together.*

"It ought not to be forgotten, at the same time, that, independent of their quotations from the books of the New Testament, and of their evident allusions to them, the apostolical fathers were the chief persons from whom the writers who immediately succeeded them received the information which they have transmitted to us concerning the authors and the general reception of the New-Testament books. The testimony of these apostolical men forms, of necessity, an important link in that unbroken chain of evidence which was intended for the conviction of the latest ages. †

"The writers who come next in succession to the apostolical fathers have so frequently quoted and referred to the books of the New Testament, that there is scarcely a single book which we are not entitled to consider as attested by them.

"Papias, who was bishop of Hierapolis in Asia, possessed but a moderate capacity, though he has, perhaps, been treated with less respect by Eusebius, and those who have followed him, than was due to him; but he was a man of unquestionable integrity, and a sincere believer in Christianity. Irenæus has represented him as a hearer and disciple of the apostle John; though it does not appear, from his own account of himself reported by Eusebius, that he had ever seen any one of the apostles. He had, certainly, the best access, by those with whom he lived, who had been the disciples and companions of the apostles, to the fullest and most correct information with regard to the facts which he has attested. He refers to those who had conversed with 'the *elders*' or apostles, specifying as the *elders* or apostles alluded to, Andrew and Peter, Philip and Thomas, James, John and Matthew. And he particularly mentions the Gospels of Matthew and Mark, as written by the persons whose names they bear,—asserting of the one, that he understood it to have been originally written in Hebrew; and of the other, that the substance

* See the first seven chapters of Dr. Lardner's *Credibility*, where the proofs of what is here stated are minutely given. He has left little to be done by those who come after him, on any subject of Christian antiquity to which he applied his mind. The substance of the argument in this discourse is chiefly to be referred to him, though the original authorities have also been consulted. See also the two first chapters of "Jones on the Canon," Part IV. He published before Dr. Lardner; and, though he wrote on a much more limited scale, has also very considerably abridged the labours of later authors.

† "The reasons given, both by Michaelis and Mr. Jones, for the remote antiquity of the Old Syriac version, especially those cited by Michaelis, appear to my mind satisfactory. I think it is in a great measure established, that this version was in use at a period very near the age of the apostles, if not during the course of the first century. It contains the four Gospels, all the Epistles of St. Paul, including the Epistle to the Hebrews, the First Epistle of John, the First Epistle of Peter, and the Epistles of James. The books omitted; including the book of Revelation, might not then have been written, or at least might not have been then widely circulated. And a version of this remote antiquity, containing the same texts, with almost no variation, which are still read by all the Christian churches, ought certainly to be regarded as a most important document, in ascertaining the integrity of the New-Testament Scriptures, and the early period at which they assumed their established form. The more modern Syriac versions must not be confounded with the ancient version. See Michaelis' *Introduction*, Vol. II. Part I. Ch. vii.; Jones on the Canon, Chap. xiv.—xix."

of it had been received from the apostle Peter, and that it was read in the Christian churches with his approbation.* He alludes, besides, to the Acts of the Apostles, to the First Epistle of Peter, and the First Epistle of John, and (though more indirectly) to the book of Revelation. His public life began between the years 110 and 116; and his testimony, limited as it is, (for it might certainly have been extended to books of the New Testament which he has not mentioned,) derives its importance from his immediate and personal access to the original authorities.

"Justin Martyr was a native of Sichem, or Flavia Neapolis, of Samaria, in Palestine. He was born about the year 89, and suffered martyrdom about the year 163. He had been originally a heathen philosopher, and, after having made trial of other sects, had embraced the doctrines of Plato. He relates, in his Dialogue with Trypho the Jew, the circumstances of his conversion to Christianity, which it is probable did not happen till he had passed his fortieth year, about one hundred years after our Lord's crucifixion; and says, that he embraced Christianity at last, as the only safe and useful philosophy.† From this time he devoted his life to the service of Christianity, and, as a writer, was certainly one of its most enlightened and intrepid defenders. His most considerable works, which have reached us, are his two Apologies for Christianity, and his Dialogue with Trypho.

"Justin has numerous quotations from the Gospels, which he uniformly represents as containing the genuine and authentic accounts of Jesus Christ and of his doctrine. He speaks of memoirs or records, written by the apostles and by their companions, evidently referring to the apostles Matthew and John, and to the disciples of the apostles Mark and Luke, the writers of the four Gospels. These Gospels, he tells us, were read and expounded every Sunday, in the solemn assemblies of the Christians, along with the books of the Old Testament, which were also regularly read, as they had formerly been in the Jewish synagogues.‡ He mentions this fact in the account which he gives of the Christian assemblies on the Lord's day, to the emperor and senate of Rome, (a fact which must have been intimately known to them,) as the settled usage of the Christians. The general reading of the Gospels as a part of public worship, at the time when his second Apology was written, about the year 140, is an irresistible proof, not only of the early authority ascribed to the Gospels by the whole body of the believers, but of their general circulation, at this early period of the Christian church. He appeals to them, in the most public manner, as writings open to all the world, and read by Jews and Gentiles. And, what is not an unimportant circumstance to us, who have seen a most unfounded question agitated with regard to the authority of the two first chapters of Matthew's Gospel, Justin has expressly said of both Matthew and Luke, who alone have given the genealogies of our Lord, that, being Hebrews themselves, they took those genealogies from the public

* Euseb. Hist. Eccles. Lib. iii. Cap. 39, and Lib. vi. Cap. 14.

† Justin, Dialog. cum Tryph., p. 6, E. Paris edit., 1554. Hanc unam reperiebam philosophiam, et tutam et utilem.

‡ Justin Opera, Apolog. 2nda, Paris edit., p. 42, A.

registers,* demonstrating, if Matthew's Gospel was written, as is most probable, about the year sixty-three or sixty-four, that the genealogy of the first chapter of that Gospel, quoted, within eighty or ninety years of that time, by one of the most ancient writers after the apostolical fathers, was not only then received as a genuine part of Matthew's Gospel, but was then believed to have been authenticated by the public registers of Judea.

"Besides the Gospels, Justin has quoted or alluded to the Acts of the Apostles, the Epistle to the Romans, the First Epistle to the Corinthians, the Epistles to the Galatians, Ephesians, Philippians and Colossians, the Second Epistle to the Thessalonians, the Epistle to the Hebrews, the Second Epistle of Peter, and the book of Revelation, which he expressly ascribes to the apostle John.

"Justin's literature, his sincerity, and his thorough acquaintance with the history of Christianity, render his testimony to the authenticity of the New-Testament books, incidentally given as it is, of inestimable value.

"Melito was bishop of Sardis, in Lydia, about the year 170. Though he appears to have been a voluminous writer, none of his works have reached our times, excepting the fragments preserved by Eusebius and Jerome. He travelled into Palestine to ascertain the Jewish canon, and left a catalogue of the Old-Testament books, which is still referred to. From the language quoted from him, with regard to the *Old Testament* as distinguished from the *New*, there is good reason to conclude that he had in his view the books collected into one volume, which were known as early as his time by the general denomination of the New Testament.† He wrote on the book of Revelation, which he ascribed to John, by whom he probably meant the apostle John.‡

"Irenæus became bishop of Lyons, in Gaul, about the year 170, or perhaps a few years later. His testimony to the facts which he attests is the more important, that he was a disciple of Polycarp, and had conversed with many others who had been instructed by the apostles and the immediate disciples of our Lord.

"Though he wrote much more, his five books against heresies are all that remain of his writings. But from them we learn, that he received as authentic and canonical Scriptures, and ascribed to the persons whose names they bear, the four Gospels, the Acts of the Apostles, the Epistle to the Romans, the First and Second Epistles to the Corinthians, the Epistles to the Galatians, Ephesians, Philippians and Colossians, the First and Second Epistles to the Thessalonians, the First and Second Epistles to Timothy, the Epistle to Titus, the First and Second Epistles of Peter, and the First and Second§ Epistles of John. He has perhaps alluded to the Epistle

* Ibid. Explic. Quæstio 133.

† Dr. Lardner's *Credibility*, Part ii. Ch. 15.

‡ Mill's *Prolegomena*, Dr. Lardner.

§ Dr. Lardner does not consider the testimony of Irenæus as explicitly given either to the Second Epistle of Peter, or to the Epistles of James or Jude. The allusions to them, and particularly to the last, are certainly slight. But, to my apprehension, James ii. 23 is distinctly quoted by Irenæus, and 2 Pet. iii. 8 is clearly alluded to. Jude 7 may or may not have been intended.

to the Hebrews, and if he did so, there does not appear to be any sufficient reason for supposing that he did not ascribe that Epistle to the apostle Paul.* He has only once† quoted or alluded to the Epistles of James and of Jude; and his reference to the last of these is obscure, and perhaps doubtful. But he very often quotes the book of Revelation, as written by the apostle John, and as, besides, attested by those who had personally conversed with that apostle. His testimony on this point is so explicit and decisive, as scarcely to leave room for a controversy on the subject; for he distinctly speaks of the 'exact and ancient copies of this book, confirmed by the agreeing testimony of those who had seen John himself.'‡

"In short, we have the testimony of Irenæus, in one form or another, to every one of the books of the New Testament, excepting the Epistle to Philemon and the Third Epistle of John, which, from their brevity, we may suppose he had not found any opportunity to mention.

"Considering the age in which he lived, and his access to the original sources of information, the testimony of Irenæus is sufficiently important to give to that part of his writings which remain, a perpetual interest and value in the Christian church. Besides what has been stated, he mentions 'the code of the New Testament, as well as of the Old,' and calls the one as well as the other the '*Oracles of God, and Writings dictated by his word and spirit.*'"§

CHRISTIANUS.

(To be continued.)

ANONYMOUS BENEFACTOR TO LUNATICS—GEO. III. ?

WE are so pleased with the following anecdote, taken from the *Globe* newspaper of July 21, that we hope the conjecture of the writer is correct as to the anonymous Benefactor. There is something peculiarly becoming and noble in such a gift, bestowed in such a manner, proceeding from Geo. III. His sympathy with the unhappy persons labouring under the malady for which the Hospital specified was instituted, is a fine feature in his character. The munificent donation may be regarded as a thank-offering, and a commentary upon the text, "When thou art converted, strengthen thy brethren." We have sometimes, speaking historically, said hard things of this King; we have more pleasure in relating any fact which redounds to his moral reputation.

"At a recent public dinner of the governors of St. Luke's Hospital, Mr. Layard, one of the governors, stated a curious and interesting fact, most creditable to King George III. In the list of benefactions to the institution for the year 1793 is the following insertion:—'A benevolent gentleman, who desired his name might be concealed during his life, gave 5,000*l.* Four per Cents., by Robert Drummond, Esq.' The 'benevolent gentleman,' Mr. Layard said he had been assured by most respectable parties, was George III."

* Dr. Lardner doubts if Irenæus intended an allusion to the Epistle to the Hebrews. He says there is proof that he was acquainted with it, but not that he was satisfied that it was the apostle Paul's. Cred., P. ii. Ch. 17.

† James ii. 23, Jude 7.

‡ Dr. Lardner's Cred., P. ii. Ch. 17, Sect. 6.

§ See Richardson on the Canon of the New Testament, p. 13.

LIFE OF OLIVER HEYWOOD.

SIR,

December 16, 1842.

Ir, after the interesting Review of Mr. Hunter's Life of Oliver Heywood which has appeared in the September, October and December Nos. of the C. R., (Vol. IX. pp. 580, 643 and 787,) you have room for one or two additional extracts, they may perhaps be not without their use. They are reflections of Mr. Heywood himself and one of his contemporaries, the spirit of whose age we can ill afford to lose in our own day. One approaches an apostolic model. It contains Mr. Heywood's reflections at the close of 1683. (Life, p. 325.)

"Dost thou repent that thou didst not conform, when fair offers were made thee at St. Martin's in York, many years ago, when thou wert under violent persecutions by the Spiritual Court? Dost thou not envy them that live in pomp and prosperity, and wish thyself in their condition? My soul shall answer, and upon good advertisement write it down this 3rd of December, 1683, above twenty-one years after our doleful turning out of our public station; that I am so well satisfied in my refusing subscription and conformity to the terms enjoined by law for the exercise of my public ministry, that, notwithstanding all the taunts, rebukes and affronts I have had from men, the weary travels many thousand miles, the hazardous meetings, plunderings, imprisonings, exercise of faith and patience about worldly subsistence, banishings from my own home, coming home with fears in the night,—which are the least part of my affliction under this dispensation,—for banishing from my people, stopping my mouth, hath occasioned many sad temptations, discouragements, lest God should be angry with me, lay me aside, and make no use of me, which have caused many sad thoughts, griefs, and searchings of hearts. Notwithstanding all this, I am so fully satisfied in my conscience, with my Non-conformity as a minister, that it is the way of God, and I have so much peace in my spirit that what I do is for the main according to the word, that if I knew of all the troubles beforehand, and were to begin again, I would persist in this course to my dying day; and, if God call me to it, seal it with my blood. For, to me, full Conformity would be sinful, and we must resist to death, striving against sin."

Another of his reflections exhibits a state of mind by no means peculiar to such as lived in so severe a state of exclusion and persecution. Exclusion and persecution of a less rigorous description, though not less mischievous and unchristian, still very frequently, perhaps, give rise to it in others. It is the reflection which he makes at the close of 1684, a very short time before he found himself in the prison of which your Reviewer has given the touching picture. We must make allowance for one or two expressions.

"At this time I am under the heaviest circumstances as to my liberty of doing God service and good to souls, that ever I was in all my life. Men have broken in upon us and scattered our meetings; indicted me for a riot at the sessions. I am bound in £100 to traverse and to be of good behaviour. My adversaries are watching me narrowly to find me forfeiting my bond. They have caught W. N.; charged him to be witness against me; are laying wait for others; few dare own me. Providence seems to make against me; and that which is the heaviest of all, it is an occasion of some difference betwixt me and my dear wife; for she, being naturally timorous, when we are at any time above the number of four, she is perplexed exceedingly, though it be not purposely but providentially; and when I am to go

and preach abroad, she is under great affrightments, particularly last night when I went to W. H., lest we should be too many, and be discovered. And truly my zeal for God's glory and love of souls, and desire to do my Master's work on one side, and endeared love for my wife, fears of being censured for rashness and indiscretion by prudent men, and making myself a prey to knaves, on the other side, do so rack and torture my spirit, that it almost makes me weary of my life; and I am hard put to it that I know not what to do, but am oft forced to contradict my wife's mind to perform my promise. Sometimes God helps me by prayer to roll myself on God, and then I am easy. But, oh how oft am I at a loss!"

The other extract I had in view is the reflection from a contemporary of Mr. Heywood, (Mr. Tong,) with which Mr. Hunter finishes the strictly biographical part of his volume at the close of the *last chapter but one*.

"Surely, when we think of such men as Mr. Bagshaw, Mr. Newcome, Mr. Henry, Mr. Heywood, Mr. Thomas Jollie, Mr. Reynolds, Mr. Spilsbury, Mr. Cross, &c., and consider how fully they followed God, how they preached and how they prayed, how they lived and how they died, that admonition should sound in our ears, 'Be not slothful, but followers of those that through faith and patience have inherited the promises.' It would be sad indeed if the remembrance of their piety, humility, candour, undissembled love to one another, should only serve to shame and condemn a contrary spirit in us that enter into their labours. If we be like them, and do like them, God will be with us as he was with them; but if we give way to an envious, proud, selfish, vain, contentious spirit, we are told by that admirable man, Mr. John Corbet, what will be the consequence; either we shall extinguish the light of the Gospel, or the light of the Gospel will extinguish us."

It would seem as if Mr. Hunter, in making this quotation, did not at all forget the events which appear to have been the occasion of his work. May the parties concerned in those events profit both from it and the work itself; *the last chapter of which*, containing a comprehensive view of Protestant Dissent in England, is quite worthy of all the praise your Reviewer bestows upon it.

Let me add one more extract from Mr. Heywood's own reflections. It is his Introduction to his account of members of his family which Mr. Hunter notices in his Preface. "This account," says Mr. Hunter, "was prepared at a dark period of his varied life; and the Introduction is so pathetic and so beautiful, that I have omitted it in the place at which it should have occurred in the narrative of his life, that it might appear more prominently in the Preface. It will be observed that they were the thoughts of a Sunday evening, after the labours of the day, for all the Sundays were with him laborious. The season, too, is remarkable,—the close of the month of September, when the trees that overshadowed his humble dwelling at Northowram must have been shedding their yellow leaves about him:

Οἱ περ φύλλον γυνή, τειθε καὶ ἀδελφῶν.

"When I was sitting in mine house, on Lord's-day night, Sept. 22, 1678, musing upon mine own death, and thinking on those thousands of blessed souls that have broken the ice and gone before me into that celestial city, many of my godly relations that died in the Lord came afresh into my

* "Prefatory Letter to the Short Account of the Life and Character of the Rev. W. Bagshaw, p. xxi."

thoughts, and I at last resolved to make a catalogue of them that are within my cognizance or remembrance; partly to maintain the memory of the just, partly to comfort mine own heart that any, yea so many, of my kindred in the flesh were gracious, are now glorified saints, whom I hope to meet in heaven; partly to recommend them to the observation and imitation of my sons and their seed, that they may see what a religious stock they are branches of, that they or theirs may never degenerate, but walk in the same steps that their ancestors found peace in, and rest in the end of; nor shall I go further than well-grounded charity according to the Scriptures will admit of, some of them having been more than ordinarily eminent in their generations, others very hopeful plants of renown, and I more value my parentage for godliness than greatness, religion than riches."* (Preface, pp. viii, ix.)

May I take this opportunity of mentioning the light which Mr. Hunter throws upon the origin of the two principal annual meetings of Dissenting ministers and Dissenters of our denomination, in the North of England? With the aid of Mr. Hunter's book, the Secretary of one of those meetings might have gone still further back than he did in his account of the *Provincial Meeting of Presbyterian Ministers in Lancashire and Cheshire*, communicated to your No. for August last (Vol. IX. p. 525). This is one of the meetings to which I refer. At its last anniversary, "a bold, judicious and lucid statement and defence of the leading principles of Protestant Dissent" formed the substance of the preacher's address; and the attendants at its successive anniversaries constitute as staunch a body of Nonconformists as any in the kingdom. Yet it may perhaps be unknown to some, that this same meeting is the remains of a *civil establishment in religion*, — the remains of the establishment of *Presbyterianism* by the strong hand of Government during the interval of the abolition of Monarchy and Episcopacy. The plan of the Church then proposed is given by Mr. Hunter, p. 55, and the *Provincial Assembly*, as part of it, consisted of two ministers and four elders from each Presbytery (a minor division) in the province. "In no part of the kingdom," Mr. Heywood informs us, p. 62, "was equal progress made in establishing Presbyterianism as in Lancashire. There the system was actually carried out to its fullest extent, except that there was no opportunity of sending deputies to a national assembly." This was to be composed of two ministers and four elders from each provincial assembly, together with five learned and godly persons from each of the universities: and it was to be the

* It will be remembered by some that this passage is appropriately prefixed to "*The Suffolk Burtholomæans*," by the late Mr. Edgar Taylor, 1840. It is there cited as from "MS. Family Chronicle of Oliver Heywood, an ejected minister;" and it is headed thus:

SCENE—North Ouram, a lofty and then mild elevation near Halifax, commanding extensive views.

TIME—Sunday Evening, after the labours of the day.

SEASON—Fall of the leaf: Equinoctial gales.

Οἱ περ φύλλων γενεή, τοιγὰ καὶ ἀνθρώπων.

This heading appears to be independent on the extract itself; if so, we see a little into the sources of the mode in which Mr. Hunter has introduced it into his Preface. The old spelling is preserved in Mr. Taylor's extract of the passage, which gives it a still more interesting air.

court of final appeal, but could meet only when summoned by Parliament. (See p. 56.)

Now it appears to me that should some future preacher at the modern Provincial Meeting happen to take for his text Galatians ii. 18, "*If I build again the things which I destroyed, I make myself a transgressor,*" he might have some difficulty in asserting the propriety of his Society's appellation; unless, perhaps, he represented it as a venerable ruin to impress and warn spectators.

The name of the second meeting to which I refer does not commemorate the principle we oppose. It is "the West-Riding Meeting of Ministers and Tract Society,"—the proper designation, I believe, of the meeting whose last anniversary is also reported in the No. of C. R. for Aug. last (IX. 519). This meeting took its rise in a meeting of Presbyterian and Independent ministers at Wakefield, Sept. 2, 1691, to accord to the "Heads of Agreement assented to by the United Ministers in and about London, formerly called Presbyterian and Congregational, not as a measure for any national constitution, but for the preservation of order in our congregations that cannot come up to the common rule by law established." (Mr. Hunter's *Life of O. Heywood*, pp. 372—375.) "This," says Mr. Hunter, p. 375, "was the first of a series of such assemblies of the ministers of the West-Riding, and there were similar assemblies in every other part of the kingdom, which were technically called 'Meetings of Ministers,' a term which was used in preference to synod or provincial assembly, to avoid giving offence to the bishops and convocation." [A better reason would have been, "to have avoided giving offence to their own principles."] "These meetings," continues Mr. Hunter, "continued to be held periodically in the West-Riding by the ministers of the Old Dissent for more than a century, and at them business interesting to the body at large was discussed, the affairs of particular congregations sometimes considered, and the time and place of ordination services, as long as ordination was used, were settled."

At the last anniversary but one of this meeting, it will be remembered, an ordination (the practice being now revived) actually took place, that of Rev. G. V. Smith at Bradford, the scene of his ministry; not, however, that the meeting exercised any power of settling upon it, but simply agreed to its own anniversary being made the occasion of its being observed.

To the "Meeting of Ministers," the Tract Society has since been added. It is in its 28th year, and together with others, as that of the *Eastern Unitarian Christian Society*, in its 31st year, (in this, I presume, its *Tract Society* is as old as itself, and in fact is its main object,) the *Warwickshire Unitarian Tract Society*, in its 37th year, the *Western Unitarian Society*, (the object of which is, I believe, the distribution of books and tracts,) in its 51st, and the *London Book Society*, now incorporated in the *British and Foreign Unitarian Association*,—indicates a different period in the history of our denomination from that in which the "Meetings of Ministers" spoken of by Mr. Hunter arose. The records of the proceedings of these more recent Societies, which it is to be presumed and hoped are duly kept, may some time become of great interest and value as his-

torical documents; as it would now be extremely interesting to know that there are documents to throw light upon the older "Meetings of Ministers" in other parts of the kingdom, besides that which Mr. Hunter's work has illustrated. In some instances, perhaps, these meetings exist under the name of "Lectures." Can any Secretary to them appeal to documents in the way of extension of Mr. Hunter's account? Such contributions to our Dissenting history would be extremely useful and interesting to members of our own denomination. I am glad to see that something of the kind is promised in connexion with one of the more recent societies,—I mean the Western, which celebrated its jubilee in July last.

R.

EXTRACTS FROM AN UNPUBLISHED ORATORIO ON THE SUBJECT
OF RUTH.

By HUGH HUTTON, M. A.

(Continued from p. 91.)

V.

THE CORN-FIELDS OF BOAZ—EARLY DAWN.

Pastoral Symphony.

RUTH. *Air.*

PEACEFUL as the waking morn
Greets the dew-besprinkled corn,
Dawning hope revives the mind
To Jehovah's will resign'd:
Cheerful as these spreading rays,
Be my heart to sing His praise!

REAPERS. *Chorus.*

See! joyous harvest now is nigh!
Raise, raise the shout of gladness high!

Quartet.

The early and the latter rains
Have spread their treasures o'er the plains;
The vines their swelling clusters shew,
And full the ripening olives grow;
The waving corn inclines its head,
To meet our stroke where'er we tread:
Then let our songs triumphant rise
To Him who gives these rich supplies.

Chorus.

For now the joyous harvest's nigh;
Raise, raise to God the grateful cry!

BEZNAR (overseer of the Reapers). *Air.*

When once the Lord withheld His hand,
How droop'd the sick and thirsty land!

Night lent no dew, the sky no rain ;
 The wither'd blade refus'd us grain ;
 Then Summer yielded not his fruit,
 His trees were wither'd at the root ;
 Our famish'd flocks dropp'd, faint or dead ;
 To distant lands our kindred fled :
 No singing then aroused the vale,
 But mournful sighs, or dreary wail.

Chorus.

But see ! the joyous harvest's nigh !
 Raise, raise to God the grateful cry !

BEZNAR. Recitative.

Quick to your wonted tasks while morn is cool,
 To gather and to store the fruits which God
 Provides in rich abundance for our use !
 And, as you ply your eager work, within
 The corners of the field some remnant leave,
 To feed the widow and the fatherless,
 The stranger and the poor. The LORD hath said,
 To them the gleanings of the land belong.

FEMALE GLEANERS. Chorus.

The Lord ! He is merciful—
 His promise is sure !
 The Lord is ever bountiful—
 He feedeth the poor !
 The Lord ! He remembereth
 His children's distress !
 The Lord's hand is never stay'd,
 The hungry to bless !

REAPERS and GLEANERS. Chorus.

Praise the Lord—praise the Lord !
 For He is God alone !
 Praise the Lord—praise the Lord !
 Creation is His throne !
 O'er all our valleys
 He hath open'd wide His hand ;
 Oh ! praise His goodness,
 For the fruits that crown the land !

Enter BOAZ.]

BOAZ. Recitative.

The Lord be with you !

REAPERS and GLEANERS. Chorus.

And the Lord bless thee !

BOAZ (to Beznar). Recitative.

Who is the damsel whom I there behold
 Gleaning among my sheaves ? My heart is mov'd
 To aid her poverty—she seems in grief.

BEZNAH. Recitative.

'Tis the young stranger whom our Naomi
Brought from the land where she abode. With leave
To glean beside the reapers here, her work
She patient hath pursued from dawn till now.

BOAZ. Air.

List to my words, fair daughter! Go
Not hence, in other fields to glean;
Thy place among my maidens know,
And gather where my sheaves have been;
And when thou wouldst thy thirst allay,
Or rest from noon's oppressive ray,
Partake of what my people share;
For none to thee offence shall dare.

RUTH. Air.

Though within thy land unknown,
Yet thine eyes have favour shewn;
And the poor stranger's heart is bow'd
With thanks she cannot speak aloud.

BOAZ. Recitative.

No stranger is thy fame, fair Ruth, to me,
Nor to my ear thy filial care unknown.

Air.

Thy heart is gentle, pure, and good,
To love's best service true,
To cheer the widow's solitude,
Her wasted joys renew.

Free thou hast left thy father's side,
Thy mother's fond embrace,
The steps of trembling age to guide,
Her childless home to grace.

May Israel's God extend His wing,
To shield thy onward way,
And from thy deeds a blessing spring,
Whose root shall ne'er decay!

RUTH. Recitative.

To put my trust in Him I'm hither come;
And He hath rais'd me up a help in thee.

Air.

Thy words have comfort spoken
To a heart oppress'd with fears;
And the cup of sorrow broken,
Which o'erflow'd so long with tears.

REAPERS. Chorus.

The giant Sun has climb'd on high,
And downward turns his blazing eye;

'Tis time his fatal glance to shun,
 And hide until his race is run :
 Then let us to our noontide cheer,
 Till eve proclaim no danger near.

BOAZ. *Air.*

Give this stranger welcome free,
 Though unlike our maids she be ;
 Her wants supply—from insult shield—
 And aid her labours in the field.

REAPERS and GLEANERS. *Full Chorus.*

'Tis sweet to rest, our labour done,
 Where some cool shade repels the Sun—
 To share the feast kind Nature spreads,
 And on her couch recline our heads :

So, when the hour of toil returns,
 Each heart refresh'd and grateful burns,
 To thank the bounteous Lord above,
 For all the blessings of His Love.

(To be continued.)

WASHINGTON AND THE FRENCH REVOLUTION.

THE conduct of Washington, indeed, "great in these moments, as in all the past," remains above all praise ; he *persuaded* his country, he *enabled* his country, to stand aloof from the unhappy storm of European politics ; he resigned his popularity to accomplish so great an end ; and he maintained the constitution over which he presided by a serene and dignified consciousness in its merits, and a calm exercise of its acknowledged powers and authority. He was insulted, he was resisted in his own executive department as the chief magistrate of America by the French ambassador : no intemperate expression, however, escaped him in his official communications, either to his own legislature or to that ambassador. The labours of the press, the enthusiasm of the people, the intrigues of democratic societies, who voted themselves, forsooth, the guardians of American liberty, the natural sentiments of hatred to England, all were united against the temper and the wisdom of Washington ; but he rose superior to them all. He contented himself with steadily maintaining the principles of the laws of nations, and the regulations of his own government ; and he then laid an able exposition of his case before the French government, and calmly desired the recall of their ambassador. A new ambassador was sent from France ; the clouds grew lighter, the thunders rolled away, and the horizon at length cleared up, discovering the President, left in the same place and attitude by the storm, in which the storm had found him ; but the countenances of all wise and good men were instantly turned upon him with the most animated smiles of reverence and love.—*Professor Smyth's Lectures on Modern History*, Vol. II. pp. 486, 487.

FEATURES OF TRUTH IN THE EXTRAORDINARY ACCOMPANIMENTS OF THE GOSPEL.

THERE are certain great features of truth and reason in the extraordinary parts of Christianity, features of consistency with the Providence of ordinary life, that seem at once to claim our assent to those extraordinary parts. One of these features is discernible in the nature of the apostolic office. Whether we view the apostles in their close attendance upon Christ,* or as receiving their commission from his final charge; whether we read of them as filling up their number, or as actively engaged in the assertion of their office and defence of their conduct, it is in every case as WITNESSES that they appear; for the purpose of confessing Christ before men; for a testimony to both Jew and Gentile.† NOW, in ordinary life, it is the business of witnesses to speak to *facts*; facts are the proper *subjects* of testimony. It is precisely the same here; it was the business of apostles to speak to facts; to testimony they were appointed. If we exceed this view of their office, we perhaps exceed the scriptural view of it, and do harm to the cause of truth. That they had the treasure in earthen vessels, they themselves confessed, that the excellency of *the power* might be of God and not of them.‡

Further, we read that God accompanied their testimony§ with signs and wonders and divers miracles and allotments of the Holy Spirit according to his will. Their speech was with this demonstration of the Spirit, that our faith should not stand in the wisdom of men, but in the power of God.¶ The special power which had attended him, whose witnesses they were appointed by himself to be, attended them also, in *facts* again, which *commanded* the nations to hear and to attend: facts *extraordinary*, and, we have no hesitation in saying, for that very reason to be believed. *It was attention that was needed; authoritative enforcement that was designed.* History, Providence and analogy, declare and echo this. Yet, though these facts were extraordinary, though not in the usual mode of Divine operation as we are accustomed to behold it, they are in harmony, they may be *more* in harmony, with the Divine operation considered in itself; the mode of it which we are accustomed to behold being that which has been employed by our Maker in adaptation to human nature in its temporal, fleshly tabernacle. What our great poet has said of Divine agency in reference to *one* of our senses, may be equally extended to them all:

Immediate are the acts of God, more swift
Than time or motion; but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive.¶

The extraordinary parts of Christianity consist in action, visible action, the great characteristic of the Source of all power; beneficent

* Gospels, throughout; particularly their record of the presence of the chief apostles at the most important scenes.

† Acts i. 8, 21, 22, iii. 15, iv. 20; Matt. x. 18, 32. Acts i. 8 is very definitive. See also x. 38—42.

‡ 2 Cor. iv. 1—7.

¶ 1 Cor. ii. 1—5.

§ συνεκμαρτυρῆτος. Heb. ii. 4.

¶ Paradise Lost, vii. 176—179.

action, the characteristic of Almighty goodness; they are the concomitants of a holy and righteous cause, the enforcements of a moral and spiritual kingdom, as we believe is the ordinary providence of God and the outward universe.

Did we more consider this harmony of revelation, did we faithfully study the gospel as exhibited in the great picture of the world, in connexion with what preceded it, and surrounded by the events of the time; did we bear in mind the universal corruption that seemed to call for an authoritative voice,* we should not be troubled, as some now are, with theories of scripture most unwarranted, founded as they are on *partial* views. Whatever such views pretend to define, it was the Christ *so* attested, the gospel *so* enforced, that the churches of Galatia and Corinth, of Ephesus and Philippi, of Colosse and Thessalonica, received at the hands of Paul: it was with the hearing of the faith of Christ† that the members also of those churches received the Spirit. This attestation was the distinguishing mark of the Christ;‡ in its *enforcement* the *efficacy* of the gospel lay; and the same *seal* § of the Spirit attested and distinguished the believers.¶

R.

SPIRITUAL WORSHIP.

God! we come with awe profound
Where thy spirit's power is given—
This we tread is holy ground,—
This the very gate of heaven!
Thou a Spirit art, and now
Spirit here with spirit speaks,
For the soul with solemn vow,
Freed from earth, its Maker seeks.
Thou, with listening love, art near,
Though no word should utter'd be;
Thou the silent soul canst hear
Whispering all its wants to Thee.
Silent let thy influence fall,
Like the dew upon the flower;
Hear us when we meekly call,—
Grant us light and peace and power.
Now, O now, Thyself reveal;
Let thy love dispel our fear;
Let us now thy spirit feel;
Speak, O LORD—thy servants hear!

J. R. W.

* Rom. viii. 22. Priestley's Institutes of Natural and Revealed Religion, Part ii. Chap. i.; particularly Sect. iv. p. 105. (Vol. II. Rutt's Edition of Priestley's Theological and Miscellaneous Works.)

† Gal. iii. 2.

‡ Ephes. i. 13, iv. 30.

§ John i. 33; Matt. xi. 2—6; Acts ii. 22, x. 38.

¶ Matt. vii. 22; Mark xvi. 17, 18; Acts ii., x. 44, xix. 1—7; Rom. viii. 9; 1 Cor. xii. 3; Ephes. iv. 7, 8; Col. ii. 9, 10; 1 Thess. v. 19.

THE LATE REV. DR. CHANNING.

English Opinions of Dr. Channing.

(From the *New York Evening Post*, &c., of Wednesday, Dec. 21, 1842.)

A letter from Birmingham, written on the 18th of November last, encloses the following extract from a discourse by the Rev. Mr. Kentish :

" Birmingham, Nov. 6th, 1842. — A sermon from Gal. v. 13, on *The Abuses of Liberty*, was concluded as follows :

" From time to time, God has raised up illustrious advocates of the highest interests of our nature ; enlightened and powerful friends of civil, religious and moral liberty ; and, at his own pleasure, he recalls these, the choicest of his gifts.

" We have recently been deprived of one among such ornaments and benefactors to our race. The eminent person to whom I am alluding, was a native and resident of the Western world : but he belonged, in truth, to every part of the globe, where a human foot-step is found ; and least of all will his memory fail of being cherished among ourselves.

" There can be few, if indeed there are any, of us, who have not heard of the name and character and labours of CHANNING. With his writings most of our number, I presume, are acquainted ; while some whom I address have enjoyed the privilege of his society, and that also of feeling the devotion and eloquence of his public services.

" The signal usefulness of his life was sustained by a character of rare moral beauty and proportion : and, amidst enfeebled health, he did and accomplished far more than the majority of his contemporaries ; having, by his pen, obtained an influence, of a depth and extent perhaps unequalled, in our own times, by authors that have aspired to lasting usefulness and honour.

" His powers of mind were great and various, qualifying him to excel alike in vigorous reasoning, and in tender, feeling expostulation. I admire, as many and far better judges do, — I warmly admire — his talents, his literature, his taste. I venerate his efforts in behalf of the claims and purity of Revelation : I view him with gratitude as the successful expounder and defender of *Christian Unitarianism*. But above all I honour him, in his exertions, to the last, as the intrepid assertor of the rights of our common nature ; the uncompromising foe of Slavery — whether civil, spiritual, colonial or domestic. Here he stands — assuredly, not alone, yet — far above his fellows : and God grant that his noble appeals for Liberty, and remonstrances against its abuses, may be practically listened to !"

His predominating Mental Habit.

Mr. Gannett, in Note 10 on his Address at the funeral of Dr. Channing, says, " Dr. Channing always seemed to me more of a thinker than a reader ;" and again, " The habit of steadfast thought, which was so marked a trait in his mental character when I knew him, must have been formed at the commencement of his intellectual life. This peculiarity has been so well described by one who knew him intimately, that I have sought permission to copy a passage from a

sermon delivered after his death by Rev. C. A. Bartol." The passage, which Mr. Gannett then quotes, appears as part of an article on Dr. Channing in the *Monthly Miscellany of Religion and Letters*, Boston, Nov. 1842. The whole paragraph in which the passage occurs (p. 285), seems to present so just, so beautiful, and so instructive a view of the character of this distinguished man, that we think the readers of the *Christian Reformer* will be pleased to see it among the tributes to his memory inserted in its pages.

"We have been led, almost unawares, into saying so much, that we may be pardoned if in closing these remarks, without attempting to sketch his character or position,—which will be better done by others,—we yet single out what seems to us to have been his peculiar and predominating mental trait and habit. We mean meditation, for whose joys, he has told us, he readily resigned to others all worldly satisfactions. Early begun, ever continued, and fixed severely on unseen realities, we imagine this habit to have been the chief source both of his intellectual and moral greatness. Though his knowledge was large and choice, he was not, we think, distinctively an investigator of history or a reader of books. Neither was he characteristically a profound metaphysician, or an eager observer of the actual world. But his life was one long act of contemplation. The things of the spirit which Paul describes, the true, the honest, the just, the pure, the lovely, entranced his vision, and from this direct observation of heavenly realities through his own large and living consciousness, his words and writings became so original and influential. His extraordinary measure of this power of meditation to our mind best indicates his intense effort and vast moral progress. To restrain not only all expression of untruth and wrong, but to subdue the very impulses of sin in the soul; to hush into an abiding calm every strong passion; to silence the tedious, busy whispering of every selfish desire; to school the very fancy to forbear its listless wanderings, and move and toil only to adorn God's beautiful truth, till the very imagination, that frequent truant from duty in most men's minds, becomes a servant never loitering in the vineyard, and every thought is in captivity to the obedience of Christ; and then, these obstinate obstructions cleared away, to dwell in persevering, ever renewed study on spiritual truth, beauty and obligation, till the supreme principles of love to God and man are really enthroned in the mind, and all affection and resolution gush from them into the conduct;—this is the triumph of spiritual meditation, and it is no ordinary triumph. It was in no ordinary degree the triumph of our departed friend. From the chastened fountains of sentiment, to which every faithful inward exercise contributed, broke forth that so spontaneous overflow of his eloquence. In the calm depths of moral fidelity to himself were gently gathered the perennial supplies that should stream out to refresh the world. Thus he exalted and refined his idea of God. Thus beneath the surface of creeds he penetrated to the spirit of Christ. Thus through superficial meanness he beheld the essential greatness of human nature in its divine lineage and divine capacities. Thus grew into brightness those glories of his inward being and his written page, the ideas of truth and freedom, justice and love."—Pp. 285, 286.

Eulogy.

(From the *West Briton*, published at Truro.)

It is with feelings of deep regret that we see announced in the American journals the death of that distinguished ornament of his country and his times, Dr. Ellery Channing. Men like him appear but at such rare and distant intervals, that the whole commonwealth of humanity lament their loss. "They darken nations when they die." No public man in the States sustained so high and pure a reputation as Dr. Channing. In any age or country, his great intellectual endowments would have lifted him into fame; but his true fame does not rest so much upon their mere possession, as upon their consecration to the enduring interests of his race. He valued them only as means to an end—and that end the freedom and happiness of mankind. The spirit of philanthropy never glowed more warmly in a human heart. To him, all men were brethren. The claims of man, *as man*, were stronger than any founded on mere external distinctions. His intense sympathy with humanity, whether suffering from oppression, or error, or even from crime, breathes through and gives a tone and colouring to all his writings. Every word comes direct from his heart; and, though sometimes differing from his views, we are compelled to respect, to admire, nay, to love him. No man so soon makes himself felt as the *friend* of the reader. In this respect he equals him, the portraiture of whose character is perhaps the noblest of all his writings—Fenelon. In his most elaborate performances, this pervading presence of a living spirit of humanity never escapes us for a moment. He seems, indeed, to have been fitted for some of his highest efforts as much by his moral as by his intellectual qualities. He understood the catholic temper of Milton by likeness—the essential selfishness of Napoleon by contrast. His denunciations of Slavery are uttered in the tone of one who would deem it as great a calamity to impose a yoke as to endure it. The best parts of his writings are invariably those which reflect most faithfully the hues of his own feelings.

The Americans may well be proud of Dr. Channing, for apart from his moral merits, he is, with reference to his intellectual claims alone, the first man on their roll of fame. We say this with a distinct remembrance of the achievements of Washington Irving, who is probably the only one besides for whom such an honour would be claimed. In England, he did not, for a long time, win the reputation he merited. This was partly to be attributed to the ungenerous tone in which his works were spoken of by our leading literary journals. The treatment he received from the *Edinburgh Review* was shabby in the extreme. It made no direct attack, but attempted to "damn with faint and feeble praise." In the first notice of his writings which appeared in that journal, the longest extract given as a specimen was taken from his sermon to children, a discourse of singular merit in itself, but which was not calculated to display any of the higher qualities of his mind. The *Quarterly* has not, to our recollection, noticed him otherwise than incidentally. On one occasion it spoke of him as "one of those men who are a blessing to their age and to their country,"—an encomium which makes its otherwise

unbroken silence respecting him the more reproachful. Slowly, however, and on their own merits alone, the value of his works became appreciated, and they are now "beyond the reach of praise or censure."

The loss of Dr. Channing at this particular juncture will be more especially regretted by all who are watching the tendency of events to the extinction of Slavery in the United States. He had recently posted himself in the fore-ground of the contest between the slave-holders and the abolitionists. His public addresses on this question are exhaustive of the subject; and through them "he being dead yet speaketh." The seed he has thus sown cannot fail to bear fruit. From his silent grave his testimony against that giant iniquity will still be given, nor can it be given in vain.—We cannot close this brief notice without adverting to the noble independence of spirit with which, when the Cabinets of England and the United States were lately at issue on the affair of the "Creole," Dr. Channing published an able and dispassionate review of the case, and gave his verdict in favour of this country. Could diplomacy be always carried on in the spirit and with the temper which he brought to the discussion of that question, we should have little to fear from the false shame and mortified ambition which so often interpose to prevent the amicable adjustment of national quarrels.

Ode to the Memory of Dr. Channing.

CHANNING!—oh! name revered!—thy matchless mind
 Hath well performed its work of peace below;
 Rich in high thought, in faith's ennobling glow,
 And fervent love to all of human kind.
 Strength, wisdom, tenderness, were there combined
 In union blest;—how rich its overflow!
 Fed from the living spring, that fountain deep
 Poured a full stream of solemn eloquence.
 The Island-dwellers heard o'er ocean's sweep,—
 Rejoicing heard,—and loved its excellence.
 Those treasures of pure thought, how priceless now!
 Alas! the voice of mourning is gone forth;
 That lofty mind hath passed away from earth.
 Weep, children of the Isles, with far Columbia weep!

Kendal.

I. L.

MINOR CORRESPONDENCE.

"THE BEAUTIES OF CHANNING."

SIR,

Birmingham, Feb. 6, 1843.

It has forcibly occurred to my mind, since the lamented decease of the inestimable Dr. Channing, that a most important benefit might be conferred upon society by the publication of a small volume of selections from his writings, upon the plan of that admirable little work entitled, "The Beauties of Addison." I know of no author whose writings appeal to the heart of man with a more powerful or ennobling influence than those of Channing. I have long been familiar with them myself, and I owe to them more spirit-stirring emotions, and I trust more beneficial effects, than I have ever experienced from any other source, save only from the Sacred Volume itself.

There are numberless passages in Dr. Channing's writings, which, whether for beauty and correctness of style, or for their awakening and salutary influence upon the human heart, have never been surpassed, either in this or in any former age. Although in sentiment a decided and consistent Unitarian, there was nothing of what is commonly called *sectarianism* about him; and on this ground I am convinced that a judicious selection of the high-minded, noble and truly Christian passages with which his writings abound, would be favourably received by the liberal and enlightened portion of the community, of whatever religious creed or denomination. Where is the patriot who could attentively peruse his *Remarks on the Life and Character of Napoleon Buonaparte*, or his admirable *Review of the Writings of Milton*, and not feel a glow of enthusiasm in favour of the rights and privileges of his fellow-men? Or who could read his spirit-stirring animadversions on the evils of War and of Slavery, without feeling his blood boil with indignation at the atrocities which the governments of all ages and of all countries have either perpetrated or sanctioned? What friend to universal education, and to mental culture and discipline in its widest sense,—or who that would desire to see the working classes elevated to the rank to which, as rational beings, they are entitled to aspire,—could read his admirable discourse on Sunday-schools, or his well-known *Essay on Mental Culture*, and not feel incited thereby to assist with heart and hand in the philanthropic work of improving the mental, moral and physical condition of so large a portion of his fellow-creatures? No! Channing appeals to the hearts and minds of *all*; and no one, possessing the common feelings of humanity, can read his pages with attention and impartiality, without being made wiser and better by the perusal.

Entertaining these views, Sir, you will easily imagine that I saw with great satisfaction, in one of your former numbers, proposals for publishing a "People's Edition of Channing," which should combine in one volume the whole of his admirable writings, and which, in order to secure an extensive circulation (so desirable on all accounts), was to be published at about *one-eighth* of the price of the new and complete edition which had recently issued from the press of Messrs. Hedderwick & Son, of Glasgow. This spirited plan for diffusing the works of Channing through the widest possible circle, and of rendering them accessible even to the poorest of our brethren, reflects great credit on the Rev. gentleman with whom it originated; and I am happy to learn that the project has met with such encouragement that upwards of three thousand copies have already been subscribed for.

Still, however, I am of opinion that, for general circulation among all classes and denominations, a small volume such as I have described, under the title of "The Beauties of Channing," comprising selected passages adapted to the feelings and sympathies of the community at large, and di-

vested of every thing to which even the most prejudiced minds could object, would meet with a rapid and extensive sale. This would, of course, ensure the success of the work in a pecuniary point of view, and the compiler would, moreover, have the proud satisfaction of reflecting that he had promoted amongst his fellow-creatures the dissemination of those sublime and elevated conceptions of God and of the universe which distinguish Channing above all his contemporaries, and which are so eminently calculated to advance both the temporal and spiritual welfare of man.

There are among your readers many who are able, and perhaps some who may also be *willing*, to undertake the compilation of such a work as I have suggested; and if the few hasty and imperfect remarks which I have offered should happily be the means of inducing some one to take up the subject with the view of carrying it out, I shall not regret having penned this letter.

THOMAS CLARK, JUN.

REMARKS ON 1 TIM. iii. 16.

SIR,

Jan. 18, 1843.

It appears to me that both Trinitarians and Unitarians attach too much importance to 1 Timothy iii. 16. The first rest on it as a chief and convincing proof of Christ's divinity; the others, by proving the Received Version incorrectly translated, think they overthrow that doctrine. I would say to the Trinitarian—"I grant your Version to be correct: prove from it that Christ is there called God; that he is the Creator and Governor of the universe, and the second person of the Triune Deity; or prove only that Paul meant to call him God, and I will become a re-convert to Trinitarianism."

From the context, it appears that Paul is giving his pupil and friend advice in the choice of officers to the church, and also respecting his own conduct: he laments the errors in doctrine, present and future. Would he, of all places, choose the midst of this advice, and this painful foreboding, to insert an enigma (for, as Trinitarians understand this text, it is such)? The true, plain, unvarnished interpretation of this text by Trinitarians is, "There is no doubt that the dealings of God respecting man's salvation are very dark and mysterious; for he left his power and glory, and became a human being, to save us from sin and everlasting punishment. The Holy Ghost proved this, and God was seen to do this by his angels (spiritual beings): he was preached to the Gentiles as God-man, believed on as such by the world, and was by God the Father again received up into his former glory." This I know to be the general Trinitarian understanding of this text, if the word understanding may be applied to confusion of ideas.

I do not know if I am correct, but I here understand *mystery* to mean the same as it did when the Authorized Version was translated, namely, something revealed that was before unknown—"the open secret," and not a puzzle. This would give the following meaning: "Doubtless, the true nature of God has been hitherto unknown; but now, the boundless and universal love of our Great Parent has been revealed by his human representative, Jesus Christ, who is proved to be this by God's spirit poured on him without measure. He was seen daily by his chosen apostles (angels—messengers), who preached him as God's moral representative to the Gentiles, and he is believed on as such by both Gentile and Jew. He is now raised from the dead, and received up into glory by his God and our God."

I have here given my Trinitarian and Unitarian understanding of this verse, should you, Sir, deem them worthy a place in the Christian Reformer.

Allow me to add, that Scripture nowhere shews that Christ or his apostles preached a Trinity, nor that any, whether Jew or Gentile, believed him to be a component part of Deity. I cannot find one place in the Bible

where there is positive proof of a Trinity ; and this was the cause that doubt of the truth of this doctrine ended in my rejection of a dogma weakly founded on inference ; and I find hundreds of proofs that Jesus himself and his apostles preached him as God's human and moral representative. Can we call ourselves by his name, and yet refuse to believe his plain assertions respecting himself ; fancying we do him honour in doubting his word ? Did he mean to deceive or merely to puzzle his followers, present and future ? If he be God, is not this idea shocking to every mind, so unworthy the goodness and greatness of the Deity in his dealings with his creature man ? Would the Godhead descend to enigmas ? Let us leave to the stately edifice of Trinitarianism this main pillar, untouched by us ; for it is hollow, and the rains and winds are undermining the sandy foundations. The whole must ultimately fall : it is not founded on THE ROCK. But let no unbecoming exultation arise over the ruins of what once sheltered much that is dear and venerable to every truly Christian heart. The Trinitarian Church educated her children in what she believed to be the truth, and punished those who presumed to differ, for their soul's welfare, as she thought.

J. B.

ON CENTRIPETAL AND CENTRIFUGAL FORCES.

SIR,

Manchester, Nov. 8, 1842.

IN the Christian Reformer for October last there is a paper on the subject of centripetal and centrifugal forces, by Theophilus. To his opinion, which the writer imagines has been overlooked, he invites attention. As no one else seems disposed to become his coadjutor in the prosecution of his inquiries after truth, by your permission my humble services shall be at his command. And if I should be so fortunate as to convince him that he is wrong, and at the same time set him right, the gratification of having put him in possession of more correct views will be an ample compensation for any little trouble it may have cost me. The sum and substance of his communication may be comprised in two or three sentences which I will quote from his paper. The italics are his own.

"The *quantum* of impetus given to cause the projectile or centrifugal force, would be gradually diminished, and in time entirely exhausted, by the attraction of gravitation, or the centripetal force, if there was not a fresh *supply* of impetus given to prevent it. This is my position." So much the worse for Theophilus, for it is in every respect a false position. There is not the least tendency in the "attraction of gravitation" which the sun exerts on a planet to diminish the sum of its projectile force during any one complete revolution in its orbit. This is equally true of any number of revolutions—*ad infinitum*. Time, therefore, will not exhaust the *quantum* of projectile impetus. As a necessary consequence, a *fresh supply* will not be required.

But Theophilus thinks differently. He believes that a fresh supply is required "to *preserve* the planets in the orbits which they describe." He adds, "To *demonstrate* this point, is a point on which I have been long *ambitious* ; but my science of trigonometry and mathematics generally is too circumscribed to enable me to proceed to that elucidation of the point which I think it is capable of." And being unwilling to give it up, he requests "the more scient to favour the world with that illustration which," he says, "he is desirous of living to see."

As far as this demonstration is concerned, the production of which Theophilus considers "a consummation most devoutly to be wished," I do not hesitate to say that he is doomed to be disappointed. This object of his long-cherished ambition he will never be able to achieve. No accession

of trigonometrical or mathematical science will, for this purpose, render him the smallest aid. The more *scient* in such matters will never be persuaded to engage in such a hopeless task. He may, therefore, rest assured that he will never live to realize the accomplishment of his fond desire. No doubt it would become me to speak less confidently, however strong my own convictions, were it not a well-known fact that this very point in question has been attentively considered, illustrated, and in the estimation of the scientific world for ever settled, by Sir Isaac Newton and the most celebrated expounders of his system of astronomical philosophy.

I have not myself attempted a refutation of the *fresh-supply* hypothesis, for the following reasons: first, the refutation is already furnished by the above writers in a manner which I can never hope to emulate; and in the next place, I am very doubtful whether any illustration which I can offer (without diagrams) would be sufficient to convince Theophilus of his mistake. Nevertheless, if he desires it, I shall have no objection to try my hand.

In the mean time, if your correspondent will have recourse to the following well-known books, he may find all my assertions demonstratively confirmed: "Pemberton's View of Sir Isaac Newton's Philosophy," and "Maclaurin's Account of Sir Isaac Newton's Philosophical Discoveries." Pemberton's is not the better work of the two, but it is the easiest for those (to use the author's own words) "who are not much conversant with mathematical reasonings." The following references may, perhaps, serve to stimulate and to facilitate his inquiries:

"Maclaurin, Book ii. Of the Theory of Motion. Ditto, Cap. i. Of Space, Time, Matter and Motion. Cap. ii. Of the *Laws* of Motion," &c. "Pemberton. Book i. Cap. i. Of the Laws of Motion. Cap. iii. Of Centripetal Forces. Book ii. Cap. ii. Concerning the Cause that keeps in Motion the Primary Planets."

"But Sir Isaac Newton has considered very particularly this other case of powers which are constantly directed to the same centre. It is upon this foundation that all his discoveries in the system of the world are raised."—Pemberton, p. 117.

"Thus we have endeavoured to shew how a body, while it is constantly attracted towards a centre, may notwithstanding, by its progressive motion, keep itself from falling down to that centre; but describe about it an endless circuit, sometimes approaching toward that centre, and at other times as much receding from the same."—*Ibid.* 134. "The principle upon which Sir Isaac Newton has *demonstrated* this requires but small skill in geometry to comprehend."—*Ibid.* 139.

Again, "Many instances might be given where a force is employed in producing a change in the direction of a motion of a body only, without either accelerating or retarding it. The force that is sufficient to carry a body upwards in the perpendicular to the horizon to a double distance from the centre of the earth, is equal to that which, impressed in a horizontal direction, would carry it in a circle about the earth for ever."—Pp. 142, 143.

"If we had engines of sufficient force, bodies might be projected from them so as to move round the whole earth without touching it; and after returning to their first place commence a new revolution with the same force they first received from the engine; and after that a third; and thus revolve as a moon or satellite round the earth for ever."—P. 244.

Hoping the above remarks may be useful to Theophilus, and interesting to some others amongst the readers of your interesting periodical, I remain, Sir, yours respectfully,

H. H. JONES.

REMARKS ON THE ELUCIDATION OF JOHN xvii. 5.

SIR,

I was much interested in the observations of your correspondent M——m on this text (IX. 745). They shew that a strong desire to enter minutely into such examinations is prevalent. The writer has probably done as much as could be expected of one not conversant with the peculiarities of the Greek tongue. There are, however, several false conclusions, arising from a want of this knowledge, which I think your correspondent, perhaps others too, would wish to have pointed out; and as no one else has appeared in the field for this purpose, I venture to address you on this subject, though I am aware there are others among your correspondents better qualified so to do. It but too frequently happens that those whose knowledge is almost complete upon these subjects are least inclined to impart it, probably for fear of not being understood. But owing to this, it must happen that the task will fall to younger students like myself.

1. Your correspondent makes no distinction between the signification of the word *παρά*, according to the cases with which it is connected. Now it is well known that in the classical languages this causes quite as much difference of meaning as can arise from the use of a different word. *Παρά* governs no less than three cases, genitive, dative and accusative. In the passages cited by your correspondent, some are with the genitive, others with the dative, though this nowhere appears in the article. It may be worth while to enter a little into the meaning of this word *παρά* in its various connexions. Those who would study it still further may refer to the American translation of Winer's Grammar of the N. T., a standard and invaluable work upon the subject of criticism. I would also refer to the *admirable Translation* by a Layman for the meaning of *παρά*. *Παρά* itself seems to convey the closest connexion possible next to the preposition *in, v—along side of, parallel*. Hence in Latin *par* signifies $\equiv$, from two being compared and found alike.

In connexion with cases, this meaning must vary. With the *genitive* it means *from along side of, on the part of, or simply of*. With the *dative* it is *along with, in the presence of*. With the *accusative* it has various meanings, but principally *along the side of, or beyond and against*, and with verbs of rest simply *at*.

As already mentioned, it is only with the first two cases we have at present any concern. In the C. V., *παρά* is very properly translated by *with* when followed by the dative, and by *of* or *from* when followed by a genitive.

In John xvii. 5, we have the dative: "And now glorify thou me, O Father, in the presence of [along with] thyself, with the glory which I had before the world was, *with thee*," or in thy sight or purpose.

The word *from* is perfectly inadmissible with the dative. But the explanation of *παρά σου* by M——m to mean "in the counsels of God," is not only probable, but admirably supported by many of the quotations, as Matt. xix. 26; Luke i. 30, ii. 52; Rom. ii. 11, ix. 14; 1 Cor. iii. 19, &c.

2. If the genitive had followed *παρά*, the meaning would be as your correspondent gives it, *derived from, or of*—not exactly *received from*, but more strongly *given by*, making God the agent. We may see this in a quotation cited by Winer. John x. 18, Jesus says, This command have I received *παρά* (on the part of, from) the Father. His Father had delivered it to him. (In the same way, John the Baptist was sent *by* as well as *from* God (*παρά*, not *από*). But Paul, in 1 Cor. xi. 23, says only, "I received (*από*) from the Lord Jesus." He could not use *παρά*, as Jesus had not himself imparted this knowledge.

It is evident that the genitive would be proper if God had really imparted the glory to Jesus before the world was; and then Jesus must have pre-existed to have received the glory. But if Christ was co-existent with the

Father, and had this glory along with him from eternity, I believe the accusative, *παπα σι*, would be the proper form.

The extreme proximity which is denoted by *παπα*, naturally gives with the dative the meaning of *before the eyes*, in the *purpose, intention* of the person, whenever the context will allow of it. *Προς*, which is similar, gives only the meaning of *at*, or *appertaining to*, rather than *with*: the term *near* translates both inadequately.

In the beginning, the Word was *προς* (not *παπα*) with God; that is, where he was and dependent on him.

I have only further to notice an inaccuracy in the quotation from Rom. xi. 27—not, "This is my covenant unto (with) them," but, "This is the covenant *from* me to them." Here we have as usual the (*παρ εμε*) genitive after *παπα*; *them* has no preposition at all to it.

Hoping that some able correspondent may come forward to pursue inquiries similar to this, and that such questions will not prove tedious to your intelligent readers, I remain,

A CONSTANT READER.

"STRONG REASONS" AGAINST DISSENT.

THE writer was lately favoured, by post, from some unknown quarter, with a tract, headed "Twenty-four Strong Reasons why I dare not become a Dissenter." Whatever be its defects, it has qualities not always found in this class of literature—any reader can understand it; it is not dull; and will well repay, in amusement, the time spent in its perusal. Some of its points would not discredit *Punch*. As a sample of the stuff manufactured by the Church for the benefit of the masses, a brief outline of the "Reasons" may not be unacceptable to the Editor and readers of the *Christian Reformer*.

"1. I dare not become a dissenter, because I firmly believe the Bible, and consider it the Standard of faith and practice; and we may search the Scriptures until doomsday before we shall find in them a syllable about either Congregational Independency, or Brownism, or Socinianism, or Quakerism, or Ranterism, or Swedenborgianism, or Irvingism, or Wesleyanism, or any other of the various and differing religions of the confused and confusing sects of dissenters.

"2. Because the dissenting teachers misbelieve, and wilfully, or ignorantly, pervert, misinterpret and misapply the Bible; and, by so doing, lead men astray from the truth, and endanger their immortal souls.

"3. Because I believe in the One Holy Catholic or Universal and Apostolic Church, which our blessed Lord himself founded at JERUSALEM. And as the Church of England is a true and lively branch of this—the One Holy Catholic and Apostolic Church, and is, indeed, the *only* branch of the Church of Christ in this country, I dare not, for the world, become either a Protestant or Popish dissenter.

"4. Because the Word of God commands me to walk in the *old paths*; and this I can only do by remaining a Churchman.

"5. Because the origin and history of dissent are utterly disgraceful and wicked. Dissent originated with, and was first commenced by, Popish Jesuit priests, in the reign of Queen Elizabeth; and has been greatly assisted by them ever since. And, as 'I do, from my heart, abhor, detest and abjure, as impious and heretical, all the damnable doctrines,' superstitious idolatries, fooleries and trumpery of Popery, and every thing peculiar to it; so I also hate, and abhor, and detest Dissent, in all its various forms, semblances and guises, because, though calling itself Protestant, it is the very spawn of Popery.

"6. Because the dissenters have not amongst them the three orders of the ministry—Bishops, Priests and Deacons.

"7. Because they are destitute of the *Apostolical Succession* in the ministry. The dissenting teachers are only *sham ministers*, *pretenders* to the ministerial office, and *usurpers* of the sacred calling, after the manner of Korah, Dathan, Abiram and Uzziah of old (to whose 'awful fate' the reader is referred in a note).

"8. Because the dissenters have no sacraments ever administered among them. As none of the dissenting teachers have been properly ordained to the office of the ministry, and are consequently utterly destitute of the ministerial office, they cannot possibly administer the sacraments; and what they wish to pass off for sacraments are just no sacraments at all, but only mere imitations of the true sacraments of Christ, and highly offensive in the sight of God, and dangerous to the souls of men.

"9. Because all the dissenting religions are mere *human inventions*—counterfeits, forged by Popish Jesuit priests, and upheld and propagated by deceived men, or deceivers, who have thereby served their own selfish purposes of getting money into their pockets.

"10. Because the dissenting sects are so numerous. There are the Presbyterians, the Papists, the Brownists, the Socinians, the Wesleyans, the Swedenborgians, the Quakers or Foxites, the Southcotians, the Baptists, the Irvingites, the Ranters and the Jumpers, and a great many other religious bodies; all pretending that they are Christians, and believe the Bible; and yet all differing from one another, and contradicting one another, and quarrelling with one another, and separating from one another, and abusing one another.

"11. Because dissent, of every kind, is expressly *forbidden* in a great many places of God's Holy Word. St. Paul says, 'Now, I beseech you, brethren, MARK them which cause DIVISIONS (or dissent),—and AVOID them.' As, therefore, St. Paul here commands me, in positive language, to 'MARK' and 'AVOID' dissenters—those who cause divisions,—it is utterly impossible for me, as a Christian, to become a dissenter, or even to go amongst them; for God says AVOID them.

"12. Because dissent is open and daring rebellion against the Most High. The dissenters of this day pretend to be especially called of God, and inspired by his Holy Spirit to preach, and exercise the office of the ministry, just after the manner of Korah and his fellows; thus imputing their dissent and their wickedness to the Almighty himself, which is of the essence of blasphemy.

"13. Because of the general dishonesty of the dissenters in objecting to pay the tithes to the Church.

"14. Because I should thus be doing all in my power to destroy the unity, and order, and peace, and harmony of the Christian Church, which Christ so earnestly prayed for, and which he and his holy apostles so imperatively commanded to be kept inviolate.

"15. Because of the notorious and utter disloyalty of the dissenters in general. The Scripture tells me to 'HONOUR THE KING.' In direct opposition to God's Holy Word, the dissenters are generally republicans and democrats; and instead of honouring the king, as God commands, they hate the kingly power, and would dethrone the king or queen if they could. The Brownists or Independents murdered King Charles I. in cold blood; and Dr. Pye Smith, one of their chief preachers, now living in London, justifies the horrid and bloody deed, and says that Charles 'merited his fate.'

"16. Because the means made use of to uphold dissent are of the most shameless, scandalous and abominable character.

"17. Because the dissenters wickedly unite with Socinians, Papists, Radicals, Deists, Infidels and Atheists, and all sorts of enemies of Christ

and his cause, against the excellent Church and Constitution of the country; and are thus doing immense injury to true and vital religion, and to all good morality.

"18. Because the principles of dissent are of a highly immoral and licentious character and tendency. They are the principles of rebellion against all spiritual and civil authority and social order; and were first hatched and implanted in human nature by the great enemy of mankind, '*the father of lies*.'

"19. Because the dissenters are generally so overbearing, intolerant, despotic and tyrannical. They have *liberty* and *liberality* for ever on their tongues, but the very worst of tyranny constantly in their hearts.

"20. Because dissent is very *oppressive upon the poor*, and a heavy burden upon the country at large. Thousands of dissenting teachers, who seem either too proud or too idle to work honestly for a living, take up the trade of preaching; and under the false and flimsy pretences of preaching the Gospel, preach money out of the pockets of the people, to aggrandize themselves, and to gratify their pride. Whilst, on the other hand, the Clergy of the Church are honourably supported by endowments which have been left to them by our pious ancestors, and do not cost the country a farthing.

"21. Because the dissenters generally manifest an envious, malicious and spiteful opposition to national religious establishments, and thus condemn both God and Christ. We do not find that either our Saviour or his Apostles collected together mobs of people, and lectured and harangued them against the union of Church and State, which then existed in Judea, after the manner of not a few modern dissenters. Nor did our blessed Saviour, when asked for Church-rates, raise a mob, and abuse his National Church, and refuse to pay them.

"22. Because I consider my doing so would be nothing less than a forsaking of the Church of Christ, and an abandonment of Christianity and the Christian name.

"23. Because of the *inconsistency* of the dissenters. They object to endowments, and say they are very injurious to religion; and yet they grasp at every endowment within their reach, as in the case of Lady Hewley's charity. They are always talking about liberty and charity; and yet all the world knows that they are the most illiberal and the most uncharitable bigots in existence. They object mightily to the surplice; and yet they wear gowns with as much pride and conceit as possible. In short, though, according to their general practice, they belie, and slander, and blame the Church, they imitate her in every thing that they can, and would gladly take her place if they could but obtain it.

"24. Because the principles of dissent, if fully and consistently acted upon, would entirely destroy the Church of Christ, and utterly abolish Christianity from the face of the earth."

Such, in substance, are the "Reasons," *verbatim et literatim*, "why I dare not become a Dissenter." At length, they occupy fourteen closely-printed pages, which are sold for a penny; and the copy before me is marked "fourth edition, making in all 30,000 copies." I had written a few words by way of commentary on some of the writer's facts and statements; but their preposterous character makes all comment not only unnecessary, but almost insulting, to an intelligent reader.

Should not the wide circulation, always going on, of small and cheap tracts, too many of them in no way superior to the one now before us, stimulate those who hold better views to provide more liberally than they do for the moral and intellectual wants of the population? Whilst thousands of pounds are every year wasted on something worse than trash, in the shape of religious tracts, I fear not hundreds are spent in furnishing, in the same way, wholesome food to the people. The most powerful antidote in this

country to the mischievous influence of zealots and bigots is our Newspaper press, which, with all its faults, confers upon society an amount of good which it is hardly possible to calculate. The Liberal press, of one shade or the other, is the press of the people: thousands, who read nothing else, pore over their newspaper; and if it were not for the information and independence of thought thereby acquired and diffused, priests and fanatics would soon have things much more their own way than they have. As it is, they have their own way too much—much more than need be, if some of the weapons in favour with themselves were as actively employed against them.

Feb. 1843.

G.

SCOTTISH MEMORIAL AND REMONSTRANCE TO THE POPE.

ON looking over the numbers of the Christian Reformer for the present year with a view of preparing them for the binder, I find (in the October number) a correspondent requesting any one to enable him to verify an extract from the above memorial. If he is still in want of such information, I beg to inform him that a full copy of the letter referred to is contained in the Appendix to the second volume of Heron's History of Scotland, published in the year 1796. Lest your correspondent should not possess the book, I extract for his benefit the concluding passage of the Memorial, to which he seems more particularly to refer, the Memorial itself being much too long for insertion in your pages.

“Quibus si sanctitas vestra, Anglorum relatibus nimis credula, fidem sinceram non adhibeat, aut ipsis in nostram confusionem favere non desinat, corporum excidia, animarum exitia, et cetera quæ sequuntur incommoda, quæ ipsi in nobis et nos in ipsis fecerimus, vobis ab Altissimo credimus imputanda: ex quo sumus et erimus, in his quæ tenemur, tanquam obedientiæ filii vobis, tanquam ipsius vicario, parati in omnibus complacere, ipsique, tanquam Summo Regi et Judici, causam nostram tuendam committimus, cogitatum nostrum jactantes in ipso, sperantesque firmiter quod in nobis virtutem faciet et ad nihilum rediget hostes nostros. Sanctitatem ac sanitatem vestram conservet Altissimus ecclesiæ suæ sanctæ per tempora dinturna.”

I cannot resist the temptation to extract further the following most noble resolution and sentiment: “Quamdiu centum vivi remanserint, nunquam Anglorum dominio aliquatenus volumus subjugari. Non enim propter gloriam, divitias aut honores pugnamus, sed propter libertatem solummodo, quam nemo bonus, nisi simul cum vita, amittit.”

December 29, 1842.

T. G.

ON GALATIANS v. 20.

SIR,

Feb. 6, 1843.

SINCE my brief communication of Dec. 6, on the meaning of *pharmakeia* in Gal. v. 20, I have met with some passages in Hugh Farmer's Dissertation on Miracles which I wish to add to the observations, C. R. p. 111. Mr. Farmer says,—p. 178, 3rd edition,—“Many of the rites of magic were flagrant immoralities; for those who anciently practised witchcraft mingled dangerous drugs with their compositions, and, on account of the real mischief they hereby did, are often ranked with *poisoners*.” And p. 266, second note,—“As these *meceashephim* (sorcerers or diviners) made use of dangerous drugs, and often employed their art in poisoning, the LXX. render the word by *φαρμακοι*.” In a note at p. 175, he blames the translators of the Common Version for “representing Simon the magician as *bewitching* the Samaritans, and hereby giving a sense to the word *ἐξιστῆν* (not *ἐξιστῆν*, as misprinted in C. R. p. 111) different from what they themselves have put upon *ἐξιστῆν*, in the 13th verse.”

A MEMBER OF THE CHELTENHAM UNITARIAN SOCIETY.

REVIEW.

ART. I.—*Theological Doubts : or, an Inquiry into the Divine Institution of the Priestly Office, as now exercised among Christians : interspersed with a Defence of the One Personality of the Supreme Being, from the Attack of William Burgh, Esq., in his "Scriptural Confutation."* By a Layman. Second Edition, with an Index. Edited by a Layman. 8vo. Pp. 568. J. Green, London. 1841.

THIS is a republication of a very extraordinary book. The Editor naturally supposes that the question will be asked, "When and where did this production first see the light?" He answers by referring to a fac-simile of the original Title-page, from which, however, we learn no more, in addition to the information of the new Title-page, than that it was printed at Dublin by A. Kilburn, in the year 1776. The second Layman gives his reasons for putting forth a 2nd edition :

"Bred up a Trinitarian, and being, as is the custom of the schools, initiated into all the mysteries and absurdities of that faith, which were engrafted on, as it were, and became a part of the religion of his childhood and youth, and, he regrets to say, of some of the years of his manhood too; he was taught to believe that reason had no concern whatever either in understanding or interpreting many of the things that were advanced to him as gospel truths. He took his religion for granted, and all its contradictions too, till in after life a deliberate investigation into this take-for-granted religion was made by him; and the result has been to him what it will ever be to all those who have to choose between truth and error, right and wrong, clearness and mystery; he cast off the early trammels of his spiritual thralldom, in order to place himself in a service wherein is perfect freedom, and what that freedom is has been well explained by the Layman; therefore it is that he has had the following work reprinted; therefore it is that he claims for his own children that freedom wherewith Christ has made him free; therefore it is that his wishes and hopes are, that his children, in the perusal of this book, may begin early to think and feel, and *own*, that it is the peculiar glory of the Christian religion that it treats men as *men*, that is, as *reasonable* creatures; that it obliges them to *practise* no unreasonable *duties*, and to *believe* no unreasonable *propositions*. No longer a worshiper at the shrine of the Tri-une God, he has become the worshiper of the *one* God, in spirit and in truth, and at the same time the friend of civil and religious liberty; and he would deem himself guilty of 'an unrighteous imprisonment of the truth' were he not to declare his sentiments on this occasion. In the revolutions yet to happen, and now in progress, in the Christian church, when coming events have already cast their shadows before, the Layman will not be found a *feeble* auxiliary and friend in the cause of truth, and in the conflict that may await it."—Editor's Pref. (dated Cheltenham, April 7, 1841), pp. vii, viii.

Were the statement regarding the first publication of the work fictitious, and this its only appearance in print, the force of its arguments would not be thereby weakened, or the beauty of its sentiments and illustrations be obscured. At the same time, the readers to whom the present Editor refers, "of awakened curiosity and research," while they admire the boldness and are captivated with the eloquence of the book, can scarcely forbear wishing that they had been put in possession of its true history. Internal evidence is found in almost

every page of its being a genuine composition, that is, of its being written at the time of its date and by a person in the actual state assumed by the writer; yet we have strong doubts as to its ever having been, in the proper sense of the word, *published*, or sent out of the author's own care and keeping. No notice was taken of it by Mr. Burgh, the Irish assailant of Mr. Lindsey, against whom it was directed: it is not found in any contemporary list of works printed in the controversy; nor does even a stray copy seem to have fallen into the hands of Mr. Lindsey, Dr. Priestley or Mr. Belsham, since there is not, we believe, a single reference to it in their own publications or in the ample posthumous memoirs of them which are happily before the world. As far as we can learn, the same entire ignorance of the volume may be asserted of both the existing generation of Irish Unitarians and their fathers. Yet such a work could not have appeared without exciting, on the one hand, eager applause, and on the other angry censure. We can hardly conceive of such a book as "*Theological Doubts*" being published in Ireland in the beginning of the last quarter of the last century, without calling down legal animadversion. Until the Editor choose to reveal the mystery, (we apprehend that the secret is in his own keeping,) we shall believe that the work was written, as it purports to have been, for the public, but that for some reason or other the sheets, after they had issued from the press, were put under lock and key.

The author seems to refer to at least two other works of his own, viz. "*Strictures, Miscellaneous and Comparative, &c.,*" and "*Considerations on Religious Liberty,*" in not less than two Parts (T. D. pp. 52, 53): these afford no clue to the writer,—in relation to ourselves, it is *ignotum per ignotius*: the quoted titles may be only different folds of the same screen.

In a *Nota Bene* to the Dublin edition, the author apologizes for "literary inaccuracies and typographical errors," by his "distance from the press and constant avocations of business."

Our remarks imply that we set great value upon the book. Every page places before us a master-mind: there is the imprint throughout of learning, habits of ratiocination, and the use of eloquence. Ireland may without dispute claim the writer as her own. He was evidently not brought up in the Hibernian school of religious liberty, Presbyterianism: he treats Dissent as freely as the two great Churches co-existing in his native land, and acknowledges no sympathy with Dissenters, as distinguished from Unitarians, who *eo nomine* could scarcely be said in his day to be known in Ireland. If we may hazard the conjecture, we should assign him to a good family and to the profession of the law.

The unknown "*Layman*" had apparently no acquaintance with the old Unitarian writers; the few moderns that he quotes, with the exception of Emlyn, were contemporaries. Reprobating "those convocations and assemblies of the clergy, that would have persecuted to fines, imprisonment and burning," he names as their contemplated victims—all, we suspect, being introduced for the sake of the last name—Whiston, Clarke, Hoadly, Emlyn, Clayton. (P. 160.)

The work betrays marks of haste—it contains many denunciations which, being indisoriminate, are unjust—and there is an extravagance

in some of the conclusions that indicates a judgment liable to be overridden by imagination,—as, for example, the argument against outward worship from the superstitions and impostures of the priesthood. It is against these our stout polemic wages war, and he always sees them in close alliance with the Athanasian dogmas and absurdities. His closing words explain his theory, and sum up the work :

“ Finally, to close this work with a recapitulation of its contents in so many words ; it is herein demonstrated, that the distinction between *Clergy* and *Layty* is a mere human distinction, unauthorized by *Jesus Christ*, our only spiritual lawgiver, and incompatible with the genius of Christianity. Likewise, the alternative proved, of the two following positions : *First*, if *Jesus Christ* be indeed one with the Father, self-existent and self-sufficient God, as Mr. *Burgh* and our Clergy, in Creeds and Litanies, assure us, then have *Moses* and the *Prophets* grossly deceived the *Jewish* nation, and through them the whole Gentile world. *Secondly*, either the people of *Israel*, a people taught immediately from Heaven, worshipped an *unknown God*, with the barbarous nations around them, or ALL *ATHANASIAN* WORSHIPERS, if there be any fixt meaning to human language, ARE AT THIS DAY AVOWED IDOLATERS.”—P. 511.

One sentence of the original Preface shews that the “ Layman ” looked forward to posterity ; it may be, as we have surmised, that he looked to posterity alone :

“ The clergy of our day seem resolved to consider nothing that has the least suspicious appearance of rendering them *UNEASY* in their environs of *parochial power*, their *subscribed faith* and *secular possessions* : but another and a different race may arise ; and to *them* these sheets would flatteringly look forward : ‘ EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP. ’ ”—P. iv.

Here we stop, intending these critical and conjectural remarks to be introductory to a series of extracts, with remarks, from “ Theological Doubts.”

ART. II.—FUNERAL SERMONS FOR DR. CHANNING.

(Continued from p. 124.)

10. *Channing. A Discourse occasioned by the Death of William Ellery Channing, D. D., of Boston ; delivered on Sunday, the 4th of December, 1842, in the Church of the First Protestant Dissenting Congregation of Belfast, before the Unitarian Society for the Diffusion of Christian Knowledge, and published at their Request.* By William Hamilton Drummond, D. D. 8vo. Pp. 24. Dublin—Goodwin & Co. : London—Mardon and Green.
11. *A Discourse on the occasion of the Death of the late Dr. Channing, delivered in the Great Meeting-house, Coventry, on Sunday, November 20, 1842, and re-delivered at Northampton and Warwick.* By John Gordon. 8vo. Pp. 32. Coventry—E. Carter : London—John Green.

THE author of No. X. treats the subject of “ Channing ” with characteristic fervour. Having remarked that “ in the religion of Channing there was nothing of a sectarian spirit, nothing selfish, nothing exclusive,” he says in a Note, p. 7,

"The following letter from Dr. Channing, dated August 29th, 1842, appeared in a recent newspaper:

"As I grow older, I grieve more and more at the imposition on the human mind—at the machinery by which the few keep down the many. I distrust sectarian influences more and more—I am more detached from a denomination, and strive to feel more my connexion with the universal Church, with all good and holy men. I am little of a Unitarian—have little sympathy with the *system* of Priestley and Belsham—and stand aloof from all but those who strive and pray for clearer light; who look for a purer and more effectual manifestation of Christian truth."

"In saying that he was 'little of a Unitarian,' he must have meant in that mistaken sense of the term in which it is understood by many who, taking no pains to be informed, suppose Unitarianism to be a cold and cheerless series of negations. *Nullius addictus jurare in verba magistri*. He did not choose to be identified as to the whole of his belief with either Priestley or Belsham; but as to the grand fundamental principle, he was as much a Unitarian as either of them."

The letter above referred to was written in August last and addressed to Mr. W. Trebilcock, of Carharrac in Gwennap, Cornwall, and the extract quoted by Dr. Drummond first appeared in the Cornwall Gazette, with reflections, and, together with these comments, has been since reprinted in the Baptist Magazine. The extract bears internal evidence of being Dr. Channing's; but why was not the whole letter published? Was there something before or after this extract which would have lessened the effect designed by its publication? Dr. Channing always wrote from the impulse of the moment, and expressed himself strongly; but there is nothing more in the passage than that he was increasingly desirous of being a member of the universal church of Christ and of gaining more and higher truth. This last aspiration the publisher of the extract cannot understand: he treats it as a confession of error and blindness, as if he had never read of an apostle's wish and prayer for growth in the knowledge of our Lord and Saviour.

While Dr. Drummond represents Dr. Channing as superior to sectarian, that is, exclusive feelings in religion, he truly claims him as the champion of the "sect every where spoken against."

"He rejected all the peculiar tenets by which orthodoxy is characterised, and dared to become that which the old theological systems stigmatize with the name of heretic and other appellations still more obnoxious. But such things 'moved not him': he declared himself a Unitarian—he taught as he had learned of Christ, as Christ himself had taught, that God is ONE—one in the strict sense of unity, and as opposed to Trinity and all such unscriptural terms. Contented with what is revealed, and not seeking to be wise beyond what is written, he presumed not to speak of the substance of the Divine Being, nor to assert that any other intelligence can be essentially the same. He knew nothing of *tri-unities*, *incarnations*, and *hypostatic unions*, concerning which there have been so many fierce and interminable controversies, and which have done so much to frustrate the benevolent designs of the Gospel. Loyal to his God, he upheld the monarchy of heaven—he taught that heaven's great King is a being of infinite goodness, not clothed in wrath and fury, as he is sometimes caricatured, but possessed of infinite benignity—a being whose tender mercies are over all his works—who does good continually—and who, as described by the Saviour, causes his sun to shine, and his rain to fall, on the just and on the unjust—one who is not, and cannot be, thwarted in his designs by any malignant spirit of evil—

by 'eternal decrees'—or by a principle named justice, which, judging by the effects ascribed to it, is but another name for the *fate* of the heathens, to which they supposed their father of gods and men to be subject."—Pp. 9, 10.

The preacher, like most of his brethren who have come forward on this occasion, exults in Dr. Channing's "extensive popularity."

"Even they whose theology is most adverse to the religious opinions of Channing, yet admire the Christian spirit that pervades his writings, his sound reasonings, his graphic and luminous style. Edition after edition of his works is called for; and they have done and are doing the work of the most successful missionaries, in bringing the light of Gospel truth into regions where it has never penetrated before—in exhibiting Christianity in its native beauty and simplicity, enlightening the understanding, and exercising a benignant control over the heart, without any of those meretricious appendages by which human pride and sacerdotal presumption have disguised it."—Pp. 18, 19.

Dr. Drummond sympathizes with Dr. Channing in his cherished sentiment—the final prevalence of Christian truth: what enlightened mind, what warm heart, is not in unison with theirs!

"From what he had witnessed of the growth and spread of liberal opinions, and particularly of some favourite Christian principles, he was amply justified for being sanguine in his expectations of their continual increase. When he commenced his career as a minister of the Gospel, the name of Unitarian was, in America, but little known. Under his auspices and that of some other congenial minds, who had moral courage to publish their convictions and maintain the grand fundamental truth of all religion, that God is ONE, many were induced to attend to their arguments, to cast tradition aside, and go in quest of truth under the guidance of Reason and Scripture alone. The consequence was what might have been anticipated: man after man, family after family, and congregation after congregation, became avowedly *Unitarian*; and that term, which, like the term *Christian* in the first ages, was long a term of reproach and connected with the most abusive epithets, soon came to designate the most opulent and by far the most intellectual and virtuous religious societies in Boston. From Boston it spread to other cities of the United States; and without pretending to a prophetic spirit, we may venture to predict that in due time Unitarianism will be the prevailing religion in the whole great American Continent."—Pp. 19, 20.

There is peculiar appropriateness in the motto from Akenside to No. XI.:

Some to higher hopes
Were destin'd; some within a finer mould
She wrought, and temper'd with a purer flame:
To these the Sire Omnipotent unfolds
The world's harmonious volume, there to read
The transcript of Himself.

Mr. Gordon's text is Luke i. 14, "Many shall rejoice at his birth," which as soon as uttered must have been felt as a felicitous adaptation.

With much ability and a fine and well-sustained glow of feeling, Mr. Gordon describes and illustrates Dr. Channing's mental, moral and religious distinctions. In the style and manner of Dr. Channing himself, Mr. G. thus concludes one of his paragraphs, p. 21: "He has demonstrated the great lesson he delivered—that the mind of

man, individually asserting the native strength with which God has endowed it, is the mightiest force which the whole universe contains."

Mr. Gordon has overlooked nothing that belongs to the subject. All readers may not go with him the full breadth of some of his panegyric propositions, but all that understand Dr. Channing's character must allow that he is substantially right in every principle that he lays down. The following appeal on behalf of charity, grounded on the sermon itself, is powerful, and we cannot but believe has been and will be successful:

"I am speaking to some who do not agree with Dr. Channing in theological opinion. And I say that, at least, a lesson of charity is to be learned by them when they connect the fact of their disagreement with the intellectual and moral character of a man like this. To exclude such an one from the pale of Christianity because he was not what is called orthodox—one whose whole thought, and feeling, and conduct, were imbued with a deeper and loftier Christian spirit than belonged to almost any other of whom we have a record—would be the vilest of all heresies—a heresy which strikes at the root of every moral principle which Christianity appeared to establish. I say, they are bound to go farther than this concession of charity will lead them. They are bound, in spite of their theological differences, to treat with respect and reverence—Christian respect and reverence—a character in which the influence of the religion they possess was so illustriously displayed. They are bound to acknowledge far more than that the Christian name belonged to him; *that is*, indeed, but a little thing to acknowledge—far more than that he was entitled to all the rewards of sincerity; *that* would be too shameless to deny—they are bound to confess that his opinions accomplished in him the highest purposes of Christianity, and that they were Christian in the sense of being able to confer upon those who faithfully hold them, all the spiritual and eternal advantages which the gospel brings to light."—Pp. 27, 28.

ART. III.—*The Eternity of God considered in relation to the Course of Christian Knowledge and Virtue: a Sermon, preached at Exeter, July 20th, 1842, on occasion of the Fiftieth Anniversary Meeting of the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books.* By John Kentish. 8vo. Pp. 60. Bristol—Philp and Evans: London—Green and Mardon.

MR. KENTISH's name is inseparably associated with the early history of the Western Unitarian Society, and we could not imagine a more solemnly-interesting occasion than his standing up at Exeter in July last as the preacher on the Jubilee of the Institution. From small beginnings, amidst much opposition and many fears, the Society rose into public notice, and during Fifty years pursued its steady course, increasing in the number of its members and in acknowledged usefulness. Throughout the same long period, the venerable Preacher had been preserved by a benignant Providence, his mental "eye not dim, nor his" intellectual "force abated;" presenting for the instruction and encouragement of his younger brethren in the ministry "an example—in word, in charity, in spirit, in faith, in purity." From

such a Preacher, on such an occasion, the lesson and exhortation of the Pulpit must have been deeply felt; and we enter fully into the meaning of the reporter of the proceedings of the meeting, who, with as much correctness as fervour, styles the Anniversary “a memorable and delightful day.”

The Sermon is appropriately as well as “affectionately inscribed” to the Rev. John Kenrick, M. A., the Preacher’s “Friend through the greater part of the last Fifty Years, who, even more than the Preacher, combines deeply-interesting recollections with the origin and progress of the Western Unitarian Society.”

The Preacher’s subject, stated in the title of the Sermon, is founded upon 2 Pet. iii. 8, 9: he shews the correctness of the statement in the text, and sets forth the influence which such a contemplation of the Eternity of God should exercise over the judgments, feelings and actions of the hearers, and particularly its bearings upon the object and the rise, the labours and the hopes, of the Society.

The Preacher manifests Christian modesty by attempting only a “Statement” of the profound subject, in which our highest thoughts are soon lost; avoiding the common error,—to be deplored when the Divine Attributes are the theme,—of “darkening counsel by words without knowledge.”

The following speculation with regard to intelligent creatures above us, is at once pleasing and rational:

“If we ascend from Man to a higher order of creatures, we shall judge it likely that their capacities, knowledge, virtue and happiness surpass his; inasmuch as their thoughts, although successive, are less fleeting and detached. Taking wider views, and fully comparing together ideas presented to them, beings so exalted are not in the same danger with men of incurring the evils that flow from ignorance, selfishness and error. They see further into the truth of things, and possess, at once, more comprehension of mind, and more exactness. It is probable that they are habituated to behold events both in their various relations to each other and in their united influences on the ends of the Divine government; and this with an ease, precision and effect, to which, during our earthly pilgrimage, we cannot but be strangers. Swayed yet more by the thought of the past and the future than by the impressions of the moment, they virtually enjoy, even in their state of trial, a longer being than ours. Their duration is altogether more instantaneous; which perhaps may be affirmed of superior created spirits generally, in proportion to their intellectual rank.”—P. 8.

The plan of the “application” of the subject is as follows:

“The view now taken of the Divine Eternity enables us to refute the cavils of scoffers at Religion: it suggests much encouragement to the zeal, faith, and patience, which it calls into exercise; and shows that, while each passing generation is animated by the remembrance of the services, and the contemplation of the reward, of those who have gone before it, the plans of Everlasting Wisdom and Goodness, in respect of the inhabitants of the earth, are to be carried on by successive labourers.”—Pp. 10, 11.

In relation to the last of these topics, Mr. Kentish says, in explanation of one of our discouragements,—

“It might seem wonderful if, amidst the advances confessedly made in Science and Art, no less than in General Learning, Religious Knowledge were stationary. No doubt, the Gospel itself is unchanged and unchangeable; but the treasure is committed to earthen vessels; and History teaches that

Divine Truth may be obscured and corrupted, and its restoration be slow and partial. We live not in the age of miracles and inspiration, nor do the powers of this world permit Religion to have a free course. Human passions and temporal interests enlist themselves on the side of spiritual error. The study of the Scriptures is comparatively neglected and discouraged: the sufficiency of them denied, or brought in question. Thus, in many nations professing to be Christian, and, unhappily, in our own, the progress of Sacred Learning is hindered by influences, which do not affect, or only in a very small degree, other subjects of inquiry; and hence we may explain the apparently perplexing fact that Scriptural Knowledge remains at a low ebb, even although the tide of Secular Knowledge sets in high and strong."—Pp. 20, 21.

Towards the conclusion, the Preacher makes one of those uses of biblical study which in a sermon, and especially in a peroration, where there are the pre-requisites of all good writing—judgment and taste—are truly pathetic:

"At the end of half a century, it is our duty and privilege, brethren, to join together, with the liveliest gratitude, in praising Him who has been pleased to bless our united labours, and to animate our hopes. If pious Jews, on meeting each other at their solemn festivals, re-echoed the burden of Hymns of their *Sweet Singer*, 'O, give thanks unto Jehovah, for he is good, for his mercy endureth for ever,' with how far greater reason and significance may we employ this language!"*—P. 23.

There is an Appendix to the Sermon, consisting of various papers relating to the Western Unitarian Society, of which the first is a spirited Sketch of its History, by Mr. Kentish.

ART. IV.—*The Right and the Duty of Free and Unshackled Inquiry in Religion. A Discourse delivered on Sunday, the 4th of December, 1842, in the Church of the Second Protestant Dissenting Congregation of Belfast, before the Unitarian Society for the Diffusion of Christian Knowledge, and published at their Request.* By William Hamilton Drummond, D. D. 8vo. Pp. 24. Dublin—Goodwin & Co.: London—Mardon & Green.

THE Irish Unitarian Society shews by the request of the publication of this Sermon that it is "nothing terrified by the adversary." The members judged rightly that the defence of "Free Inquiry in Religion" is their defence, and that could they gain attention to such an able and complete argument as Dr. Drummond's on behalf of the true Protestant principle, their vindication, and with it the success of their sacred cause, would be sure.

In the present position of the Irish Unitarian Church, persecuted by means of laws supposed to be dead and buried, deprived of some houses of prayer, and threatened with the loss of more, the following appeal to them, and especially to "the men of Ulster," must have been thrilling:

"Now is a time when we shall have occasion for all the fortitude which trust in a righteous Providence can bestow, and when we must be resolute in support of the great principles on which, as a religious society, we stand.

* "Compare Psalm cxxvi. 2, &c., with Ezra iii. 2. There is a beautiful and pathetic allusion to this practice in Jer. xxxiii. 2."

Unable to contend with Unitarianism in the fair field of controversy, its enemies have recourse to Civil Law, and hope to crush it by arts the most base, ungenerous, inhuman and dishonest—by treachery and falsehood—by maligning the living, and assassinating the characters of the dead. But they will not succeed. They have not yet got the power of the sword, though anxious to grasp it. Unitarians may be plundered, but they will not be put down. Though foully wronged, though robbed and pillaged, and thrust out of the houses which their fathers built and bequeathed to them, they will proclaim, under the broad canopy of heaven, the great everlasting truth, that 'there is ONE GOD, AND NONE OTHER BUT HE.'

"How long will the men of Ulster suffer themselves to be crushed, priest-ridden, trampled on by the factious demagogues of their Synod, or General Assembly? How long will they endure the substitution of a barbarous Calvinistic Confession, in place of the blessed and glorious Gospel? Once they had a name for manly independent spirit and intelligence, and rejoiced in the freedom wherewith Christ has made us free. Is that spirit extinct? Have they ceased to value the blessing of religious liberty? How have they degenerated!—how, instead of advancing with an advancing age, have they retrograded into ages of darkness and superstition; and while increasing in numbers, diminished in respectability! As to moral truth and religious knowledge, they are not a hair's breadth in advance of their forefathers two hundred years ago. Will they sink themselves still lower by countenancing the flagitious proceedings of their spiritual guides who, instead of leading them forward in the path of righteousness, and teaching them to respect their neighbour's rights, have, for a series of years past, been labouring to give them over to a strong delusion, that they may believe a lie—teaching them Calvinism in place of Christianity, binding the conscience in chains more galling than fetters of brass and iron, and are now giving them a fearful example of rapacious and bigoted intolerance? We wonder not that many of the most opulent and intelligent families are withdrawing from their communion. Nay, some of their own fraternity are so disgusted by their conduct as to leave them; and it is just now reported that one, an estimable member of the General Assembly, has gone over to the Church of England—happy, no doubt, to find an asylum from the slavery and tyranny of Calvinism, among the learned and liberal clergy of that Church.

"It is not denied that there are many worthy men members of the General Assembly, but they are not in the position which either their virtues or talents entitle them to occupy in that body. Were they just to themselves, they would more manfully defend the common rights of Christians—they would resist the aggressions of their tyrants, and protest against the dishonest and peculating proceedings of the conspirators whom they have endured too long. Let them not contaminate their character by participating in the crime of harassing and spoiling their neighbours. Unless they wish to be branded with the stigma of belonging to a persecuting church, let them, like the Remonstrants, quit the unholy alliance, and 'Come out of her, that they be not partakers of her sins, and that they receive not of her plagues, for her sins have reached unto heaven.'"—Pp. 20, 21.

ART. V. — *Trinitarian Admissions. A Lecture, in Reply to a Sermon on the Deity of Christ, just published by the Rev. Richard Shutte, M.A.* By R. Mortimer Montgomery, Trin. Coll., Dublin. 12mo. Pp. 46. Taunton—W. Bragg: London—John Green. 1843.

UNITARIANISM, as the religion of the Bible, is built upon texts, and no Unitarian who is ignorant of these,—their sense, connexion and

relation to other scriptures,—can “give a reason of the hope that is in him.” Small wits may make merry with textual divines, calling them, it may be (as we have heard they were lately called, to the great amusement of the audience, from a rostrum where there was once a pulpit consecrated to better things), “Text-crackers.” Restrained neither by sceptical sneers nor “orthodox” denunciations, Mr. Montgomery has here, in a work of small compass and cheap price, examined most of the passages of Scripture that are set in array against the primitive faith, and shewn by the admissions of scholars and critics, reputed sound believers, that they are irrelevant or inconclusive. He has borne testimony to the merit of Mr. Wilson’s late work on the “Concessions of Trinitarians,” by acknowledging the “valuable aid” which he has received from it.

ART. VI.—*A Voice after the Fire. A Discourse, delivered at the Re-opening of the Meeting-Room of the Domestic Mission House, Greenland Street, Liverpool, on Sunday Evening, January the 15th, 1843, after the Fire of the adjoining Works of Messrs. Platts and Casson.* By the Rev. J. Johns. 8vo. Pp. 12. Liverpool—E. Fletcher.

THE late conflagrations at Liverpool, one of which endangered the “meeting-room of the Domestic Mission House” in that town, must have excited serious reflection in all beholders, and naturally worked upon the imagination and affected the heart of the distinguished Home Missionary, Mr. Johns. He has here poured forth his feelings in simple but beautiful words, full of humanity and piety; admirably suited to his humble audience, and no less fitted for readers of every rank and degree of talent, who are wont to gather self-improvement from musing on the ways of Divine Providence.

ART. VII.—*Texts of Scripture for every Day of the Year, selected for the use of Children and Young Persons.* By Eliza Chitty. Bristol—Philp and Evans: London—J. Green.

WE cannot better announce this miniature treasure of sacred truths than by quoting a part of the Compiler’s Preface: “Every one who has observed the beneficial influence of the Holy Scriptures on the human mind and character, will acknowledge the advantage to be derived from treasuring in the memory, in early life, important passages of the Sacred Volume. In my intercourse with children, I have often observed that the recollection of a text of Scripture has prompted to a good action, or withheld from a bad one; and was therefore induced to select the following passages to be committed to memory by my pupils.”

INTELLIGENCE.

SCOTLAND.

Extraordinary Meeting of the Commission of the General Assembly of the Kirk.

THE Moderator of the General Assembly communicated to the Special Commission Sir James Graham's letter, of which a copy was given in our last number (pp. 125—130). An answer, at great length, signed by Dr. Gordon as Moderator of the Special Commission, was returned to the Right Honourable Secretary. It insisted chiefly upon two points,—the invasion, by the Court of Session, upon a province acknowledged to be strictly spiritual, the ordination of ministers to parochial charges,—and the right of patronage, which the Assembly regards as a grievance that ought to be removed, but which may be submitted to, provided it be not so exercised as to intrude candidates unacceptable to the parishioners. Sir James is said to have replied, that Government would not interfere in the case, but suffer the law to take its course.

The Special Commission thought proper to request an extraordinary meeting of the whole Commission of the Assembly, which was held accordingly on Tuesday, the 31st of January. The attendance of members is said to have been pretty full.

After some preliminary business, Dr. Cook (the leader of the Moderates) rose, and having mentioned a late decision of the Court of Session—that *quoad sacra** ministers have no legal title to sit and vote as members of an ecclesiastical jurisdiction, and that their doing so invalidates the legislative acts of the Courts in which they take their seats,—moved the following resolution:

“That, as it has been now adjudged, by the highest legal authority of the country, that the General Assembly, by its mere act, cannot confer on the *quoad sacra* ministers a valid and legal title to sit as members of the ecclesiastical judicatories of the Established Church—such act involving the conveyance of civil privileges, which can be derived only from the Legislature—the Commission, in conformity to this, refuse

to enrol in the sederunt the names of any such ministers, or to hold them as entitled to deliberate, and to vote on what may come under its consideration.”

A counter-motion was made by Mr. Dunlop, Advocate, “That the Commission approve of the calling of the meeting, and now proceed to the business of the day.”

After some other members had addressed the Court, the question was put, when there appeared for Dr. Cook's motion, 23; for Mr. Dunlop's amendment, 115. Dr. Cook then read a Protest, stating, in substance, that he, and those who adhered to him, held the Commission to be illegally constituted, and, on this ground, to have no title or authority to act for, or in the name of, the Church of Scotland as by law established.

Dr. Cook and his supporters then withdrew.

The Clerk having read the answer received by the Moderator from Sir James Graham, on the transmission of the minute of the Special Commission, Dr. Candlish rose, and after referring to the previous steps in the matter, said, “I presume the step to be taken by this Commission—a step which, as indicated in the very collision that has taken place, will be cordially concurred in by a large majority of the members—that step will be, that the Commission shall now, by petition to the Houses of Parliament, bring the matters referred to in the Claim of Rights, under the serious consideration of the Legislature of this great country.” The Dr. then adverted to several parts of the letter of the Secretary of State, which we have not room to transcribe, but we cannot withhold from our readers the following sentences: “It is a very ingenious remark which we find in the letter of Sir James Graham, and bears somewhat the appearance of a moral apothegm or maxim, and a maxim of philosophy such as Burke used to indulge in;—he, Sir J. Graham, says, when the Church loses all respect for the Courts of Law, she will not long retain respect for the Legislature itself. High doctrine this, which Sir James, in our days, establishes. The Legislature of a free country—the Legislature elected by the people, and responsible to the people—we must not dare to speak of its acts—we must not dare to cast

* Ministers of parishes newly erected by the Assembly, but not sanctioned by Act of Parliament.

any slur upon any thing that it does. Sir James propounds his maxims upon these matters; he says that an Act of Parliament is so sacred that none may dare to impugn it; and then he turns round to the Church of Scotland, and says, that she must not denounce an Act of Parliament—as if to speak well of Acts of Parliament were allegiance due to the Crown and the Country—as if it were essential to be a loyal man, that he had never denounced an Act of Parliament. I suppose, when the Black Acts were in existence, to denounce them would be unpardonable; and I suppose, when Acts of tyrannical oppression were in existence, to speak ill of them, or for the Reformers in their places in Parliament to denounce them, would be unpardonable. I suppose, before the slave-trade was abolished, Wilberforce was a traitor for speaking out against it—for venturing to denounce Acts of Parliament encouraging the slave-trade. But will not the name of Wilberforce go down to posterity, covered with glory and honour, while the names of the men who opposed him—the men who supported the Act of Parliament of the day—are remembered only with execration? And what is the Act of Parliament we speak disrespectfully of? What is the deed of the Legislature, to question which seems, in Sir James Graham's eyes, to amount to the crime of high treason? Is it an Act of the Legislature now—of a reformed Parliament freely chosen, and freely deliberating before the whole country? Is it any of those wise measures passed during the last session of Parliament? Is it either the Tariff or the Income Tax, (laughter,) although these are denounced and spoken against by men who are not on that account charged with any crime, but who are held to be loyal subjects? What is the Act of Parliament we are charged with speaking disrespectfully of? It was an Act passed by a traitorous Parliament—a Parliament which is now confessed to have been traitorous—the Parliament of Bolingbroke, who laid a plot of treason to bring in the Pretender; and yet Sir James Graham says that we have no right to impugn an Act of this Parliament. Notwithstanding all the attempts that are made to confound and perplex this great question, I think, somehow or other, we shall get the attention of the Legislature favourably called to it. . . . I have heard it said that some members of Parliament have declared that, if matters go on as they are doing at present, they would have brought

before them debates on church government and discipline—debates on Puseyism and Presbyterianism; and they have stated it as a great grievance, that religious discussions might take place perhaps on the Bible. Have these honourable members read the signs of the times around them? It will not be long that religious questions can be kept out of the Legislature of the land. Whether we look to the state of the sister Establishment, or to the condition of our own—if we simply look to the progress of public opinion—if we but mark the elements of religious controversy—if we look to those things which are now at work throughout the land—it cannot but be manifest that the Legislature of the country must entertain religious questions; and may God grant that they may settle them better than they have done! But whether or not the Legislature will give to this question, in its religious aspect, a fair hearing, it is our bounden duty, without threat, without intimidation, without menace of any kind, to be plain and peremptory. The Assembly plainly enough indicated what would be the result of a refusal of her claim to protect her from the invasion of the civil courts. Events have happened, however, since the Assembly met—we have had another judgment of the supreme civil court—we have had ministers and elders declaring that, in the event of their claim being refused, they will quit all connexion with the Establishment. It is our bounden duty to lay all this before Parliament. On the issue of it turns the question, whether we shall be enabled, through God's grace, to maintain the principles for which we have all along been contending, and continue in connexion with the Establishment."

The Rev. Doctor concluded by proposing the following resolutions:

"I. The Commission, having considered the letter of her Majesty's Secretary of State, together with the minute of the Special Commission in answer thereto, cordially approve of the said minute, which they hereby adopt as their own.

"II. The Commission observe, with extreme regret, that, in the letter of the Secretary of State, the claim of the Church is stated in such a manner as to indicate very serious misapprehension in regard to that claim, in several points. In particular,—

"1 The letter seems to assume that the Church placed her application for the abolition of Patronage on the same

footing with her claim to be protected against the invasions of the Civil Courts, in the exercise of her spiritual functions and jurisdiction, as solemnly ratified by statute and national treaty, and that the Church considered both of these measures as equally indispensable to the continuance of her connexion with the State; whereas, it was the vindication of her spiritual jurisdiction which the Church claimed as being indispensable to her existence—the abolition of Patronage she sought as a concession she deemed right and desirable.

"2. The letter also represents the Church's claim, in regard to jurisdiction, as amounting to a demand that she shall have power exclusively to determine what is spiritual and what is civil, and to fix the bounds of her jurisdiction, as recognized by the State; and it directly charges the Church with having 'meddled with what pertained to civil jurisdiction,' in violation of her own maxim in the Second Book of Discipline;—whereas

"The Church fully admitted, and has always admitted, to the Civil Courts the right of determining, for the extrication* of its civil jurisdiction, in every instance, whether the Spiritual Courts have interfered with civil rights and interests, and of exercising unfettered control over all the temporal and civil benefits which are secured by the State to the Church."

The third and fourth resolutions consist of comments upon parts of Sir J. Graham's letter, chiefly with regard to the Veto Law. The fifth resolution concludes with these words:

"Deeming that it is from the Legislature—the supreme power in the State—that a decision, express or tacit, should be had by the Church, the Commission resolve to present petitions to both Houses of Parliament, laying before them the Claim of Rights adopted by the late General Assembly, and praying that they may be pleased to adopt measures for granting the redress and protection there sought, and appoint a committee to prepare petitions to both Houses of Parliament, and report."

The resolutions were agreed to without a division.

Feb. 8, 1843.

E. C. P.

* So printed in the Scotsman, but there must be an error.

DOMESTIC.

LADY HEWLEY'S CHARITY.

Vice-Chancellor's Court, Feb. 13.

(Before Sir L. Shadwell.)

ATTORNEY-GENERAL V. SHORE.

THE administration of the extensive charity known as "Lady Hewley's Charity," which has so frequently occupied the attention of the public in different branches of the Court of Chancery, and subsequently in the House of Lords, has again become the subject of a grave and important argument, in which the whole historical and sectarian controversy involved in the merits of the case appears likely to be again debated between members of the Kirk of Scotland, the Secession Church, and the Independent Protestant Dissenters of England, who severally claim to be entitled to the administration of the charity and to participate in its benefits. It has been determined by the highest authority that under the term "godly preachers of Christ's holy gospel," the Unitarian is entirely excluded from any share in the charity: the Master has now reported to the Court that the administration of the charity should be committed to seven trustees, two of whom should be selected from members of the Kirk of Scotland, two from the Secession Church, and the other three from the body of Independent English Dissenters; and the question now raised upon three petitions virtually is, whether so large a share in the government of the charity should be given to individuals subject to a foreign church, who might, by uniting their power over the administration of the charity, obtain a majority in the trusteeship, and effect an absolute transfer of the whole benefit of the charity to Scotland.

Mr. BETHELL opened the case on behalf of the Independent Dissenters, who were the relators to the information. He said the object of the first petition was, that the report of the Master might not be confirmed, and it also sought to discharge an order of Lord Cottenham, on which the Master had proceeded. He was happy to say that the whole judicial bench in England, as well in equity as at common law (with the exception of a single judge), and to which might be added the whole judicial authority of the House of Lords, had unanimously concurred in establishing the judgment his Honour pronounced in 1833, declaring the Trinitarians only entitled to the benefits of the charity. The Unitarians were interdicted from all further inter-

ference, and the prosecution of the decree was intrusted to the relators, under the direction and control of the Attorney-General. The relators were accordingly proceeding to nominate new trustees out of their own body, when certain individuals, representing themselves to be ministers of the Presbytery of the north-west of England, and another class of persons, purporting to represent the orthodox Presbyterian Dissenters settled in the north of England, presented two petitions to Lord Cottenham shortly after he was appointed to the custody of the Great Seal, praying that they might be permitted to go in before the Master, and watch the proceedings and propose a scheme, and submit the names of persons to fill the office of trustees. The relators not being so vigilant as they might have been, and the matter being also not correctly represented to Lord Cottenham, an order was made that they should be at liberty to go in before the Master and watch the proceedings under the decree, and propose proper persons as trustees and sub-trustees or managers of the charity and estates. When the matter came to be discussed before the Master, it appeared that one set of petitioners were clergymen of the Established Kirk of Scotland, and the other petitioners clergymen of the United Secession Church of Scotland, and that the object they had in view was to transfer the administration and enjoyment of the charity from the legitimate purpose of supporting an English Protestant Dissenting ministry and educating students to form an order of succession thereto, and appropriate them to the Church of Scotland. The relators did not immediately apply to discharge the order, and the Master was permitted to make his report, because it was not presumed he would so far miscarry as to introduce what might be called foreigners into a charitable trust that was wholly and entirely English. The Master, however, had made a report by which he proposed to introduce the most discordant and conflicting elements, and had taken a piece from one quarter and a piece from another, and jumbled them together in a manner it was impossible for any fabric to hold together. Two were selected from gentlemen proposed by the members of the Kirk of Scotland, two by members of the Secession Church of Scotland, and three from the persons submitted by the relators. He had thus arrived at the mystical number of seven, and by this formation of the body had produced an arrangement which gave

the foreigners the power, whenever they felt it their interest, to coalesce to exclude the other three from the trust. He would now examine the parties contending before the Court.

Mr. HORACE TWISS, who appeared for the Attorney-General, interposed on a point of form. If the learned counsel for the relators was proceeding to enter on the whole merits of the case, the Court would determine whether the point of practice ought not to be first disposed of, which related to discharging the order of Lord Cottenham upon the petitions, and whether the learned counsel ought not to confine himself in the first instance strictly to that question.

His Honour said, it was in the power of the Attorney-General to stop the proceedings whenever he pleased,—it was only for him to say whether he wished the proceedings to go on or to stop.

Mr. Twiss said, from the magnitude and importance of the subject, the Attorney-General was most anxious it should receive the fullest discussion and consideration. He therefore had no desire to interpose his authority to stop the relators, he only wished it to be understood he did not adopt their views or arguments.

His Honour observed, though the Attorney-General might arbitrarily interpose and stop the proceedings whenever he pleased, he could not be permitted to play fast and loose, and one moment say the argument might go on, and when it was over, that it went for nothing. If the Attorney-General did not adopt the views of the relators, and wished as a private gentleman to state his opinions, *amicus curiæ*, the Court was bound to hear him.

Mr. Twiss said, the fact was, the Attorney-General felt the case to be one of such vast importance that he did not like to decide the question himself, and therefore wished it to be submitted for his Honour's opinion.

Mr. BARNES then proceeded to shew, from the evidence of Dr. Mattheeson, given in 1836, what were the comparative numbers of the parties now contending for a participation in the benefits of the charity. From this evidence it appeared that the body of Independent Protestant English Dissenting ministers, on whose behalf the information was filed, in the northern district, over which the benefits of the charity extended, was upwards of 3,000 in number, while the individuals in the same district who were ministers of the Kirk of Scotland were 59, and

those belonging to the Secession Church only 40. On the other hand, the numbers represented by his learned opponents were as great on the other side of the Tweed as the whole body of Protestant Independent Dissenters, for whom he appeared, in this country. The learned counsel then explained, that upon a petition being presented to Lord Lyndhurst to reverse the order of Lord Cottenham, on the ground of irregularity, and it having been stated by himself to Lord Lyndhurst that the relators intended to oppose the separate report of the Master, and a request made to his Lordship to let the petitions all come on together, that his Lordship acceded to the application, and thus the matter came before his Honour. He then stated from the pleadings the original constitution and objects of the charity, which have so often been reported in the course of the discussions. The charity was founded in 1704, and the main objects were to assist poor and godly preachers of Christ's holy gospel; to assist poor and godly widows of the same description of persons; to promote and encourage the preaching of Christ's holy gospel in poor districts and places; to assist in the education of young persons intended for the ministry of Christ's holy gospel; to assist poor and godly persons in distress. Another deed of 1707, provided for the maintenance of ten poor persons in certain almshouses founded by Lady Hewley, and the rest of very extensive estates was directed to be applied to the same objects as were mentioned in the original deed of 1704. Lady Hewley herself belonged to that class of Dissenters known after the Restoration by the name of Presbyterian Nonconformists, and, as far as could be ascertained, the first trustees whom she nominated were members of the same religious body, and were, like herself, believers in the doctrine of the Trinity. In process of time, the estates became vested in trustees, the great majority of whom, though still bearing the name of Presbyterian Dissenters, had imbibed the religious sentiments of the Unitarians. The Vice-Chancellor, by a decree pronounced in 1833, declared that persons professing the Unitarian belief were not fit objects of the charity, and removed them from the trusteeship. Among the persons removed was also a member of the Established Church. The order of Lord Cottenham, however, contradicted the principle of the decree which embraced the religious tenets of the relators. It also made an addition to the decree, and

therefore, according to the practice of the Court, it could not be permitted to stand. It was also irregular in having introduced into the case after the decree and upon petition, parties who were to have a share in the administration of the fund which was the subject of that decree. This was contrary to every settled principle of the Court. Another ground of objection was, that the parties introduced were not entitled according to the principle of the decree or of the trust declared by the deeds of foundation to any share in the administration of the charity. The grounds on which, it would be submitted, the report could not be confirmed were—first, because the parties proposed to be now introduced into the trust had no existence at the creation of the charity; secondly, because the charity had been declared to be for the benefit of English orthodox Protestant Dissenting clergymen—for ministers, and not congregations, as his opponents represented; thirdly, because his opponents did not so nearly represent the religious faith, practice and opinions of Lady Hewley and the orthodox Protestant English Dissenters who had filed the information. And if all these reasons went for nothing, the report ought not to be confirmed, because the trustees approved of by the Master were made up of such contradictory and discordant materials, that it was impossible ever to hope for a prudent, discreet or proper administration of the affairs of the charity: it would be nothing but a hot-bed of religious dispute and controversy. The report could not stand, because the trustees had been selected by the Master without any regard to the numerical proportions of the parties interested; and, finally, because he had selected trustees who stood bound hand and foot to the controlling power which had placed them in the position they held in administering the trust, and to the ecclesiastical system to which they had subjected themselves. The learned counsel then entered on a most elaborate critical examination of the religious faith and doctrines of the different persons who, at the time of the Reformation, and subsequently, down to the foundation of the charity, had adopted the term of Presbyterian, contending, that the class of Protestant Dissenters, though frequently calling themselves Presbyterians, and of which Lady Hewley was a member, were Presbyterians only in faith and doctrine, but uniformly hostile to the form of church government and discipline adopted by the Scotch Presbytery,

and that the latter were never intended or referred to by her, but always considered by the whole body of Protestant English Dissenters as opposed to them in every thing but matters of doctrine. The address of the learned counsel commenced at the sitting of the Court; and he was proceeding with his argument when his Honour rose.

February 14.

Mr. BETHELL resumed his address this morning on behalf of the Independent Protestant Dissenters, who submitted that the Court could never sanction the report of the Master, who had constituted a new trust for the future administration of Lady Hewley's Charity, composed of two members of the Kirk of Scotland, two of the United Secession Church of Scotland, and only three members of the body of Independent Protestant Dissenters of England. The learned counsel pursued the argument he commenced yesterday, that the sect or congregation of Protestant Nonconformists to which Lady Hewley belonged had uniformly, from the period of the Reformation, identified themselves only in matters of faith and doctrine with the Presbytery of Scotland, but always repudiated their principles of church government and of discipline; that they recognized, in fact, no form of government adopted by any of the numerous sects who fell under the denomination of Protestant Dissenters, and were purely independent in every thing except their rule of faith. This the learned counsel endeavoured to demonstrate, by tracing with much learning and research the ecclesiastical history of the different sections of Presbyterians and Puritans, and the fundamental principles of faith, practice and government, to which they severally inflexibly adhered on all great and public occasions, when necessity or opportunity had been given for the assertion or repetition of them. The charity, he insisted, was essentially English, and as an English charity no body of persons whose ministers were supplied from a foreign church could lay any claim to share its benefits. The Scotch Presbyterians, whether of the kirk or the secession, had no greater claim to the title of English Dissenters because some ministers of their body were ingrafted on an English congregation, than the German Lutheran Church, the Dutch Anabaptist, the Turkish Armenian, or the Russian Greek Church had, who might happen to take root like a foreign weed upon English soil.

The charity, too, was intended for the ministry, and not the congregation. It was either for poor ministers or for their widows, or for the purpose of providing for a succession to the ministry; but if the charity were to be administered by Presbyterians, their fundamental principles centred all the governing power in Scotland, and it would be the duty of the Presbytery there to employ the funds of the charity in maintaining a succession of ministers who should be born, bred, educated, ordained and come forth from Scotland. This was, in the declared opinion of all the judges, contrary to the principle of the charity and the intention of the founder. The learned counsel then drew the attention of the Court to the proposals and schemes of the respondents taken in before the Master, and the evidence in support of their propositions. He contended that the assertions of the two Presbyterian bodies regarding the religious opinions and devotional habits of Lady Hewley were unsustained by an evidence of fact, and were gross misrepresentations, and that the long contention the Scotch Kirk and Secession Church had carried on between each other in the Master's office was no further worthy of the attention of the Court than as it exhibited the two parties in the characters of Jacob and Esau contending for the inheritance. If all the reasons he had mentioned why the Court should not accede to the report of the Master should fail, he submitted that on the ground of the discordant elements alone which the Master had jumbled together in the trust, it would be a matter of prudence and wisdom for the Court to withhold its sanction. He had mingled black spirits with white, and red spirits with gray—he had sown dragons' teeth in the soil, and by his decision so embroiled the fray, that nothing in future could be expected in the administration of the charity than an endless scene of contention, animosity and rage, if the trust were permitted to remain as it was framed by the Master.

Mr. ANDERDON had just commenced his address on the same side when the Court rose.

February 15.

This case was resumed at the sitting of the Court.

Mr. ANDERDON concluded his address on behalf of the Protestant Dissenters against the Master's report.

Mr. ROMILLY followed on the same side.

Sir C. WETHERELL rose at the latter

part of the sitting to open the case on behalf of the members of the Secession Church, who had been admitted by the Master's report to have a share in the future management of the trusts of the charity. He first addressed himself to the question of the regularity of the order of Lord Cottenham, which had been said to be contrary to the practice of the Court. The decree had merely declared that Protestant Trinitarian Dissenters holding the particular faith and doctrine pointed out as in conformity with the opinions of Lady Hewley were the parties properly entitled to the benefit of the charity, but it prescribed or superadded no one form of church government or discipline adopted by any one of the several denominations of Protestant Dissenters who held these principles in common as indispensable to a right to share in the appointment of trustees. The doctrine of faith of the Secession Church, therefore, falling within the broad definition there laid down, Lord Cottenham's order, which admitted them to go in before the Master, neither contradicted nor added to the principle of the decree. He also contended that it was not contrary to the practice of the Court, upon a special petition, to permit a party who was not before the Court at the hearing to go in and propose such persons to be trustees as the Master should decide to be proper persons within the meaning of the decree. The order was made advisedly by Lord Cottenham, upon consideration of the principle of the decree, and the rights of the petitioners to be admitted to participate in its benefits. The ground on which he should contend the Master's report ought to be confirmed was, that the decree did not impose any restricted qualification as a condition precedent of a profession of particular forms or opinions of church government, but simply asserted that those Protestant Dissenters whose rule of faith was embraced by the general doctrine to be found in the Lord's Prayer, the Creed, the Ten Commandments and Bowles's Catechism, were entitled to the benefits of the trust. It did not declare such persons must be English Dissenters, nor that they must not be Scotch Presbyterians. Indeed, the cuckoo note of "English Independent" was no where to be found in the original deeds creating the trust, nor in the decree. What the decree had decided was, that the Unitarians should bere moved, and by also removing a member of the Established Church, it also virtually declared that she was not intended to be included

in the trust by the founder. But it had pronounced no declaration in favour of any one particular sect adopting one mode of church government; much less had it pronounced an opinion that the relators were within the scope of the decree, though by an *invenio*, amounting almost to an assertion, his learned friends had endeavoured to argue it had. Though their reasoning had a great deal of what he might call nationality about it, there was nothing to shew that Protestant Dissenters who happened to be on the north side of the Tweed, who held the faith of Lady Hewley, were excluded. The distribution of the benefits of the charity was certainly first to be made in Yorkshire and the northern counties, but to be an inhabitant of Scotland was no disqualification. There was no such prohibition to be found in the language of the judges who pronounced the decree, nor was any thing to be found there about Independents, or church government. The language of one judge was, that the objects of the charity must be persons piously disposed, and of the Protestant religion. It was not expressly confined, said his Lordship, to one class of Protestant Dissenters, because the widows were only required to attend some place of such Protestant worship. He said it was also clear it was intended to include those persons alone who, though in many respects differing in opinion, yet agreed in some points which Lady Hewley thought fundamental. Those fundamental points must be taken to be the doctrines contained in the Lord's Prayer, the Creed, the Ten Commandments, and Mr. Bowles's Catechism. No language could be clearer than this. The learned counsel was proceeding to comment on the opinion of Lord Lyndhurst, confirming the language he had quoted, when the Court rose and adjourned the argument till to-morrow.

February 16.

Sir C. WETHERELL proceeded this morning with his argument in support of the Master's report, which had admitted the United Secession Church of Scotland to a share in the trusts of the charity. He said his learned friends had thrown down the glove ecclesiastical, but he would meet the challenge by throwing down the glove legal. The title of the Secession Church rested upon the opinion, in which there never was perhaps greater judicial unanimity, of all the judges at common law, with the exception of Mr. Justice Maule. The case had been referred to them by the House

of Lords, with a special direction that they were "to exhaust" the subject. To exhaust the subject could only mean that they were not merely to declare negatively, as the decree of the Vice-Chancellor and the other Judges who assisted Lord Lyndhurst had done, who were not entitled, but expressly state who were. The learned counsel quoted largely from the opinions of the several judges to shew the title in law to a participation in the charity depended on matters of doctrine and belief, and was not qualified or restricted by the adoption of any particular system of church government. The judges had decided that all Protestant Dissenters who held certain opinions of doctrine which they supposed to have been the opinions of Lady Hewley, and came within the principle of the Toleration Act, were included in the benefit; but neither the Lords who referred the question to the judges, nor the judges who answered them, had embarrassed the case with any considerations of what species of church government Lady Hewley either approved of or considered necessary in the Protestant Dissenters who were to share in her bounty. This legal title, which had been affirmed by the opinions of Lords Cottenham and Lyndhurst, included the members of the Secession Church, and was sufficient to support their claim to a share in the trusteeship without any aid from the ecclesiastical histories and controversies of the last 250 years, which formed the main argument on the other side. He would not follow his learned friend, however, through the mass of evidence gone into in support of the petition by the United Secession Church, for whom he appeared, and by the Kirk of Scotland party, to discover what were the precise differences of opinion between their views on church government and forms of worship, and to shew that the seceders who had petitioned were not connected except in unity of faith with the Secession Church of Scotland. Though by the union which took place after the Toleration Act was passed, the Scotch Church had insisted on a special reservation of their forms of church government, they still so far retained the character of nonconformist Dissenters, that the licensing every chapel that was opened in this country was as necessary now as it was before the union. But, said Mr. Wilson, who had taken an active part in the controversy, the charity was only intended for "English" Dissenters. "Unless," said he, "you come within my appellation, though it is nowhere to

be found in any of the original deeds, it is no matter whether you conform to the opinions in faith and doctrine of Lady Hewley, it is no matter whether you submit to all the tests she required, it is no matter whether you are embraced in the definition of the judges,—you have no title, legal or equitable, you do not come within my appellation, you are not one of the class of Independent Dissenters who came in *rerum natura* with the many mushroom productions from the hot-bed of dissent in 1641 and 1642, and therefore you have no title to the charity." He questioned very much, however, whether these exclusivists themselves would not be excluded if another "assembly of Westminster Divines" were to hold a conference, or whether, as lawyers said, they had not stated themselves out of court. The principle of Lady Hewley's charity was, that certain tests, such as the Lord's Prayer, the Creed, the Ten Commandments, &c., should form the rule of faith of all who partook of the charity. But these Independents, these exclusivists denied any rule at all. In the last "declaration" put forth by the leading members of their body, they affirmed that, disallowing the utility of creeds and articles as a bond of union, and protesting against subscription to any human formularies as a term of communion, Congregationalists were yet willing to declare for general information what was commonly believed among them, reserving to every one the almost perfect liberty of conscience. He would ask, whether, under this latitudinarianism, this liberty of conscience, through which, as had been said of an Act of Parliament, a coach and six might be driven, the excluded Unitarian, if he could sacrifice his honour, might not insist that his doctrine of faith came within the principle of the Independent? They went on further to declare, that they wished it to be observed, that notwithstanding their jealousy of subscription of creeds and articles, and their disapproval of the imposition of any human standard, whether of faith or discipline, they were far more agreed in their doctrines and practice than any church which enjoined subscriptions and enforced a human standard of orthodoxy, and they believed that there was no minister and no church among them that would deny the substance of any one of the doctrines of religion which followed, though each might prefer to state his sentiments in his own way. Then as to the appointment of ministers, which was among the doctrines that followed, though

they loathed the term "church" when applied to the petitioners, yet they clothed themselves with it in their own system of government. They said they believed it to be the privilege and duty of every "church" to call forth such of its members as might appear to be qualified by the Holy Spirit to sustain the office of the ministry; but no antecedent preparation, no antecedent education, no antecedent subscription to any fixed system, was necessary; they had only to be called out, or to call themselves out, or to make a kind of *cælo descendit* declaration that they were duly qualified for the ministry. These were the sentiments of the exclusionists who came into court after the decision of the judges, and said, I am Lady Hewley, nobody but me shall touch a loophole or hem of her garment—I alone am the

"——— justissimus unus
"Qui fuit in Teucris:"

and because you, Presbyter, have a church on the other side of the Tweed, you have no right to any share in the benefits of the charity. The learned counsel, after pursuing this line of argument to great length, concluded by insisting that the question now before his Honour was *res judicata*; that the claims of the Secession Church were acknowledged by all the judges but one, as well as the House of Lords; and that the order of Lord Cottenham, which admitted them to go in and propose themselves as trustees, did not contradict or add to the principle of the decree, but was in execution of it.

Mr. LLOYD followed on the same side.

Mr. SWANSTON commenced his address on behalf of the members of the Scotch Kirk a few minutes before the Court rose, when the case was adjourned till Saturday.

February 18.

This case still continues exclusively to occupy the attention of the Court.

Mr. SWANSTON resumed his argument this morning on behalf of those petitioners who represented the orthodox Presbyterian Dissenters in connexion with the Kirk of Scotland, and sought to obtain the confirmation of the Master's report, admitting them to a participation in the future trust of the charity. He entirely disclaimed the appellation of Scottish Presbyterians, which his opponents had laboured to throw on the petitioners. They were neither members of the Scotch Kirk nor Scotchmen, but their opinions were to be found in the Confession of the assembly of divines,

and they might with more truth be called Westminster Presbyterians. The evidence in the case wholly displaced the national allusions with which it had been attempted to prejudice the case, and proved, that though they happened to be identified with the Kirk of Scotland in matters of doctrine and practice, still the members of the congregations, with a few accidental exceptions, were English—their presbyteries were wholly English; they claimed the inherent right of presbyteries to grant licenses to preach the gospel, and from the time of Lady Hewley downward their preachers had received their education in England. They, moreover, derived no emolument from the Church of Scotland, nor did they hold any place in the ecclesiastical courts, or enjoy any of the privileges of the Church of Scotland. The case made against them was that Lady Hewley was a Presbyterian, and that Presbyterians by the "happy union" had merged into Independents, and therefore that Independents were entitled to the benefits of the charity, and Presbyterians were excluded. The Independents were a class of persons always making some new discovery; they considered all sciences progressive, and religion was included among their sciences. The discovery they had made in this progression was, that the Presbyterian in the time of Lady Hewley was an Independent. He submitted there was sufficient authority in the decrees, judgments and opinions of the bench of judges, and the affirmation of them by the House of Lords, to establish the general proposition that all orthodox Protestant Dissenters were the proper objects of the charity, and entitled to a voice in the appointment of trustees. The learned counsel then defended the order of Lord Cottenham, which he contended to be neither liable to the imputation of contradicting or adding to the principle of the decree, or to be contrary to the practice of the Court. He necessarily travelled over much of the ground which had been previously occupied by the counsel who had preceded him, but the argument he endeavoured to establish from a long train of historical deduction, pursued with much learning and research, was, that there had existed in England from the time of Lady Hewley a pure system of Presbyterianism, adopting the Westminster Confession as a rule of faith, and maintaining the *ius divinum* of presbytery; that, though many attempts were made at various times to unite them with other sects of nonconformists, holding

similar opinions of faith and doctrine, and for a short period, and in a limited sphere, they actually were united to effect one common object, yet that a spirit of antagonism had been cherished uniformly and unceasingly by each sect, which tended to maintain unchanged the distinctive characteristics and cardinal points of Presbyterianism; and that the writings and testimony of many of the members of the "happy union" declared, and the difference in the mode of ordination particularly illustrated, that the unity and integrity of Presbyterianism had survived that period, and now existed in all its ancient purity and orthodoxy of faith and practice. This system of presbytery was certainly preserved and upheld by the established Kirk of Scotland; the test of presbytery might be said to centre there in the form of a national establishment; but still there existed throughout the kingdom on this side the Tweed, and particularly in the northern counties, a very considerable number of congregations who had ever maintained, and still maintained, the same principles and system of orthodox Presbyterian dissent, no further identified or connected with the establishment of Scotland than holding a communion of faith and general system of church government with her, but deriving no emolument from, and subject to none of her control. To this body of orthodox Presbyterian Dissenters Lady Hewley belonged, and it was abundantly established by the highest law authority, that those Protestant Dissenters who came within this description, and were included at the time of Lady Hewley within the principle of the Toleration Act, were the proper objects of the charity. Why was the bounty to be narrowed or qualified by the circumstance, that a church existed in Scotland with whom they were in communion? The parties represented by the petitioners were wholly English; but had they been born, bred, educated and ordained in Scotland, where was the disqualification? And, if they were proper objects of the charity, what had the accidental predominance of numbers to do with the question? He then submitted, that it having been judicially determined that the administration of the charity was to be intrusted to orthodox Protestant Dissenters, the Court must have some reasonable security that those it admitted into the trust would not deviate from the cardinal principles of Presbyterianism. Individually considered, and as members of the community, the parties

now representing the Independents were eminently honourable and respectable; but, without accusing them of latitudinarianism, he called upon the Court to declare whether individuals who, by their latest "declaration," required no subscription to any rule of faith, but admitted liberty of conscience to every one of their members to assent to any or none of the doctrines they set forth, and to hold them to-day and change them to-morrow, could be permitted to call themselves orthodox Protestant Dissenters, and were the parties exclusively embraced by the principle of the decree? And whether the Court had any security, if the charity were intrusted to their unrestrained control, it might not in a few years, consistently with their elasticity of conscience and progress in the discoveries of science,—the benefits might not be appropriated to any other objects than those intended by the founders? The test of presbytery and security for orthodoxy he submitted was only to be found in the settled and consistent principles of the orthodox English Dissenters in communion with the Kirk of Scotland, to whom the Court could only, with any safety, intrust the future administration of the charity. In conclusion, the learned counsel read the following passage from the printed statement of the proceedings in the Master's Office upon the selection of trustees:—"The question of the orthodoxy of the Independent creed was evaded, the parties proposed by the relators undertaking, if, and when required so to do by the Master, to subscribe the Westminster Confession of Faith."

The reading of this passage produced a very heated dispute among the counsel, those on behalf of the relators indignantly denying the truth of any such occurrence, those who appeared for the Kirk party insisting on its truth, and the counsel for the Attorney-General also stating it to be his impression that the representation was correct.

Mr. MALINS then followed Mr. Swanson, in support of the claims of the congregations in connexion with the Kirk of Scotland, and was proceeding to defend the regularity of the order of Lord Cottingham, when an important question arose relating to the practice of the Court. The point turned upon the mode in which the consent of the Attorney-General had been given to the petition for the parties who were strangers to the decree to go in before the Master and watch the proceedings under it. The learned counsel was contending, that

though the consent of the Attorney-General was not given in so many words, yet it depended on a condition (affecting the question of costs), which having been complied with, the consent must be considered to have become absolutely given, which he contended cured any defect of regularity.

Mr. BATHILL warmly denied that any consent had been given at all on behalf of the Attorney-General.

Mr. WRAY, who had appeared before the Master as counsel for the Attorney-General, admitted the statement of Mr. Malins to be substantially correct. He certainly offered no opposition to the two petitions by the parties in connexion with the Kirk of Scotland and the Secession Church, except on the ground that two sets of costs would fall upon the charity. The condition that there should only be one set of costs being complied with, he considered the consent of the Attorney-General must be taken to have been in fact given.

Mr. HORACE TWISS, who appeared as leading counsel for the Attorney-General, but who stood in the peculiar and novel position of opposing the arguments of the relators on this occasion, confirmed the view of Mr. Wray. If, however, the Court should consider the consent of the Attorney-General had not been sufficiently given, his desire from the first was so great that the matter should receive the fullest discussion and consideration, from the vast magnitude and importance of the subject, with a view to obtain his Honour's opinion on so grave a question, that if it was not contrary to any rule of practice he would give the consent now.

Mr. BATHILL protested against the irregularity of such a proceeding.

Mr. Twiss said, that standing there in the capacity he did, it was his duty to exercise such discretion, as questions arose in the course of the argument, as the Attorney-General would exercise if he were present, or as a counsel would exercise on behalf of his client. He could not be controlled in the jurisdiction he had by the opinion of any other than the Court, much less of a party who was only there with the consent of the Attorney-General. The case had been permitted to proceed with a view to a full discussion by every party upon the merits of the question; and any points of practice which were not considered of paramount importance by the Court had been waved for that purpose. If, however, a question of practice arose in this stage of the proceedings to defeat the object of that

permission, it might be his duty to consider whether he ought not now, however reluctantly, to interpose, and say the petition to discharge the order of Lord Cottenham ought to be withdrawn. Certainly nothing was further from his intention when the permission was given than to compromise the rights of the Attorney-General in the smallest degree; nor, while giving an uncontrolled liberty to each party to argue the question most fully, did he mean to put one in a better position than the other.

Mr. BATHILL contended that such a course was unheard of, and highly irregular. The counsel for the Attorney-General might have stopped the proceedings if he had thought proper in the outset; but having permitted the case to proceed in the condition in which it then was, he had precluded himself from withdrawing the permission he had given, or altering the effect of it to the prejudice of either party. The proceeding was so irregular as to justify a memorial to the Attorney-General to know if he really sanctioned the course which his counsel had thought proper to take in his name.

Mr. Twiss submitted the case entirely to the judgment of the Court, with the view of the Attorney-General which he had already expressed.

Sir C. WETHERELL maintained the right of the counsel representing the Attorney-General in court to give his consent to the order now, if his consent at the period it was supposed to have been given, was imperfect. Whether his consent appeared on the face of the order or not, it was immaterial; his *dictum* in court was sufficient. When he had the honour to represent His Majesty's Attorney-General on the occasion of a mining case in the Court of Queen's Bench, and he was asked by the Chief Justice whether he was furnished with affidavits to prove his assertion that the interests of the Crown were affected by the subject-matter of that cause, and he informed the Court he had not, but insisted the mere assertion of the Attorney-General was sufficient, it was found, on investigation of the practice, to be as he had represented.

His Honour put an end to the argument by a suggestion, that if something of this sort were entered on the proceedings, it would meet the difficulty:—That counsel for the Crown desired that the petition should be heard in the same manner as if the order of 1836 had been made, and the Attorney-General had consented that the petitioners named in

it should be at liberty to go in before the Master, but without admitting their right to do so.

The suggestion being acceded to by all parties,

Mr. MALINS proceeded with his argument on the merits of the case, and occupied the Court till its rising.

February 20.

Mr. MALINS resumed the discussion this morning, and concluded his address on behalf of the northern congregations in connexion with the Church of Scotland in support of the Master's report.

Mr. HORACE TWISS next addressed the Court as counsel for the Attorney-General, but not in support of the case now submitted on the part of the relators. In defence of the order of Lord Cottenham, he reminded the Court that it intended no more than to permit the Presbyterians to go in before the Master and make their proposals with regard to the persons of whom the future trust should be composed; and when they should have laid their proposals before him, whether they should prevail or no, was a question solely for the consideration of the Master. The Court had not now to deal with the formality or informality of the proceeding, but merely to say, upon the three petitions before it, whether the Master's report should be confirmed or not. In stating the opinion of the Attorney-General on this the great question in the case, the learned counsel repeated the observations he had addressed to the Court on the commencement of the discussion, and also in some of the subsequent stages, that the Attorney-General, from the first moment the matter had been officially brought under his notice, had deeply felt its great importance, and the weight of responsibility involved in the consideration and determination of a question of so much difficulty; that the growing interest which the matter had excited, as the contest proceeded, among all classes and sects of the religious community, had increased this feeling of responsibility, and his desire that the case should receive the fullest discussion by every party who claimed an interest in the benefits of the charity; and that these and many other considerations had induced him to come to the determination that he ought not to exercise his official privilege of deciding the question upon his own individual judgment, but that the whole subject should be submitted to the opinion of a most experienced judge, before whom every party interested

should have an opportunity of fully expressing his opinions upon the merits of the question, unfettered by any obstacle of form in the proceedings which the rights of the Crown might interpose. In adopting this course, however, the Attorney-General did not abdicate any portion of the right he possessed of stopping the proceedings he had permitted to be taken in his name, and he appeared separately on this occasion, to state to the Court the opinion he, as the law officer of the Crown, entertained, independently of the relators. That opinion was, that under all the complicated difficulties which surrounded the administration of the charity, the safest course the Court could adopt was to support the finding of the Master, and to admit the three parties before the Court to a share in the future trust. He then examined the language of the decree, which directed the reference to the Master to appoint proper trustees in the room of the Unitarians who were removed; and contended that as the discretion of determining who were proper persons had been left to the Master, and as he had no other materials to guide him in the selection than the phrase which occurred in the original deeds, that they were to be "poor and godly preachers," he had very properly adhered to the principle of interpretation which the judgment of Lord Lyndhurst, and the opinions of the judges, had almost unanimously given to the expression, that the Trinitarian was primarily intended, but that all classes of orthodox Protestant Dissenters within the principle of the Toleration Act were entitled to participate in the benefits of the charity. In supporting the view of the Master, therefore, and separating himself from the relators, the Attorney-General was really adopting the construction which the judges and the House of Lords had given to the language of the foundress, and from this construction he did not feel he was entitled to depart. The substance of this opinion was, that the benefits of the charity extended to all classes of orthodox Protestant Dissenters, or, as they were termed in the time of Lady Hewley, Protestant Nonconformists; and the only exceptions to the unanimous opinion of the judges were, that Mr. Justice Maule thought the Unitarian was included, and Mr. Justice Erskine, that it embraced the Church of England. The Attorney-General quite coincided with the argument of the Presbyterians, both of the Kirk and the United Secession Church, that there was nothing either in

the deeds of foundation or the opinions of the judges, to circumscribe the administration of the charity by any restriction or qualification of the adoption of a particular system or form of church government, and that such considerations had only been fallaciously imported into the argument by the counsel for the Independents at the present stage of the contest. On examination of the opinions of the leading members of Independent Dissenters, it would be found that in principle they admitted the decision of the judges. Indeed, Mr. Pye Smith might be cited as an authority in support of the Presbyterians, for in his evidence, contained in the appendix to the proceedings before the House of Lords, he stated his opinion to be that the term "godly preachers" was usually employed by the Nonconformists in the time of Lady Hewley to describe dissenting ministers and preachers generally, and were terms used for the purpose of distinguishing Nonconformists from members of the Church of England. The opinion of the judges was moreover confirmed by the judgment of Lord Cottenham, which seemed strangely almost entirely to have escaped observation in the course of the discussion. In addition to the note upon the brief of Mr. Sutton Sharpe, which represented his Lordship to have said that "something must be done, otherwise it would become an Independent charity, which was not intended," there was a passage in the judgment Lord Cottenham delivered in the House of Lords, in which his Lordship said that it might be thought that opportunity should be taken of specifying what description of persons were to be considered as proper objects of the charity. It was impossible, he said, *a priori*, to foresee the consequences of such a declaration, or to have sufficient information as to the different interests not represented in the suit; but what had passed before their Lordships, and the valuable opinions of the judges, would afford such light to the trustees as to enable them satisfactorily to administer the funds for the future. The learned counsel contended, if it would afford a light to the trustees, it would afford light to the Master in selecting them, and the Master had done right in being guided by it. The Independents, however, departing from the opinions of the judges, of Mr. Pye Smith, and Lord Cottenham, asserted that they were the individuals exclusively entitled. He insisted, however, that by these opinions they were precluded, that it was not

now open to them to argue the question, and that even if it was, they had failed to demonstrate it. On all hands it was admitted there was no one sect exactly representing the opinions of Lady Hewley; what then could be a fairer or more liberal construction, and more in conformity with the Christian spirit of benevolence of the foundress, than to admit all those Dissenters who were known to be identified with her in principles of faith and doctrine, and to make the question of church government no part of the qualification, as neither she nor the judges had done? The conclusion to be formed from the evidence, he contended, was, that the congregation Lady Hewley was connected with entertained opinions that were most nearly represented by the Established Church of Scotland. But, then, the complaint on the side of the Independents was, that the claim set up to a share in the charity was by the Church of Scotland. Though he considered this to be no objection at all, it was proved to be not the fact. It was proved that the congregations in the north of England, on whose behalf the present claim was made to share in the administration of the charity, had endeavoured to obtain admission into the pale of the establishment of Scotland, and had been refused. For the purpose of determining such a question, the Presbytery of Scotland must be considered a court of competent jurisdiction, and they had declared that the residence of the petitioners in England was a fatal objection to their admission into the establishment of Scotland. But why were they to be considered less Dissenters because they were members of the Church of Scotland (even if the fact were proved), when Lady Hewley had made no distinction? The learned counsel then contended, that for many of the same reasons the other party, representing the United Secession Church, were not excluded. The word "English" was nowhere to be found in the deed, and if the congregations in connexion with the Scotch Kirk were admissible, the Seceders, who merely differed from them in matters of church government, but held one common faith, were equally entitled.

Sir C. WETHERELL.—We are for "free trade." (Laughter.)

Mr. TWISS.—And I am contending against prohibition. Even if the Seceders here represented resided in Scotland, they would not be excluded; but living in England and being wholly composed of English, there was an end of the argument. The objection that the charity

was intended for ministers, and not for congregations, was of little value, for sooner or later the benefit would fall upon the congregations, the ministers being nothing more than the objects through which the benefits of the charity were to be wrought out. The question of disparity of numbers between the contending parties in the north of England, was another fallacy in the case, and though, perhaps, very meritorious for some purposes, had no influence on the question of their claim to a monopoly. In departing from the principle of the judges, and setting up an exclusive right to represent the Presbyterians in the time of Lady Hewley, the Independents had surrounded themselves with the greatest difficulties. Among other dangers they had exposed themselves to, was the examination of their tenets, and this, in his opinion, formed a ground for the Court excluding them altogether. They relied on their succession to the Presbyterian chapels of Lady Hewley's time to prove that Presbyterianism had merged into Independency. But among the possessors of those very chapels were to be found some of the excluded Unitarians, and therefore by proving themselves Presbyterians of this class, the Independents had proved too much. The learned counsel then examined the doctrines of faith of the Independents, as they appeared in the oft-quoted "declaration" of that body, lately published, and understood to be from the pen of Dr. Radford; and contended that the plain interpretation to be put upon it was, that they were willing to state what their creed was, but they required no subscription to it, and gave to every one that perfect liberty of conscience, that no one was excluded for not assenting to the whole, or deprived of the pleasure of changing his opinions as often as he pleased. It was not denied by Dr. Radford that an Arian minister might subscribe the "declaration," though he stated as a fact that no Arian had yet done so. He submitted, however, that it was the duty of the Court to declare there was no security for the settled administration of the charity among orthodox Protestant Dissenters by persons who admitted that an Arian might subscribe to their creed; and at all events, that they were not the proper parties to be intrusted with the exclusive management of the trust. If such dangers were to be anticipated and to be guarded against, the Master had done wisely to admit individuals to join in the administration whose orthodoxy was secured by

their connexion with a national establishment, though that establishment might happen to be in Scotland. The Attorney-General, however, did not espouse the cause of either set of petitioners, nor did he wish to favour one or prejudice the other; his sole object was to make such suggestions to the Court as he felt it his duty to offer, with a view to secure a pure administration of the charity in harmony and Christian peace, according to the will of the foundress; and this he felt would be best promoted by adopting the opinions of the judges, and admitting the Presbyterians to a fair participation with the Independents. In conclusion, he exhorted those parties, whoever they might be, to whom the Court should determine the future administration of the charity should be intrusted, to execute the important duty committed to them in a spirit of liberality and benevolence to all, without regard to shades and differences of opinion in matters of discipline and practice, who were proper objects of the charity—to close for ever those scenes of controversy and strife in which the charity had been so long embroiled, and instead of making it an arena to

"Reason high

Of providence, foreknowledge, will,
and fate,

Fix'd fate, free-will, foreknowledge
absolute,

And find no end, in wond'ring mazes
lost;"

that they would struggle together in a Christian feeling of peace, harmony and good-will, to drown all doctrinal differences in their endeavours to extend the blessings of the foundress, and promote the pure principles of Christianity.

Mr. WRAY addressed the Court on the same side.

Mr. BETHELL commenced his reply on behalf of the Independent Dissenters.

The case was adjourned at the rising of the Court, till to-morrow, when the argument is expected to terminate.

February 21.

Mr. BETHELL proceeded to-day with his reply on behalf of the Independent Dissenters, and took occasion in the course of his address to express the sense of pain and injustice which had been felt by those most honourable members of that body he represented by the misrepresentation and most uncandid statement of their principles of faith and doctrine as they were set forth in the "declaration" of 1833. Under the "reservation to every one of the most perfect

liberty of conscience," which formed only a fragment of one of the preliminary notes, it had been broadly stated to the world that an Arian might be admitted to their communion, that the doctrines might be assented to or not, either in part or the whole, and what was held to-day might be repudiated to-morrow. He gave these assertions the flattest contradiction, and denied that any such interpretation could be put upon the whole "declaration." Their system of church government, it was universally known, had its foundation on the words of Scripture—"Where two or three are gathered together in my name, there am I in the midst of them." The principle of their church depending thus essentially on the presence of the Divine Head, it followed as a consequence that no one church or congregation had any authority over another; and though one church was at liberty to make any "declaration" for the spiritual information of the rest of the body, such declaration was not intended to be put forward as a creed or confession of faith which the rest were bound by or called upon to subscribe. The misrepresentation consisted chiefly in the garbled and uncandid manner in which the "declaration" had been quoted to the Court, which could be only answered, as indeed it was most effectually answered, by a fair quotation of the whole, but which was particularly manifest by the observations which preceded the passage alluded to, which were as follow:—"The congregational churches in England and Wales, frequently called Independent, hold the following doctrines as of divine authority, and as the foundation of Christian faith and practice. They are also formed and governed according to the principles hereinafter stated:—1. It is not designed to do more than state the leading doctrines of faith and order maintained by congregational churches in general. 2. It is not proposed to offer any proofs, reasons or arguments in support of the doctrines herein stated, but simply to declare what the denomination believes to be taught by the pen of inspiration. 3. It is not intended to present a scholastic or critical confession of faith, but merely such a statement as any intelligent member of the body might offer as containing its leading principles. 4. It is not intended that the following statement should be put forth with any authority, or as a standard to which assent should be required. 5. Disallowing the utility of creeds and articles of religion as a bond of union, and protesting against

subscription to any human formularies as a term of communion, congregationalists are yet willing to declare for general information what is commonly believed among them, reserving to every one the most perfect liberty of conscience. 6. Upon some minor points of doctrine and practice they, differing among themselves, allow to each other the right to form an unbiassed judgment of the word of God. 7. They wish it to be observed, that notwithstanding their jealousy of subscription to creeds and articles, and their disapproval of the imposition of any human standard, whether of faith or discipline, they are far more agreed in their doctrines and practice than any church which enjoins subscription and enforces a human standard of orthodoxy; and they believe that there is no minister and no church among them that would deny the substance of any of the following doctrines of religion, though each might prefer to state his sentiments in his own way." Then followed the list of their principles. The learned counsel concluded by calling upon the Court now to protect the charity from the rapacity of the Presbyterians, as it had from the usurpation of the Unitarians, and not to take the children's bread and give it to Scotchmen, but to declare that the English Independent was the only orthodox Protestant Dissenter entitled to any portion of the benefits of the charity.

His HONOUR said, he should not pronounce his judgment until he had carefully read over all the evidence, and every thing bearing upon the question which had been brought into the discussion. He should, therefore, feel obliged to the parties on both sides to furnish him with those books which had been referred to in the course of the discussion, as he was desirous of being possessed of every view of the case, and many of the works he alluded to were not among his collection. He also desired to be supplied with a copy of the original information, for he was strongly of opinion it would be impossible to deal justly with the present question without reading through the original information, to see how the case was originally put by the relators. He was most forcibly struck with the necessity of doing so when he read over the opinions of the judges, and found it stated by Mr. Baron Gurney, that the Presbyterians, though retaining the name, had become, subsequently, Independents, though he went on to say, in the general way it was declared by the other judges, that the true objects of the

charity were those orthodox Protestant Dissenters who were tolerated by law at the time Lady Hewley created the charity. His Honour said, there was so much matter of consideration in the case, that it would take some time before he should be able to deliver his opinion on all the points which had been raised. *Times*.

The quarterly meeting of the *South Wales Unitarian Ministers* was held at Carmarthen on the 28th and 29th of December. The Revd. J. B. Brock, of Swansea, and J. E. Jones, of Bridgend, preached in English, and the Revds. J. Thomas, of Llandyssil, and J. James, of Gellyonon, in Welsh. All the sermons were characterized by much earnest eloquence and force of reasoning; and the importance of correct, rational and decisive views upon all matters connected with religion, was enforced with peculiar effect. After the preaching was over, the Rev. D. Lloyd was called to the chair, and a subject fixed upon at the previous quarterly meeting was proposed for general discussion. The subject was "Redemption," and most of the ministers joined in the discussion. The nature of the Scripture doctrine of Redemption was very clearly explained, and the absurdity and injurious tendency of the common "orthodox" views upon the subject (as far as they influence the conduct, which fortunately is rarely the case) were pointed out with great effect.

D.

The annual meeting of the *Birmingham Unitarian Brotherly Society* was held on Sunday, January 1, when the reports of the several societies in connexion with the institution, namely, the Old-Meeting and the New-Meeting Sunday-schools, the new Unitarian Church Sunday-schools, and the Thorp-Street Meeting Sunday-schools, were presented. From these documents it appears that there are 1254 male and 483 female pupils in the schools, the whole being instructed by 212 teachers. In the libraries there are 3192 volumes and 450 subscribers, the latter paying one halfpenny per volume per week; the total number of books exchanged being 15,884; the receipts realized during the year, £33. 1s. 8d. The number of books in the Old-Meeting Sunday-school Boys' Library in the year 1829, amounted to 407, and the present number is 1662, the increase having chiefly arisen from the subscription of one halfpenny per week for the use of each volume. The whole of the

officers perform their duties gratuitously. The receipts of the Savings' Funds, in 6781 deposits, are £241. 16s. 10d., paid by 483 subscribers, in sums of not less than one penny, exclusive of the New-Meeting Club. There is a Benefit Society connected with the schools, the members of which receive 2s. per week for every halfpenny weekly subscription after five years' membership;* it was commenced in 1798, and has 240 members. The subscriptions during the year amounted to £114. 7s. 1d., and by interest of money out on mortgage, £110. 12s.; it has realized a capital of £2504. 5s. 2d. The capital of the Loan Fund is £134. 5s. 7d., and the amount lent to its members during the past year is £83, all in sums not exceeding £15. The repayments are 2s. and upwards per month. The New-Meeting Sick and Savings' Fund amounts to £671, and has 413 subscribers. They also have a Clothing Society, furnishing clothing to its members at half the cost price; it has, during the last three years, supplied 226 pairs of boots and 113 pairs of stockings to 209 boys.—When it is remembered that these several sums and funds have been raised, almost without any assistance, by the subscriptions of its members, great credit is due to the diligence, care and perseverance of the teachers of these schools.

The fourth report of the *Carter-Lane Chapel Sunday-school* states, that no abatement of zeal is to be found among the teachers, and that their endeavours have been amply repaid by the school continuing in a prosperous condition: that the present number of children on the books is 125, and the average attendance 56 in the morning and 60 in the afternoon: that in the average attendance there has been an improvement during the past year, arising partly from the visiting the parents of the children both by the teachers themselves and by Dr. Hutton: that the writing and arithmetic class has an average attendance of 32, and considerable progress has been made: that the subscriptions to the Savings' Bank amount to £16. 14s. 10d., and the number of depositors is 60: that in consequence of the numerous requests for articles of clothing from the Benevolent Fund, the teachers this year have (except in extreme cases) caused the children to advance as much as they

* During the intervening time, 1s. 6d. is allowed for every halfpenny weekly subscription.

could afford in part payment for what they required: that the Singing Class, conducted by Miss Matthews, has been more numerously attended during this than any previous year, and appears to be much prized by the children; and that the Library continues to be regularly used by many of the children, and frequent additions have been made to it.

S. W. PRESTON, Secretary.

CONGREGATIONAL.

The Committee of the Unitarian Association are in correspondence with their brethren of the infant Unitarian church in MONTREAL, *Canada*. This church, which is encouraged and, we believe, will be supported by the British and American Unitarian Associations, is in immediate want of a minister. A young man, educated for the ministry and well approved in his denomination, would find

this a promising sphere of usefulness and comfort. The Unitarian Association would be able to give any minister, whom they judged suitable for the station, such an introduction as would insure his cordial reception by the Canadian Unitarians. We understand that they have forwarded to Montreal a very large assortment of books and tracts, selected from their catalogue. We may state that as the church at Montreal is looking to the United States as well as England for a pastor, any gentleman thinking the office desirable should make his proposals without delay.

We understand that the Rev. JAMES M'DOWELL has signified his intention of resigning the pastoral care of the Unitarian congregation at *King's Lynn*, at Lady-day next, and that the committee are looking out for some person to succeed him.

MARRIAGES.

1843. Jan. 14, at the Unitarian chapel, Bury St. Edmund's, Mr. SIMON MOTHERSOLE, blacksmith, to Miss ELLEN CLOVER, both of Bury.

Jan. 24, at the Unitarian church, Manchester Place, Cheltenham, by Rev. L. Lewis, Mr. JOSEPH BROWN to Miss HARRIOT KING, both of Cheltenham. (This is the first marriage celebrated in the above church.)

Feb. 16, at St. Leonard's church, Exeter, by the Rev. W. B. Wills, JAMES CAIRD, Baldoon, Wigtonshire, to MARGARET, only daughter of the late Capt. JOHN HENRYSON, Royal Engineers, of Strauraer, Scotland.

Feb. 16, at the Upper Brook-Street chapel, Manchester, by the Rev. J. R. Beard, D.D., Mr. CHARLES S. GRUNDY, of Hulme, to MARTHA, eldest daughter of James MILLS, Esq., of London.

OBITUARY.

MEMOIR OF MALACHI BLAKE, ESQ., M.D.

THE town of Taunton has just lost one of its worthiest inhabitants in the death of Dr. MALACHI BLAKE, which took place on the 30th of January, 1843, after a gradual decline of health and a short illness. This event has occasioned very deep and general sorrow in Taunton, as well as unfeigned regret in many other places, where Dr. Blake was known and esteemed. Never on any similar occasion, public or private, were more marked demonstrations of respect and sorrow exhibited than were shewn by persons of all ranks and parties at the funeral ceremony of this excellent man, on Thursday, February the 9th, when his lamented remains were conveyed to

their long home, accompanied by almost the whole population of Taunton; and when the Rev. Mr. Montgomery, the minister of the place of worship frequented by Dr. Blake, pronounced from the pulpit, and at his grave, a very interesting and impressive funeral service on the mournful occasion.

That such a man as Dr. Blake should leave the world without some special notice of the event would be an injustice to merit; and, accordingly, the present memoir of him is drawn up by one who was long acquainted with him, who knew his character well, and who highly respected and esteemed him.—Dr. B. was the son of a very worthy Presbyterian minister at Crewkerne, in Somersetshire,

the Rev. William Blake, a lineal descendant of the famous Admiral Blake, whose family have long shewn a steady attachment to the principles of Nonconformity, and to which Dr. Blake invariably adhered. He received his classical education at the school of the late Rev. Dr. Estlin, of Bristol, and pursued the higher branches of learning under the superintendence of the learned Rev. Thomas Belsham, at the Dissenting Academy at Daventry. He afterwards became a student at the University of Edinburgh, where he took the degree of Doctor in Medicine. Soon after, he married Miss Mary Locke, the younger daughter of John Locke, Esq., descended from the celebrated John Locke, and a gentleman of large property at Howley, in Pitminster, in the neighbourhood of Taunton, where Dr. Blake then settled, and commenced the practice of his honourable profession. This he followed successfully for some years, and was held in high estimation for his medical talents and skill. But being independent in his circumstances, and having no family, he relinquished his professional pursuits, when the change left him more at liberty to attend to duties of a public nature. He accordingly undertook the important office of a county magistrate, which he continued to hold with honour to himself and advantage to the community for the rest of his life. Few gentlemen have ever filled the magisterial chair more respectably and uprightly than Dr. Blake did, or tempered the dispensation of justice with greater lenity.

In religion, Dr. Blake was a Dissenter of the Unitarian persuasion, and a steady friend to religious liberty and the sacred rights of conscience. He was always exemplary in his attendance on public worship, and a zealous supporter of the cause of Dissent, as far as was consistent with the consideration and charity due to those who held a different creed from that which he had embraced. The church and congregation at Taunton, of which he was so "steady a pillar and so bright an ornament," has sustained a loss by his decease which will be long severely felt. In politics, Dr. Blake was a Whig. Yet, although firmly attached to both his religious and political principles, which he never compromised nor concealed, he invariably maintained them with a modesty, gentleness and suavity of manner which never failed to secure for him the respect and love of those from whom he differed, and to whom he might happen to be opposed. Well

would it be for society were the number of such men as Dr. Blake greater. So powerful was the influence of his name and character in the town of Taunton, that had he been of an ambitious disposition, there is no doubt but he might, many years since, have been chosen by the unanimous consent of his fellow-townsmen of all parties their representative in Parliament. But the life of a member of Parliament, however honourable, and the habits to which it must unavoidably have subjected him, would have but ill accorded with the tranquil feelings and quiet tastes of Dr. Blake. It would have been a life of too much excitement for his placid soul, and would probably have shortened his days upon earth, as it has curtailed those of many other honourable men who have engaged in it.

In the familiar intercourses of private life, Dr. Blake was of an easy, cheerful and sociable disposition, readily giving and receiving the accustomed rites of hospitality usually exchanged among acquaintances and friends. His well-stored mind qualified him alike for innocently gay or grave discourse. He could ably sustain his part in conversational discussions of any kind; and his mild and pleasing countenance, always beaming with benevolence and goodness, never failed to contribute to the delight and joy of those with whom he associated. He had numbered, when he died, two or three years beyond the usually prescribed limits of human existence; and all his days had been passed in that even, tranquil tenor of being, of all others perhaps the happiest. He had freely participated in all the legitimate pleasures of social life, against which he entertained no Puritanical objections nor idle scruples. His enjoyments, moreover, must have been not a little heightened by the conscious satisfaction which he could not but feel from reflecting upon a life of uniform activity in promoting the improvement, the comfort and the happiness of his fellow-creatures. His means of so doing were rendered the more effectual and the more extensive from the very respectable situation which he held in society, from his handsome private fortune, liberal education, sound judgment, his extensive acquaintance with men and things, and, not least, by his perfect freedom from the enslaving shackles of prejudice, party-spirit and bigotry, which tarnish and destroy so many otherwise estimable and excellent characters.—Without flattery or exaggeration it may be safely asserted, that few men have

ever more faithfully improved the talents committed to their care than Dr. Blake did through the whole course of a long and active life. From its various labours his body now rests in peace, and his soul, it is humbly hoped, is gone to receive a large reward. His religious principles have produced good fruits in his life and conversation; without which, he was well aware, they would be valueless and vain. The honours done by his fellow-townsmen to his beloved memory have been well earned. Such spontaneous marks of respectful feeling are alike creditable to those who pay and to those who receive them. They evince the love of goodness and virtue existing in the public mind, and prove that those whose deaths give occasion for such voluntary displays of personal attachment and veneration from their fellow-men have not been raised up by Divine Providence, nor have lived among them, in vain.

Bath, Feb. 12, 1843.

T. B.

We take the following account of Dr. Blake's funeral, from the *Taunton Courier*, of Wednesday, February 15th :

On Thursday last, the funeral of our lamented townsman, Dr. Blake, took place, and seldom has there been witnessed a spectacle more imposing and impressive than the procession which accompanied to their place of interment his honoured remains. All that respect and warm esteem on the part of the public could effect towards testifying their feelings, was done; thus honouring themselves in paying their tribute of regard to departed worth of the noblest kind. Half-past twelve o'clock was the hour fixed upon for the *cortège* to move, but long before this hour the streets were filled with persons anxious to shew respect to the remains of him who had been in life their common friend. The shops in North-street, Fore-street, the Parade, East-street and High-street, were, with one or two unhonoured exceptions, closed, and in other parts of the town the same respect was shewn. At twenty minutes to one o'clock, the funeral procession began to move. There were five mourning coaches, each with four horses and plumes. In the first were Dr. Woodforde, Mr. Cornish, surgeon, and the Rev. R. M. Montgomery. In the 2nd, the Right Honourable H. Labouchere, M. P., Mr. Sanford, the Rev. Dr. Warre, and Mr. King. In the 3rd, Mr. Beadon, of Gotten, Mr. Warren, Mr. Bunter, and Mr. Buncombe, of Reading. In the fourth were Mr. Blake, Mr. W. Blake, Mr. Collins, of Horton, and Mr. Blake

Collins; the fifth containing the servants of the family. Immediately behind the mourning coaches, a procession of about 200 persons, composed of the gentlemen and tradespeople of the town, attired in black, walking four abreast, the medical officers of the hospital heading the procession. After these followed the private carriages of such of the more immediate friends of Dr. Blake as were in the neighbourhood: we noticed the carriages of Mr. Sanford, the Honourable Mrs. Thompson, Mr. R. M. King, the Rev. E. T. Halliday, Mr. Warren and Mr. R. K. M. King. The procession, accompanied by a dense crowd of people, whose conduct was most orderly and becoming, passed up High-street, and turning into Mary-street, stopped at the Unitarian chapel. Immediately after the doors were opened, the chapel was filled; and amongst the individuals present we noticed several of the leading gentlemen of the town of all parties, alike in politics and religion, desirous by their presence of paying the last tribute of respect and regard to the deceased. In addition to the gentlemen already noticed, we perceived Messrs. Maher, E. Beadon, R. K. M. King, W. Beadon, Jun., Trudell, Penny, Lake, Moss, Higgins, Bryant, Ivie, Bird, Marriott, Gill, Jacobs, Eales, White, Melhuish, Gillett, Hugo, W. Stone, R. and J. H. Leigh, Hazelton, Carslake, Parkes, Ham, Hornbrooke, and Buncombe of Roughmoor, and many others were present whose names we have not learnt. After a voluntary had been played, Mr. Montgomery, before reading the usual burial service, which forms a part of the Reformed Book of Common Prayer, gave a brief but faithful sketch of the character of Dr. Blake. A hymn (Martin Luther's), followed—then the usual lesson from the xvth chapter of 1st *Corinthians*; after which, whilst the *Dead March in Soul* was played, the procession left the chapel, and proceeded to the burial-ground immediately behind, where a vault had just been made to receive the remains of our venerated friend. An immense multitude was present; and the coffin having been lowered into the vault, Mr. Montgomery proceeded to read the remaining portion of the solemn service for the dead. This being concluded, the procession returned, in the order in which it set out, to the residence of Mrs. Blake. Thus ended the impressive and mournful services of a day of general grief.—On the following Sunday morning, the 12th instant, it being generally understood that a funeral sermon would

be preached, and a memoir of Dr. Blake be given, a most numerous and highly respectable congregation was assembled, and before the hour of service the chapel was crowded so densely, that numbers, many being shut out altogether, were obliged to stand during the two hours occupied by the religious services of the day. These throughout were appropriate, and calculated to solemnize the feelings and minds of the hearers, the organ and singing being likewise most effective, both being in unison with the sad occasion, and such as are most becoming in the house of prayer. Mr. Montgomery delivered to a most attentive and deeply affected audience a discourse from Ezekiel xxiv. 16, "On the law of Death and the law of Life;" and, after the conclusion of the sermon, he gave an interesting and truthful memoir of his and our common and revered friend.

1842. Dec. 15, aged 65, LYDIA HAYWARD, the beloved wife of Stephen Abbott NOTCUTT, Esq., solicitor, *Ipswich*. From her childhood she had been a constant attendant at the Old meeting-house, Nicholas Street, in that town, and throughout her life a steady and zealous friend of Unitarian Christianity. The decease of this amiable and estimable lady has not only left a chasm in the family circle where her excellences could be fully seen and appreciated, but also in the Christian society of which she was an ornament. Genuine piety was a distinguishing feature of her character, and the religion she cherished and practised did not consist in form and ostentation, but was a deep and all-prevailing principle of her soul. Until prevented by severe affliction, she was a judicious as well as an active member of several benevolent institutions in *Ipswich*, and in her private station was ever kind and attentive to the wants and distresses of the friendless and indigent.—Long and oftentimes painful as was her affliction, she bore all with astonishing fortitude, and at last yielded up her spirit to her heavenly Father with Christian resignation. In the midst of such deprivations how cheering and delightful are the words of the Saviour—"He is not dead, but sleepeth"! Blessed are the dead who thus die in the Lord; and their works, their labours of love, kindness and charity, do follow them. Mr. Thomas, the minister of the chapel, on the Sunday after her funeral, delivered an impressive discourse on 1 Thess. iv. 13, 14, which was listened to with deep attention by a numerous auditory,

including several individuals from other congregations.

1843. Jan. 19, aged 66, MARY ANNE, the wife of John BAKER, Esq., of *Iliminster*. This estimable lady was the daughter of the Rev. Charles Giffard, a gentleman of enlarged and liberal mind, for many years the pastor of a Dissenting congregation at Chard.—The removal of this lady from her family and the society she adorned will be long and deeply felt; for her virtues were of no common stamp, and the kindness of her heart was as rich and strong as it was unaffected. The mother of a large family, the place of her choice was home; and she rendered it a peaceful and happy home by her unremitting attentions to her husband and children, by her tender cares for their comfort and welfare, by all the offices springing from a deep and earnest love. The spirit of religion was also there; for she taught her family, by her own beautiful example, how religion blesses the duties of life and sweetens its enjoyments.—To the poor she was a constant and a wise benefactress. She sympathized in their sufferings; she gave them the aid they needed. There was a prudence, a thought, and an entire disregard of self, in the exercise of her beneficence, which told how well she understood the means of relieving the indigent; how little her heart was touched by that vanity which delights in pompous charity; and how anxious she felt to be a faithful almoner of the bounty of Heaven.—For the common-place intercourses of society she had little taste, and her time was too precious to be wasted upon them. But though the circle of her friends was small, it comprised not a few who regarded her with veneration and love. To them the pleasures of her friendship were enhanced by her strong sincerity and unpretending demeanour.—Of her religious principles, the unity and paternal character of the Deity were the grand features: to religions liberty she was an ardent friend. These were the principles which cheered her days and supported her spirits under their trials. They were the elements of the hope she cherished in her soul; they gave a holy beauty to her life of love.—It was the crowning grace of this lady's character that her modesty rendered her unconscious of its excellence. Others saw, but not she, how truthful and good she was. Others saw what a transparent purity surrounded her. Others beheld her devotion to her family, her friends

and the poor; they discerned the calm and dignified piety whose attractions graced her soul. But she thought not of self, content to pursue the unobtrusive tenor of her way, and desirous of leaving no effort unwrought which might express her regard for those among whom she lived, and her grateful obedience to the Father of all the families of the earth.—She has departed to her rest! Happily those remain who, honoured by her cares and instructed by her example, will carry forward her work of duty and of love, cheer the widowed home, and delight in the exercises of Christian benevolence.

Jan. 27, at Gloucester, aged 66, MARY, the widow of Thomas COMMELINE, Esq., Alderman and Chamberlain of that city. Though confined almost wholly during the unusually protracted period of seven years to the chamber and the bed of sickness, yet in all this lengthened time not only not a murmur against the dealings of her heavenly Father was ever known to escape her lips, but she submitted to his gracious, though mysterious, dispensation with the most unfeigned and even with cheerful resignation. Indeed, it was no common privilege to be admitted to witness the unruffled and pious serenity of her mind under such continued and hopeless sufferings. It was not easy ever to depart from her presence unimproved,—without feeling that religion is a reality, not a name,—without earnestly praying that the same fervent piety and calm acquiescence as hers might be our sun and shield to dissipate the darkness and repel the dread of our closing days. Her perfect submission to the supreme and holy will of Heaven might perhaps in some measure be the result of a placid temperament; but doubtless it was principally owing to the rational and scriptural views which, from inquiry and conviction, she entertained of the character of the God and Father of our Lord Jesus Christ, who is love in all his proceedings, who is love in all his promises, to the frail and erring children of men. These were the good ground in which her piety sprung up and flourished and attained maturity, and in every depressing moment of adversity produced a harvest so abundant of joy and peace in believing. Her uniformly kind and obliging behaviour to all around her,—the steady and warm affection which she ever manifested to those with whom she was more immediately connected,—the constancy and fidelity with which she discharged every social duty,

—and her conscientious and strict observance of all the precepts of religion,—these deserved and obtained for her the deep esteem and gratitude of all her friends, and the high respect and good report of all who knew her. The life of her who is the subject of this brief notice affords another proof, in addition to those which are continually occurring, of the efficacy of Unitarian principles to form a character lovely and excellent for every Christian grace and virtue; and yet bigotry continues to remain blind to the evidence of facts, and clings to the pleasure of believing that none can be good enough to be saved but those who subscribe its exclusive creed.

Jan. 31, aged 70. Mr. PETER VALENTINE, of *Chowbent*, the eldest and last male representative of a numerous, well-descended, and once flourishing family, resident formerly at the Alderfold, a substantial and ancient edifice. His father was the adopted son of the well-known Mr. Mort, the great patron of the Dissenting interest in that neighbourhood, and the friend and associate of many of the great men of that day. Under the hospitable roof of this worthy and patriotic man, the subject of our present memoir passed his early life; and subsequently, under the same auspices, received a liberal education, passing two years at Manchester College, then under the direction of Dr. Barnes. On the completion of his education, and with the highest prospects before him, he was sent to France to the house of Miand and Faber, in order to get initiated in the language, and in the nature of that commerce which happily for both people at that period was gradually increasing, and tending to soften down those national antipathies which, unfortunately, have ever been the bane of both countries. This bright prospect, however, was soon clouded by the outbreak of the French revolution, and after a two years' residence in Paris, being in that city at the taking of the Bastille, and witnessing the first excesses of that revolution, he returned home. At his return, politics running high and the Dissenters being subjected to much obloquy, he, with Mr. Toulmin, then minister of Chowbent chapel, went to America to look out for some eligible situation in which to settle, it being the intention of his father and other friends to emigrate. During his abode, however, in America, his father died, this untoward event compelling him to return, contrary, it is to be presumed, to his inclination, and to

leave his friend Mr. Toulmin in America. Crossed at the onset of life, meeting subsequently with disappointments of various kinds, and suffering latterly under much bodily infirmity, he became somewhat misanthropic; and the world, ignorant of these circumstances, and forming an unfavourable judgment from his cynical turn of mind, could hardly give him credit for that goodness of heart and other estimable qualities which naturally belonged to him. His talents were of the first order, and his acquirements considerable; but, buffeted to and fro by the rude shocks of fortune, the sport of those inexplicable events over which man, it would appear, has little or no control, these talents and acquirements had never a fair opportunity of developing themselves, and of becoming useful to society.—Two sisters survive to deplore his loss, having ministered to his infirmities for a long time previous to his dissolution with an affection and total disregard to their own health and personal comfort, to which the writer of the present memoir feels it to be his duty thus publicly to render testimony.

R. B. W. S.

Feb. 2, aged 79 years, at his house at *Albington*, after a gradual decay of nature, Mr. JOHN HAMER, a steady Unitarian Dissenter, and a religious, upright, respectable man, who was the oldest member of the Presbyterian congregation at Blackley, which he had regularly attended during the whole of his long life. Mr. Hamer was much esteemed by those who knew him, and is sincerely lamented by his family and friends. The Rev. W. Harrison, the respected minister of the congregation at Blackley, communicates intelligence of his decease to an old schoolfellow and friend of Mr. Hamer's* in the following handsome and feeling terms: "You will, I am sure, be much concerned to hear that your early school-companion and friend, Mr. John Hamer, is no longer living. I had the melancholy office of reading over his remains at our little chapel on Thursday last, the 2nd instant, and on the Sunday immediately following preached his funeral sermon. He was the oldest member of our congregation, and with him we have to deplore the almost total extinction of a name long known in connexion with our house of prayer." Mr. H. adds, "Poor Mr. Hamer was greatly interested in the perusal of the letter which you addressed to me, and with

tears in his eyes spoke of your long acquaintance and unbroken friendship."

T. B.

Feb. 10, RICHARD CARLILE, at his house in *Bouverie Street*, after a brief illness, although for the last few years his health had been gradually sinking. Of his former opinions and doctrines there are and will be but few admirers, but for the last ten years these (both theological and political) had become gradually modified; and as they lost their asperity and bitterness, so he seemed to lose his former supporters. About a month ago he returned from Enfield, where for the last five years he had resided, and started a weekly periodical, called the *Christian Warrior*, which only reached three numbers, the fourth being finished only the day before his death. In it he draws a striking summary of his present position; he declares that on account of his attempts to make the great truths of the Bible harmonious with those of nature, of physical and moral science, "his course has brought me more frowns than infidelity brought, more than even nominally avowed Atheism. I have now lost the support of all sects and parties. Inconvenient as it is in worldly commercial affairs, I am proud of the position, and feel myself a giant towering over and frightening political and theological pigmies." But the character of Mr. Carlile is not to be drawn from his theological notions. His political opinions, if extreme, were always conscientious, honest and manly, and the nine years' imprisonment he sustained, and total ruin of his business, shew his sincerity and indomitable courage in fighting for the liberty of the press. His circumstances at last were very bad, and but for the benevolence of a few would have been of the most necessitous kind. As it was, the want of the comforts of life and medical aid no doubt hastened his death. Yesterday he rapidly sunk. His last declaration to a friend was to the effect that "his life had been one continued struggle for truth, and mental and physical liberty, and that his conscience approved his efforts." He had only just entered on his 53rd year.—*Morn. Chron.*, Feb. 11.

1842. Dec. 23, at *Bangor*, in his 67th year, LOVELL EDGEWORTH, Esq., of Edgeworth's Town, Ireland.

Dec. 27, the Rev. FRANCIS WRANGHAM, M. A., one of the non-resident Canons of York, at his residence in

* Rev. T. Broadhurst, of Bath.

Chester. He was in his 74th year, was Archdeacon of the East-Riding of York, Chaplain to the Archbishop of York, Canon of York and Chester, and Rector of Hunmanby, in Yorkshire, and of Doldleston, in Cheshire. He was the editor of *Plutarch*, and an elegant poet, both in his own and the Latin language.—*Newspaper*.

Dec. 29, at *Mile End*, of consumption, in the 27th year of her age, **EMMA**, the wife of Mr. Edward BARLOW, of Havre, in France, and daughter of Mr. Samuel Allen, of Stratford, Essex.

Dec. 29, in Trinity Almshouse, *Bristol*, aged 85, Mr. JOHN REES, a native of Carmarthen; for upwards of 60 years he was a resident in that city, and during greater part of that period a respectable cordwainer in Broadmead. Being of retiring habits his character was but little known, yet he was distinguished by the greatest amiability and integrity, and by attainments of no mean order, entirely the result of self-cultivation. Throughout all that eventful period of our history when the profession of liberal sentiments endangered personal safety, and even life, he was a firm and consistent reformer, and escaped proscription and probably a worse fate, solely by the triumph obtained over principles destructive to the happiness of this country, in the result of the celebrated trial of Hardy and Thelwall.—*Bristol Mercury*.

1843. Jan. 14, at *Stamford Hill*, aged 90 years, Mrs. MORGAN, relict of the late

William Morgan, Esq., Actuary of the Equitable Assurance Office.

Jan. 17, at the residence of her son, *Liverpool*, at an advanced age, Mrs. ANN STOWER, relict of the late Mr. Caleb Stower, of Homerton, author of "The Printers' Grammar," and daughter to the late Rev. Thomas Twining, of Trowbridge, Wilts.

Jan. 21, in his 41st year, **FREDERICK LESS**, Esq., of *Dukinfield*, *Cheshire*.

Jan. 22, aged 80 years, Mr. EDMUND HOLT, of *Turton*. He was clerk of Walmsley chapel for the period of 58 years.

Feb. 19, at *Clapton*, Mrs. MARY HAYS, aged 83.

Feb. 22, at his chambers in *Lincoln's Inn*, SUTTON SHARPE, Esq., Queen's Counsel, aged 45; deeply lamented by his family, his profession and the Liberal party in politics, to which from principle as well as education and connexion he was closely attached.

Aged 85, at King Edward the Sixth's Almshouse, *London*, Mr. SOLOMON BORNHAM, formerly an opulent tradesman in the Farringdon Ward. He was a friend of the unfortunate Dr. Dodd, and saw him on the day of his execution; also an intimate friend of the celebrated Horne Tooke, and took great interest in his trial.

CORRESPONDENCE.

Communications have been received from the Revds. W. Johns; R. M. Montgomery; and E. Kell: and from Dr. I.B. Davis; L.; Nuda Veritas; and A Plain Christian.

We cannot say more on the subject to which "A Friend to Free Inquiry" refers, than that one of the reasons assigned by the objectors alluded to is, that a thorough controversy on the subject (and no other would be satisfactory to either party) would occupy the greater part of every number, to the exclusion of the matter properly belonging to the *Christian Reformer*.

A correspondent suggests the desirableness of a bust of Dr. Channing, "in the same inexpensive manner as Dr. Carpenter's," executed in the Potteries. The way of proceeding is to issue a Prospectus, through the booksellers. We wish well to the design, and recommend it to the "friends of Dr. Channing."

The promised "Obituary Memoir of the late R. Kell" will appear in our next, in which also we hope to introduce a Memoir of the late Dr. Blake, of Taunton.

We have given all the late proceedings in the Court of Chancery, in the *Hewley case*, from the best reports that we were able to procure; and the length to which they have extended has obliged us to leave out or shorten several articles of Review and Obituary.

Some important communications have reached us while the last sheet is in hand.

Hackney, Feb. 27.—Mr. ASPLAND learns that a man calling himself MILLER or MILLAR is going about soliciting charity and using Mr. Aspland's name, and even shewing his hand-writing, in recommendation of his case. He is an IMPOSTOR.

THE CHRISTIAN REFORMER.

No. CXII.]

APRIL, 1843.

[Vol. X.

MEMOIR OF THE LATE REV. ROBERT KELL.

IN offering a Memoir of the late Rev. ROBERT KELL, the writer does not attempt to give any complete delineation of his public and private character. His own loss is too recent to allow him to analyse it with that calmness of judgment which would be requisite for the purpose, and his relationship would preclude him from pretending to impartiality. He therefore will leave the incidents recorded to develop it to the reader, or will avail himself of the opinions of others less liable to be unduly biased by the feelings of affection.

The Rev. Robert Kell was born in London on June 9th, 1761. He received the early part of his education at a boarding-school at Northampton, conducted by the Rev. John Ryland, (father of Dr. Ryland, late Tutor of the Baptist Academy at Bristol,) where he remained till the death of his father. Being then only thirteen years old, and having lost his mother, he was taken charge of by a maternal uncle, Mr. Watson, who placed him for two years at a school in London, kept by Mr. Wood, in Little Britain. During this period, he heard at Silver-Street meeting, and subsequently at Salter's Hall, the Rev. Robert Jacomb, the comparatively liberal tone of whose sentiments had probably some influence in determining his own. He was brought up to commercial life, but at the age of 21, being strongly impressed by the preaching of the celebrated Rev. Hugh Worthington, of Salter's Hall, he, with several other young men, and amongst them his beloved friend the Rev. Edmund Butcher, resolved to devote himself to the Christian ministry. In the furtherance of this object, after receiving some previous instruction from the Rev. Hugh Worthington, he entered, in the year 1783, the academy at Daventry, then under the able superintendence of the Revds. T. Belsham, E. Cogan and T. Kenrick, and, on the resignation of the latter, of T. Broadbent. The writer has the testimony of a revered surviving fellow-student, the Rev. J. Kentish, for stating that at the academy he was always considered "both an industrious student and an exemplary member of the family." An extract from a diary which he appears to have kept from a very early period of his life, and to which more frequent reference would be made if it could be done without violating what may be conceived would have been the wishes of the departed, will best illustrate the feelings with which he prepared for his sacred calling. It is dated June 24, 1787.

"How can I expect to make others feel if I do not feel myself? May He who hath the hearts of all men in his hands, lead my mind to those subjects on which it will be most to my own best interest to contemplate! May religion be revived in my own breast, that I may be successful in

reviving it in the hearts of others! Assist me, heavenly Father, in the great work to which thou art calling me out! Pour out of thy spirit upon me, and fit me for the discharge of the important duties on which I shall shortly enter!"

At the end of his fourth academical year, he accepted an invitation from the Old Meeting congregation at Wareham (Dorset) to be co-pastor with the Rev. Simon Reader, well known as the author of a volume of Sermons on the Parable of the Ten Virgins. His settlement with a congregation which had hitherto been under the charge of a minister of Trinitarian sentiments, was the signal for a display of bigotry among the neighbouring Independent ministers, and great pains were taken to create dissension between him and his flock, especially by the Rev. Thomas Reader, brother to his colleague. His prudence and candour, however, defeated all machinations against him, and secured to him not only the affection of the congregation, but the good-will of his aged colleague. The Rev. T. Belsham, in a letter to him soon after his settlement at Wareham, thus expresses his approbation of his conduct in his delicate and difficult situation:

"Your conduct, Sir, has been so fair, candid and ingenuous, as to extort the approbation even of your opponents. Mr. T. Reader himself, in his letter to me, introduces his bitter lamentations over your own settlement at Wareham, with this remark in your favour—'Honest men of every name approve the conduct of your late pupil, Mr. Kell.' You have laid yourself open to no charge of artifice and duplicity, either from yourself or others; and you have been chosen to your present office with the unanimous concurrence both of the minister who is your colleague and the congregation whom you serve. A Dissenting minister cannot stand upon firmer ground."

A further testimony to the high estimation in which his character was held, may be afforded by extracting some lines from "An Epistle to the Rev. Mr. Kell," published by Rev. Francis Webb, then residing at Lychet, and afterwards, in 1801, secretary to the British Minister at Paris, whose writings, both as a divine and a poet, have considerable merit:*

"In the great task to thee, my friend! assign'd,
To comfort, aid, reform and bless mankind;
To point where Virtue shews the arduous road,
The high ascent, that leads us up to God;
Eternal truths to urge with ardent zeal;
For man's immortal interests, warm to feel;
Expect to toil, to suffer and endure,
As Reason's strenuous sons have done before."

And in a few pages afterwards, he exhorts him to perseverance in the following animated strain:†

"Pursue with steady zeal thy active task,
And humbly hope what thou mayst humbly ask:
Though zealous, cool—though active, yet sedate;
Warm without heat, and calm amidst debate;
Firm, yet submissive—from resentment free,
Attamp'ring Wisdom's frown with lenity;
Reserved, yet courteous—ardent, and yet mild;
Humility's proud preacher, yet her child;

* Epistle to the Rev. Mr. Kell and Ode to Fortitude, by F. Webb, 1788, p. 3.

† P. 10.

That all may see thy love, thy zeal, thy fire;
 Feel all thy worth, and as they feel, admire;
 And spite of bigot's rage and bigot's spite,
 Make all confess thy 'LIFE is in the right!'"

In rather more than a year after his settlement, his colleague died, and he was appointed to succeed him; on which occasion he was publicly ordained to the ministry, the Rev. T. Kenrick delivering the charge, and the Rev. H. Worthington the sermon to the congregation, eleven of his brethren in the ministry being present. The Rev. T. Belsham was invited to take a part in his ordination, but declined on account of his recent conversion "to proper and declared Unitarianism," which had led him to resign his office of Tutor at Daventry, and the knowledge of which circumstance he considered would render him less acceptable in the existing state of religious feeling at Wareham. On his settlement, he had commenced a school; and his scrupulous fidelity, both as regards his duties as a preceptor of youth and as a minister, may be best estimated by an extract from his diary, which is given also as a general specimen of many similar passages, indicative of that close "walk with God" which he appears through life to have maintained.

"I humbly pray that a due sense of the goodness of my heavenly Father may always remain deeply impressed on my mind, and influence the whole of my conduct through life, that every day I may be grateful for blessings, the benefits of which I daily experience, and that I may thereby be induced to serve my God with diligence and cheerfulness. I have also to be thankful to my God for the general acceptableness of my services in this place, and for the hope he gives me of usefulness. I earnestly pray that I may become more and more useful, that he will give me the wisdom which is profitable to direct, and render me a blessing to this town and people; and I earnestly pray that I may be directed in the conduct and management of the children who are committed to me, and that I may communicate not only *knowledge*, but *goodness*, to those whom Providence places under my care."

His school at one time of his residence at Wareham was large, consisting of upwards of thirty boarders, besides day-scholars, and it is believed that not a few individuals who are now taking leading and prominent parts in the Unitarian congregations in that neighbourhood, would bear grateful testimony to the fidelity and success with which he watched over the religious as well as the intellectual culture of his pupils. At Wareham, he frequently enjoyed the society of the Rev. James Fordyce, D.D., then residing at Belvidere, near Christchurch, and also of his only brother, Christopher, who had settled as an attorney in that town. Between his brother and himself (they had no sister) there existed the warmest fraternal affection, which was the source of the purest pleasure to both, and was cherished by a frequent and regular correspondence to the close of life. The prospects of his brother in his profession, however, were not so favourable as had been anticipated, and after some years he removed to Lewes, where he met with considerable success. His anxiety for his brother, added to the pressure of domestic affliction in the delicate state of health of a beloved wife, occasioned him to write in his diary of the 3rd of April, 1791, in a rich vein of piety, not often seen

to run through the marble even of some religious professors who would have denied to him the very name of Christian.

"O my soul, thou hast said unto the Lord, Thou art my Lord, my Sovereign, my Father and my Friend! Thou hast a right to command my best obedience. O that I may be enabled to give it thee! Thou hast a right to dispose of all that I possess, and of myself too, and let me ever acquiesce in thy will and submit to thy dispensations. Exercise me not with trials to which I am unequal, or make thy grace sufficient for me. Call me out to no duty for which thou wilt not strengthen me. Make me willing to do whatever thou wouldst have me. Let me have no will but thine, none in opposition to thee, none different from thine."

At Wareham he continued upwards of twelve years, when he received an invitation to succeed the Rev. George Walker, F.R.S., and to be co-pastor with the Rev. W. Walters, at the High-Pavement chapel in Nottingham, to which place he removed at the close of the year 1799. Here also he preached with great acceptance, and was successfully engaged in tuition, receiving much pleasure from his connexion with that respectable society; but various circumstances led him, in July 1801, to yield to a request to be sole pastor of the Old Meeting, Birmingham, as successor to the Rev. John Coates. He was accustomed to mention it as a singular circumstance, that whilst he was succeeded at Nottingham by the Rev. James Tayler, his own predecessor at the Old Meeting, the Rev. J. Coates, succeeded the Rev. J. Tayler at St. Thomas's Meeting in Southwark. At Birmingham, he entered on a sphere of extended usefulness, and formed many valuable friendships, not only with members of his congregation, by whom he was greatly beloved, but with several of his former fellow-students settled in that neighbourhood, and especially with the ministers of the New Meeting, in the same town, with whom he always lived on terms of friendly and affectionate intercourse. To a heart like his, attuned to the finest impulses of friendship, the name of a fellow-student "was also the name of a friend;" and few but those who have sustained a similar relation can enter fully into the exquisite gratification of renewing and cherishing friendships contracted during the period of college life.

In reference to the state of his feelings during these changes of his residence, and particularly on his settlement in Birmingham, may be quoted an extract from his diary, dated August 9, 1801:

"I cannot but bless God for the opening He has made for me, for the friends He has raised up for me, and the prospect of comfort and usefulness before me. May He qualify me for the situation in which He has seen fit to bring me, and render me a blessing to the people amongst whom He has placed me!"

And again, in allusion to the death of the Rev. Radcliffe Scholefield, the former pastor of his congregation, who died June 21, 1803, he writes,

"I have lost my aged friend, in his 70th year, and I have only to ask, may my latter end be like his! He has closed a long life of active service with distinguished honour and usefulness, and died highly esteemed and beloved. May a double portion of his spirit be mine—prudence with fortitude, and benevolence with firmness."

At Birmingham, as elsewhere, he conducted a boarding and day

school for the support of his numerous and increasing family, and at the same time took a lively interest in the flourishing Sunday-schools connected with his congregation, and in the school for supporting and educating orphan and destitute children, maintained by the congregations of the Old and New Meetings, of which he was for many years the Secretary. He was a firm friend to the principles of civil and religious liberty, and every measure to advance them met with his cordial concurrence and support. The promotion of the welfare of the great bulk of the community was with him not only the dictate of religious duty, but the source at all times of the liveliest satisfaction, which grew with his advancing years. He was ever a regular attendant on the monthly meetings of ministers which are held in Birmingham and the neighbouring towns, deeming them highly useful in the promotion of Christian harmony and zeal; and at the close of his services as *stated minister* of the Old Meeting, which took place in the year 1821, his brother ministers of that association passed a special resolution, expressive of "their affectionate esteem, and their grateful sense of the pleasure they had received from their intercourse with him, and making it their earnest request that they might continue to be favoured with his company and services on such occasions."* For about three years previous to his resignation, there were associated with him successively in the pastoral office, his friend and fellow-student, the Rev. John Corrie, and the Rev. Stephen Weaver Browne; and when he resigned the stated duties of the pulpit, he continued, at the particular request of the congregation, to make them pastoral visits, and retired on an annuity, in testimony of their grateful respect, having sustained the arduous office of their pastor upwards of twenty years. Though thus withdrawn from the official duties of his own chapel, he yet delighted to render himself useful in the ministry, and officiated occasionally, as long as his strength permitted, in the neighbouring congregations. The service of Christ was the service of a Master whom he loved, and many are those who can trace their early religious impressions to his pious counsels and affectionate exhortations.

In the summer of the year 1828, for three months he was especially useful at Wareham in aiding the religious interests of his old friends, who had been dispossessed of their meeting-house, by preaching to them in a temporary building, and he had ultimately the satisfaction of seeing the congregation re-established and flourishing in a chapel of their own erection.† He also delivered that year the annual sermon before the Southern Unitarian Society, at Poole. His feelings in the decline of life will best be judged of by extracting his own remarks:

1830, June 9. "I enter my 70th year with devout gratitude to God, who has spared me so long to see my dear family grow up around me. I had never expected to live to this age, and to be supported through life in so much peace, credit and comfort; but whilst I gratefully acknowledge the goodness of God in the health I enjoy, and in my continued capacity for preaching, I cannot but be aware the reprieve from death can be but of short duration, and solicitous that during the very limited period that can

* Monthly Repository, Vol. XVI. p. 693.

† Monthly Repository (N. S.), Vol. III. p. 888, and Vol. IV. p. 869.

remain to me, I may be more and more preparing for my latter end, committing myself for the short residue of my days to the care of my heavenly Father."

He continued, however, after this period to enjoy excellent health for more than ten years, and was enabled to visit several times, with much satisfaction, branches of his family settled in the Isle of Wight and at Huddersfield, as well as keenly to enjoy the society of his other children, married and settled in his own neighbourhood. Into all their varied interests he warmly entered, and his parental heart was ever ready to sympathize in their joys or their sorrows. He had lost one of his married daughters, who was most deeply beloved by him as by all her family, Mrs. E. V. Blyth, a few months before he made the following entry in his diary :

June 9, 1836. "I am this day 75 years old; and here would I set up my Ebenezer, my stone of remembrance, that thus far through the journey of life the Lord my God has helped me forward. I would record the goodness and mercy of the Lord, notwithstanding the heavy affliction I have sustained in the loss of my ever-to-be-lamented Rosa; but I desire to bow with submission to that stroke of Divine Providence, persuaded that it is intended in wisdom and in mercy, and that what we cannot see now, we shall see hereafter. All the designs of Heaven are wise and good, directed by infinite wisdom and benevolence, nor should it render us unmindful of the many and great mercies that still attend us."

About a year and a half before his death, he had a serious attack of illness, from which he with difficulty recovered, and on the 6th June he had a very severe fall in his garden, which long incapacitated him from walking. In allusion to his fall, in his diary, he says,

"It has given my whole system a shock; but it is the will of God. He is weakening my strength by the way.

'Lord, thou art mine; but thou wilt prove
My faith, my patience, and my love.'

"Permit me to hope thou wilt not try me beyond what thou wilt enable me to bear. My strength is now but weakness, and I fear lest my patience should not hold out, and I be rendered more troublesome than I would wish to be. I cannot be too thankful for the unwearied patience and affection of all around me."

The writer cannot refrain from extracting a few lines from the last entry he ever made in his diary, dated November 27, not many days before his death :

"I can never be sufficiently thankful for the wonderful goodness of God in so gradually restoring me to the use of my limbs, after the grievous fall I experienced at the beginning of June. On the 25th September, I was enabled to go to meeting and join at the Lord's Supper. I was also at meeting on October the 2nd, 9th and 16th. For all these mercies I desire to be thankful.

'Perpetual blessings from thy hand,
Demand perpetual songs of praise.'

He met the closing scene with the peace and tranquillity that might have been expected from a life thus spent in the service of God and his fellow-creatures. No gloomy fears or forebodings disturbed the

serenity of that hour. He welcomed death as a relief from bodily suffering and the gate to immortality. Favourite verses of the hymns he had been accustomed to read to others with such peculiar simplicity and pathos, were constantly recurring to his thoughts and escaping from his lips, and amongst his last words those around his bed could hear him faintly articulate,

"Oh glorious hour! oh bless'd abode!
I shall be near and like my God."

On the Sunday following his death, which took place on the 9th December, when he had entered his 82nd year, his congregation met to express their condolence with his bereaved widow and family, and to testify their respect for their departed pastor by appointing a deputation of their members to follow him to the grave; and his funeral sermon was preached to a large and sympathizing audience, from Isaiah xli. 4, by his friend and successor, the Rev. Hugh Hutton, who beautifully alluded to the cordial attachment that had subsisted between them, and the readiness with which he had ever been willing to co-operate in any measures for the welfare of the congregation, and had imparted to him the benefit of his experienced counsels.

In regard to his religious opinions, they were what are usually called Arian during the course of his stated ministry, but his sentiments at the close of life were strictly Unitarian, coinciding in most respects with the views of the late venerated Dr. Carpenter. The study of the Scriptures was to the last with him a source of increasing interest and delight. His characteristic diffidence prevented him from committing his thoughts to the press, and the only known piece of his in print is an extract from a sermon in reference to the death of his early friend, the Rev. E. Butcher, in the *Monthly Repository*, Vol. XVII. p. 332.

He was twice married. His first wife, who died within eight years after their marriage, was Charlotte Spilsbury, educated by Mrs. Hannah More and her sisters, with whom he for some years kept up an epistolary correspondence. His second was Mary Delacourt, of a family at Wareham, long attached to the principles of Protestant Dissent,* who survives him, and with his numerous descendants tenderly cherishes the memory of his virtues, and looks forward to a blessed re-union with him in that heavenly abode where "they that turn many to righteousness shall shine as the stars, for ever and ever."

E. KELL.

* *Monthly Repository* (N. S.), Vol. III. p. 669—obituary of Aaron Delacourt, *Genl.*

ORIGINAL LETTER OF DR. FRANKLIN'S.

(From the *Christian Register*, Boston (U. S.), Nov. 26, 1842.)

THE November number of the Southern Literary Messenger publishes the following excellent and interesting letter, written by Dr. Benjamin Franklin to a minister of the Gospel in New Jersey, among whose papers it was recently discovered. It has never before been published.

Philadelphia, June 6, 1765.

Dear Sir,—I received your kind letter of the 2nd inst., and am glad to hear that you increase in strength. I hope you will continue mending until you recover your former health and firmness. Let me know whether you continue the cold bath, and the effect it has. As to the kindness you spoke of, I wish it could have been of more real service to you; that you would always be ready to serve any other person that may need your assistance, and so let good offices go round; for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefited by our services. For the kindnesses of men, I can therefore only shew my gratitude to God by a readiness to help his other children and my brethren; for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator.

You will see in this my notion of good works; that I do not expect to merit heaven by them. By heaven, we understand a state of happiness, infinite in degree and eternal in duration; we can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a great plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit—how much more so the happiness of heaven? For my part, I have not the vanity to think I deserve it, the folly to expect it, or the ambition to desire it; but content myself in submitting to the disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the affliction I may at any time suffer may tend to my benefit.

The faith you mention has doubtless its use in the world. I do not desire to see it diminished, nor would I desire to see it lessened in any man; but I wish it were productive of more good works than I have seen; I mean real good works—works of kindness, charity, mercy and public spirit—no holyday-keeping, sermon-hearing, or reading, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity.

The worship of God is a duty; the learning and reading may be useful; but if man rest in hearing and praying, (as too many do,) it

is as if the tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Our Good Master thought less of these outward appearances than many of his modern disciples. He preferred the doers of his word to the hearers; the son that seemingly refused to obey his father and yet performed his commandments, to him that professed his readiness, but neglected his work. The heretical, but charitable, those who gave food to the hungry, drink to the thirsty, and raiment to the naked, entertainment to the stranger, who never heard of his name, he declares shall, in the last day, be accepted, when those who cry Lord! Lord! who value themselves on their faith, though great enough to perform miracles, but have neglected good works, shall be neglected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion, that there were some in his time so good that they needed not to hear even for improvement; but now-a-days, we have scarcely a little parson who does not think it the duty of every man within his reach to sit under his petty ministration, and that whoever omits this, offends God. I wish to such more humility, and to you health and firmness—being your friend and servant,

BENJAMIN FRANKLIN.

THE GLORY OF MATTER TRANSCENDED BY THE GLORY OF MIND.

ORBS of light, a mortal asks,
Who assign'd your glorious tasks?
Who ordain'd the new-made sun
First his burning race to run?

"Wherefore question us?" reply
All the voices of the sky;—
"Ask who made thyself, nor doubt
Thou hast found *our* Maker out.

"He is ONE who moulded all—
Thee to walk yon darkling ball;
Us to roll the deep heavens through,
Ever beautiful and new.

"But bethink thee, child of clay,
While thou track'st the Milky Way,
That *within thyself* there lies
More of Heaven than in the skies.

"Look into thyself, and see
Clearer gleams of Deity:
All the worlds that crowd the pole
Are not worth one deathless soul!"

Liverpool.

GOVERNOR MORTON'S ADDRESS ON OPENING THE SESSION OF
THE LEGISLATURE OF MASSACHUSETTS (U. S.), JAN. 20, 1843.

[We lay this document before our readers, as an example of the language which it befits an honest statesman to use before a free people. It will be found to contain a manly statement of the principles of good government and of the duties of representative bodies. In so far as it is applicable only to the United States, it is descriptive of the peculiar condition of that people, and particularly of the commonwealth of Massachusetts, before whose Senate and House of Representatives it was delivered. The *Boston Morning Post*, from which we take it, says,—“We doubt if any message that ever came from the Executive of this Commonwealth sank so deep into the hearts of the people, or drew forth a more general and cordial approval from the convictions of honest minds, than will this most admirable and just document.”—The Governor, MARCUS MORTON, belongs to the *Democratic* party, as contradistinguished from the party formerly called *Federalists* and now *Whigs* (Conservative). This is the third time of his being chosen Governor of Massachusetts, his two former elections having taken place in 1826 and in 1840.—Other nations could not, if they would, re-organize their governments upon the model of the State of Massachusetts, but all of them may take valuable lessons from this honest and important “Address.” Ed.]

Gentlemen of the Senate and of the House of Representatives,—

In assuming the trusts confided to us, and while impressed with our obligations to our fellow-citizens, it becomes us, for ourselves and our constituents, with reverence, humility and gratitude, to acknowledge our dependence upon that benevolent Providence which has filled our country with health and abundance.

Never before was the industry of man, throughout the world, rewarded with such universal plentifulness. Yet we have reason to fear that privation and distress never were greater or more widely spread. While some are burdened with superfluities, many others are pining in want. And while some are rejoicing in freedom, others bow under the oppressor's yoke, or reluctantly submit to the despot's chain. Can such a state of civil society be in harmony with the will of Him who created us all of one flesh and blood? Does it not cry aloud for melioration? And although all these evils do not exist in their most aggravated form in this country, yet even here, in our own favoured Commonwealth, we have abundant evidence that the great Christian precept, “Whatsoever ye would that men should do unto you, do ye even so to them,” and the corresponding political doctrine of the equality of man, are not duly and practically regarded.

While a munificent Father has most bountifully supplied every thing which can contribute to the comfort and happiness of the great human family, the short-sighted selfishness of his ungrateful and erring children has so appropriated his bounties and abused his blessings, as to oppress one portion without benefiting another, and to mar the harmony and happiness of the whole. Have we not, then, continually before us and around us plenary proof that, however the present state of man may compare with his state in former ages, his actual condition in reference to his possible condition shews that there is ample room for improvement and reform.

The identity of the human race and the fraternity of mankind, are the bases of the great religious and political principle of equality. On this the philanthropist and the statesman found their hopes of the progressive improvement of humanity. All men are equal before God. And that state

of civil society which approximates the nearest to general equality among its members, is most promotive of contentment and happiness; while that which departs most widely from it, is most productive of evil passions and wretchedness. Where there are some very rich, there will be many very poor. And those civil institutions which have the greatest tendency to prevent or mitigate the extremes of conditions, are the best adapted to secure the high object for which government is instituted—the greatest happiness of the whole.

Perfect equality, moral, social or pecuniary, is not attainable. God created men with unequal physical and intellectual powers, and thereby the better adapted them to the ever-varying duties and employments of life. This diversity of talents, operating throughout the infinite variety of human affairs, produces the greatest harmony of action, and is doubtless the best calculated to promote the general happiness. Civil institutions should aim to encourage each one faithfully to employ his talents in that sphere of action to which they are best adapted, and in which they will contribute the most to the welfare of himself and his fellow-creatures. And this end can best be attained by securing to every one the fruits of his own industry. This, with an equal distribution of intestate property among heirs, furnishes the most effectual guaranty against that gross inequality of social condition which is not only inconsistent with the principles of human brotherhood, but subversive of those equal political rights which are the basis of our civil institutions. Could the acquisitions of individuals be limited to the value of their contributions, there would be little danger of those extremes which are unlike unfavourable to the Christian, moral and political well-being of society. And although too much interference of government in private transactions is dangerous, yet general laws, silently operating in favour of these principles, would be alike safe and salutary.

To a people depending upon themselves for the management of their own public affairs, the universal diffusion of knowledge and the prevalence of virtue are indispensable. The promotion of morality and education is the first and highest duty of a free government. But with the suppression or punishment of overt crimes should terminate the direct action of government in favour of religion and good morals.

Religion, resting upon the relation which a dependent creature sustains to an Almighty Creator, exists anterior to civil society, and is independent of human institutions. As its duties cannot be created, so neither can they be increased, diminished or modified, by civil laws; and any attempt to regulate or enforce them would be a usurpation which might retard, but never would promote, the growth of genuine piety. Based on these high principles, our constitution and laws wisely leave the obligations of religion to the responsibility of every individual to his own conscience and to his God; carefully abstaining from any further interference with its external observances than is necessary to protect every one in the enjoyment of that mode of worship which is most congenial to his own notions and feelings, and best accords with the dictates of his own conscience.

Morality, also, like religion, from which indeed it flows as from its source, shrinks from the touch of power, and instinctively resists the heavy hand of coercion. Its growth must be spontaneous; and though it may be increased by gentle cultivation, yet compulsive action invariably retards it. Among the moral reforms which have distinguished the age in which we live, no one has been so prosperous or useful as that of temperance. Wherever its advocates have placed their reliance upon moral influences, its progress has surpassed the highest hopes of its most sanguine friends. Kindness and persuasion have penetrated hearts callous to shame and hardened against punishment. Those principles of human brotherhood which comprehend within their benevolent embraces all conditions and states of human existence, have rescued from degradation and pollution, and restored to

moral life and usefulness, thousands heretofore supposed to be beyond the reach of reformation or the power of restraint. Whether the few laws now in force regulating the sale of spirituous liquors, retard or promote the progress of this great reformation, is a question upon which its friends are divided. But if no legislative action can be beneficial, we may exert our individual influence, enhanced by the official stations with which we are intrusted, to promote a moral improvement so important to the welfare and happiness of the human family.

A democratic government seeks the preservation and protection of the political rights of the people. Power naturally increases by possession; and though granted for the benefit of the whole, it must be exercised by a few, and is ever prone to encroach on the rights of the many. Constant vigilance and energy must therefore restrain it within its legitimate bounds. The fathers of our republic, apprehensive that the fundamental principles of our government might be forgotten or disregarded, and anxious that they should be preserved in all their freshness, in the most solemn act of their lives enjoined a frequent recurrence to them. Recent events, which have filled with anxiety and grief and mourning a neighbouring State (Rhode I.), and stained with blood the soil of our own Commonwealth, have brought in review and quickened in recollection those great and living principles of freedom which caused and justified our glorious revolution, and which are the foundations of the blessed government under which we live. And although we should deeply deplore the malignant passions which they engendered, the violation of rights which they caused, and the deep and general suffering which they inflicted on the people, we cannot fail to draw from them, as from other afflictive dispensations of Divine Providence, instruction and improvement. They should rekindle the flame of liberty in every patriotic breast. They should develop, more distinctly and vividly, the essential principles of free government. They should stamp more clearly and indelibly, on every heart, the inalienable rights of man.

Among the elements of a democratic government are the right of the people to govern themselves—the right to establish and maintain such form of government as they shall deem most conducive to their own safety and happiness—the right of every man to an equal voice in the formation and administration of the government under which he lives—and a right to an equal representation of the people. These fundamental doctrines, which our revolutionary fathers deemed worthy of that memorable struggle, nerved their arms for the desperate conflict. But even that holy cause did not command perfect unanimity; as some then doubted the truth or the sanctity of these natural rights, so now there are some who are unable to comprehend their import or to appreciate their value. But in the revision and discussion of them, which has been promoted by the deplorable occurrence referred to, it is worthy of joy and congratulation that there has been so great an approximation to unanimity. Although some have denied the right of the people, without the authority of their rulers, to change their form of government, and have maintained the rightful power of a privileged minority to restrain by military force the action of the majority, yet, with the exception of those blinded by a selfish interest, the proportion who deny the right of self-government, of free suffrage, and of equal representation, is very inconsiderable.

The right of every man to a voice, and an equal voice, in the government over him, is a natural and innate right. It does not depend upon the accident of birth, or the possession of property. It is not the grant of his fellow-man, but the immediate gift of God, who created, in his own image, all men.

Upon the preservation of the freedom and purity of the elective franchise depends the continuance of our free governments and the just and wise administration of them. They should therefore be watched with untiring

vigilance, and maintained with unshrinking energy. Every attempted invasion of them should be looked upon with indignation and punished with severity.

For the proper exercise of the right of suffrage, the elector is accountable only to his God, and he who should attempt to inquire into it with a view to restrain its freedom, would usurp authority and do injustice to his fellow-citizen. It is as sacred and as valuable as any other personal right, and he who should deprive any one of its free use, would be as guilty, and as much deserve punishment, as he who robbed him of his property or maimed his body. What can be more abhorrent to the benevolence, or repugnant to the laws of the Deity, than for a man raised to wealth or placed in business by his favour, to take advantage of the control or influence which these give him over his less fortunate neighbour, to compel him to act against his own convictions of religious, moral or political duty? The most effectual guaranty against this abuse consists in the secrecy of the ballot. A regulation of the manner of voting, so as to prevent abuses of it and at the same time preserve its entire secrecy, may be attended with difficulty. But unrighteous and oppressive interferences with the personal rights of voters, by overbearing partizans, have become so frequent and are so dangerous, that some further legislation is needed to protect the just rights of poor and dependent electors.

Another encroachment upon the purity of our elections, which, by the frequency of its occurrence, calls for further legislative action, is the abuse of the elective franchise by the voter, in depositing in the ballot-box more than one vote. This is already punishable by our statute, but not with sufficient severity to prevent its commission. Voters sometimes take advantage of that provision of the statute which requires the vote to be "deposited in the ballot-box by the voter in person," to introduce several at the same time. While the voter is protected from the inspection of any one, the presiding officers must have the right and it must be their duty to prevent the elector from depositing more than one ballot. The evils and inconveniences resulting from such abuses, even when detected, are so great, that it is much more desirable to prevent than punish them. But the punishment should be certain and severe. As the elector has the means of knowing whether he offers more than one ballot, and cannot give in more than one unless it be intentionally or negligently, I recommend that the statute be so amended, that every one who puts in, or offers to put in, more than one vote, be at all events subject to the penalty.

The frequency with which, of late, frauds upon the ballot-box have been committed or attempted, has led me to apprehend that this was the point upon which the opponents of free elective governments would be most likely to make their attacks, and upon which their assaults would be the most dangerous: I have therefore deemed it my duty to recommend the subject to your grave consideration.

But we must not forget that the surest and most effectual means of preserving the purity of elections and the beauty and excellence of our government, is the universal diffusion of mental and moral light. Education is better than penal statutes, and will, in a great measure, supersede prisons and penitentiaries. But this has so often been the theme of executive recommendation and of legislative deliberation and supervision, that little remains to be urged in its favour. And yet so important is it to the moral and political welfare of the community, that every returning year should bring with it a renewal of the recommendation and a revision of the subject. Our great object should be to make the spread of knowledge general and equal; to cause the streams to flow as purely and copiously in the extremities as at the heart; to take care that the light of public instruction illuminate the obscurest corner as thoroughly as the centre.

While much has been done for our public schools, and great improvements

made in all of them, I fear that the common town schools have not kept pace with other institutions of learning. And although the genius of our government requires the greatest practicable degree of equality in the education of our citizens, by elevating and more thoroughly diffusing the instruction of our common schools, yet I fear that the inequality, instead of diminishing, increases with the advancement of knowledge and science. If it be so, our efforts should be directed to its counteraction.

All our institutions, being essentially popular, must necessarily depend on the will of the people for their success. This is emphatically true of our town schools. And nothing will so much promote their improvement and the advancement of general education, as to excite the interest of the people in them. The best method to accomplish this object, is to devolve upon each school district the control and management of its own school. Let the inhabitants realize that it is their own institution; that they alone are responsible for its success; that it is the child of their own little community, to prosper by their care or pine through their neglect; and it would excite an interest, a pride and an emulation, which would improve and benefit both parents and children.

The power which the cheapness of modern publications has given to school districts to procure useful libraries, and the facilities of increasing them by arrangements between contiguous districts for interchanges, will promote a taste for reading, and a spirit of inquiry, which will prove powerful auxiliaries in the cause of education. The provision made by the Legislature of last year, to aid school districts in the purchase of libraries, has proved partial and unjust in its operation, and failed to accomplish all the objects in view. But a very small proportion of the districts have availed themselves of the bounty of the government. While the more wealthy and populous districts, which least needed public aid, have obtained the bounty, the poorer and less populous ones, which stood in the greatest need of assistance, not having the ability or inclination to perform the condition, have failed to derive any benefit from the grant. Those corporations which have not availed themselves of the district system of instruction, do not come within the provisions of the statute, and are not entitled to any portion of the gratuity. This grant of money from the school fund, which, should all the districts avail themselves of it, would materially impair the fund, has been made, and in part executed, and cannot now be recalled. Not intending to express any approbation of this encroachment upon the principal of the fund, I will suggest the inquiry whether some further legislative action be not needed to render the distribution more general and equal.

"The Massachusetts school fund," established "for the encouragement of common schools," and made "a permanent fund," having been created for an object so important and so essential to the well-being of the community, should be held sacred and inviolable. Its principal should never be encroached upon, nor exposed to loss, and its annual income should be used only for the purpose for which the fund was established. If diverted for one object, the precedent may be used to justify some other encroachment upon it. I cannot refrain from the expression of my apprehension, that the investment of it in the scrip of the Commonwealth may endanger its ultimate safety. Should any of the corporations to which this scrip has been loaned, fail to pay the principal or interest when due, the only security which the school fund would have, would consist in the will of the Legislature to impose an annual tax, to be paid to the several towns for the support of town schools; and the only benefit which the towns would derive would consist in having the State impose the tax instead of imposing it themselves. I will, therefore, submit to the wisdom of the Legislature to determine whether some more specific direction for the investment of this fund would not increase its safety.

(To be concluded in our next.)

EXTRACTS FROM AN UNPUBLISHED ORATORIO ON THE SUBJECT
OF RUTH.

By HUGH HUTTON, M. A.

(Continued from p. 156.)

VI.

NAOMI *alone. Recitative.*

How late my daughter lingers ! 'Tis for me
She tasks her strength—for me alone she cares :
How kind the LORD to bless me with her love,
When all my prospect seem'd o'ercast with woe !
So have I mark'd, amid the furious storm,
Heav'n's beauteous bow expand to cheer the gloom.

Air.

The years of age were dreary,
Without that lov'd one nigh,
When droops my spirit weary,
To lift my hopes on high :
The light of life declining,
Youth's smile cannot relume ;
But while her love is shining,
I rise above the gloom.

(*Enter RUTH with the produce of her gleanings.*)

RUTH. *Recitative.*

Behold, dear Mother, what my hands have won ;
'Tis all for thee ! The LORD hath rais'd us friends.

NAOMI. *Recitative.*

Where hast thou glean'd so large a store ? And who
Hath smiled so kindly on my daughter's toil ?

RUTH. *Air.*

His name is Boaz, in whose fields I wrought,
Gracious in speech, and ready to befriend ;
His maids and reapers, by their master taught,
Shall aid my labour till the harvest end.

NAOMI. *Recitative.*

'Tis well that with his maidens thou shalt keep
Alway ; for he is of my husband's kin,—
A mighty man of wealth, from whom shall come
The rest I seek for thee by Israel's Law.

NAOMI and RUTH. *Duet.*

Bless'd of the Lord is he,
Whose heart by pity led,
Treateth the living bounteously,
And honoureth the dead.

VII.

Boaz, in meditation. Recitative.

She hath bow'd herself at my feet, and laid
 My garment on her head, to claim from me
 All that a kinsman owes,—protection, love,
 And hospitality:—these shall she have !
 Yet there is one more near than I—but not
 With him dwelleth the liberal hand, to bless
 The poor. Still must *his* right be honour'd first.

Air.

The beauty in her face
 Bespeaks a noble mind—
 The modest, artless grace
 Of native worth refin'd ;
 And though her look darts not the light
 Of maiden in her spring,
 Its milder glances soothe the sight,
 And surer promise bring :
 The ripeness of the generous heart
 Beams in that gentle eye—
 As when Spring's brilliant hues depart,
 They shew the Summer nigh.

*Enter the TEN ELDERS.]**TEN ELDERS. Chorus.*

Peace be to thee ! The blessing of the Lord
 Dwell in the tent of Boaz ! For his presence
 Filleth a multitude with gladness,
 And causeth the widow's heart to sing for joy.

Boaz. Recitative.

And to the elders of the city, may
 The Lord give wisdom equal to their years !

(To ETHNI, who enters.)

Ho, my kinsman ! Turn thy steps aside—
 Sit down, and give thine ear unto my words ;
 And let the Elders judge for thee and me.

ETHNI. Recitative.

Give ready speech unto the thought so near
 Thy tongue—and let thy words be few and plain.

Boaz. Recitative.

The widow'd Naomi, but late return'd
 From Moab, purposeth to sell her land,
 The portion of our brother who is gone—
 Redeem it if thou wilt ; that right to thee
 Belongs, as nearest kinsman of the dead :
 If thou refuse, then I am after thee.

ETHNI. Recitative.

Thou speakest truth ! My claim will I assert,
 For it is a fair land and rich—therefore—

BOAZ. *Recitative.*

Remember what our Law hath said on this—
What day thou buyest the field from Naomi,
Thou shalt redeem it freely too of Ruth,
The widow of her son, that thou may'st raise
His name upon his own inheritance.
Art thou prepared for what the Law requires?

ETHNI. *Recitative.*

This must not be—lest I should mar my own
Inheritance, in favour of the dead.
Behold! I thus pluck off my shoe, and give
It, in their sight, into thy hand, to shew
To Israel that all my right hath pass'd
To thee: take thou the widow with the land.

Air.

Shall I own the sway of Love,
Which my breast doth never move?
Shall I bow to Beauty's charms,
Who my passion never warms?
No! Of wealth and pow'r possess'd,
Free I yield to thee the rest;
Leave to me my solitude,
Where no wedded cares intrude.

BOAZ. *Air.*

Glad I take the gifts you scorn—
Love and Beauty life adorn;
Dearer to my soul are they,
Than all treasures seen by day:
Ceaseless changes make up life—
But how constant is a wife!
She brings peace when cares annoy,
And her presence heightens joy.

ETHNI and BOAZ. *Duet.*

Then let each his taste pursue—

ETHNI.	Wealth	} for me, and	{ love	} for you!
BOAZ.	Love			

ETHNI.

Oh! what pleasures riches give!

BOAZ.

Who for them alone would live?

ETHNI.

Strength and greatness they impart—

BOAZ.

But they never touch the heart!

ETHNI.

I my freedom shall retain—

BOAZ.

I more free, in love's sweet chain!

BOTH. Then let each his taste pursue—

BOAZ. Love } for me, and { wealth } for you !
ETHNI. Wealth } { love }

TEN ELDERS. *Chorus.*

We all are witnesses unto the deed,
Which takes from Ethni all the kinsman's right :
And Ruth shall unto Boaz be, as clings
The vine's soft tendril round the stately elm.

(To be continued.)

DR. CHANNING'S FIRST SERMON.

A WRITER, signing himself C. W., in the *Christian Register*, Boston (U. S.), Oct. 29, 1842, gives the following interesting account of Dr. Channing's first appearance in the pulpit.

"The writer of this heard, and he is the only clergyman who had the privilege and satisfaction of listening to, the first sermon he preached, after he became licentiate. It was preached in my native town, where that intelligence and good taste which *now* characterize a goodly portion of the inhabitants, did not at that time so extensively prevail. Though Dr. Channing, it is allowed, possessed the properties of an orator, yet it is known that his strength of voice was never great. And to shew how incompetent are vulgar and ordinary men to estimate the talents and worth of another, and by how wrong a criterion they judge and decide as to his merits, I will relate a remark that was made in my hearing at the time referred to, immediately after leaving the church, and while standing without its doors. The remark, to which some apparently yielded assent, was, as nearly as I can recollect, 'That man will never succeed; he won't make it go as a preacher, and I should advise him to quit his chosen profession at once.' But that sermon, Messrs. Editors, contained sound, elevated, noble thoughts and pure sentiments. I saw in it, as I thought, germs of the future greatness of the author, as a man, a theologian and philanthropist. The subject was the words of Peter to the lame man who was laid at the gate of the temple, called Beautiful, for the purpose of soliciting alms of those who entered in to pay their devotions—'Silver and gold have I none; but such as I have, give I thee.' And what has not Dr. Channing given to our race—to that portion of it, especially, whose moral and spiritual wants are more urgent than those of the body? He has given that which is of immensely more value than silver and gold. He has given that which silver and gold could never and can never purchase. He has bestowed the products of his giant mind, those unsurpassed powers and efforts, which were consecrated and directed to the good of his fellow-men. He has given the combined influence of these; an influence adapted to regenerate and purify the state of society. He has given an influence which has not only been felt by the society with which he was for many years connected as a pastor and teacher, and by the churches of our own denomination in America and Europe, but will be felt, as it ought to be, both by civil communities and religious communities throughout the earth. He has given to his race those works, those writings on great principles and great subjects, which will deservedly be referred to and quoted by future authors on religion, morals, civil freedom and humanity, so long as men and society shall last."

ORIGIN OF THE FIRST THREE GOSPELS.

SIR,

WITH great reluctance I once more address you on the subject of the authenticity of the first three Gospels, in answer to some observations of Mr. Jevons in your last No., pp. 92—99. I feel great pleasure at his stating that my former communication (IX. 686—693) was written in a calm and temperate spirit; and I give him full credit for writing in the same spirit. We are both searching for the truth. May the God of truth bestow on each of us that degree of faith which he sees to be necessary for our comfort here and our happiness in the world to come!

Mr. Jevons' letter contains some detailed criticism on particular parts of mine, which I could answer to my own satisfaction; but I forbear to enter further on the subject, as I think we have each said enough to enable an impartial and attentive reader to come to a decision between us.

The object of my present communication is to state as distinctly as I may be able, the argument for the authenticity of the first three Gospels drawn from the fact of their having been received as authentic by the great bulk of Christians in the time of Irenæus and in the succeeding ages.

Mr. Jevons states that, in his former communication, "he pointed out both a moral and a chronological difficulty in ascribing those compilations to their reputed authors;" and he remarks that "L. takes no notice of the general argument founded on the compiled character of the Gospels." The truth is, that I had, in a former communication published in the *Christian Reformer* for June 1842, pp. 349, 350, in answer to a previous article signed W. J., shortly stated why it appeared to me that the argument against the authenticity of the first three Gospels derived from the circumstance of their being in part compiled from previously-existing documents, was altogether invalid. Now this argument is precisely what Mr. Jevons calls a moral difficulty. Let us consider what state of facts it assumes to exist, and then the consequences deduced from the existence of those facts. We are agreed as to the fact that these documents previously existed, and that they have been embodied in the first three Gospels. The question between us is, does this fact prove that the Gospels could not have been written, as is generally believed, the first by the apostle Matthew, and the others by Mark and Luke, who were friends and followers of the apostles? Mr. Jevons' moral objection is thus stated in his last letter, referring to his former communication: "I remarked, in the first place, how much we violate moral probability in supposing that any friend and companion of Jesus should have contented himself with the humble task of collecting and arranging such documents of others' writing as happened to fall into his hands, instead of drawing from his own stores of information and giving to the world an original and independent history." Now I confess that, so far from perceiving that this is a forcible argument, I feel somewhat at a loss to understand what the argument really is which this passage was intended to raise. It should seem that the supposed moral improbability consists in this—that to make such a compilation was an humble task. If, however, the apostles and fol-

lowers of our Lord had duly profited by his teachings, they could not have felt indisposed to the exercise of a virtue so frequently and so strongly inculcated by him as humility. I cannot, indeed, think that any of the evangelists troubled themselves much about the dignity of authorship. I must next observe that this supposed difficulty applies to Matthew only, for there is no proof that either Mark or Luke was "a friend and companion of Jesus," or that either of them had ever seen him; and Luke is professedly a compiler, as no one can fail to see who attentively reads the preface to his Gospel. The passage quoted from Mr. Jevons' last letter and the general tenor of his former communication, seem to imply, though it is not distinctly affirmed, that the evangelists were merely compilers, and that no part of their work is original. Of this, however, there is no proof; and I see no reason to doubt that a large part of the first Gospel, if not the whole, was the original production of St. Matthew. It is indeed quite immaterial to the support of what Mr. Jevons calls (not improperly) my hypothesis, whether Matthew was the original author of the whole Gospel which is known by his name, or whether he wrote part himself and compiled the rest from documents furnished by others. Mr. Jevons asks the following question: "How is it, if Matthew made use only of his own materials, that he has given a full report of that long discourse of Jesus, called the Sermon on the Mount, at the delivery of which, according to his own history, he was not present?" Now I must ask, in what part of Matthew's Gospel does he say that he was not present on this occasion? I can find no such passage. It certainly appears from his history that he was called to be a regular follower of Jesus at a period subsequent to the delivery of the Sermon on the Mount, but it does not follow that he had not been an attentive hearer of our Lord before that time. The Gospel informs us that a great multitude, or, as our translation (following the Greek) expresses it in the plural, great multitudes were present when that discourse was delivered, and why may not Matthew have been one of the number? It is inconceivable that any persons who had no previous knowledge of our Lord should at his mere invitation leave their worldly calling to give their attendance entirely to him. It appears from the 1st chapter of St. John's Gospel, vers. 40—42, that Peter and Andrew had known Jesus previously to the time of their being called on to follow him; and it seems highly probable that such was the case with the other apostles.

But to return from this digression to the consideration of the moral difficulty propounded by Mr. Jevons. I can conceive only three different ways in which this argument may be put: 1. It may be said that the proceeding which I suppose to have taken place is in itself improbable; 2. that it is unlikely that such a process should have been adopted by the evangelists in the particular circumstances in which they were placed; and, 3, that the evangelists would have made some acknowledgments of having availed themselves of the labours of others.

I do not mean to say that these are the views of Mr. Jevons; but he has left his moral argument so bare as to oblige me to consider and search out for myself in what shape he intended to put it.

In illustration of the first of these assumed objections, let us suppose

that at a period previously to the time when the debates in Parliament were regularly reported, several members of the House of Commons had taken notes of different speeches, and that these notes had been lent from one to another; is it at all improbable that one of these members should take upon himself to put the whole together, and publish it as a general account of the whole session? I can see nothing improbable in such a proceeding. Now this is quite analogous to the case of the evangelists. Are there then any peculiar circumstances in their case to render it improbable that they availed themselves of the labours of their fellow-disciples? I can perceive nothing of this kind. It is probable that, for a considerable time after our Lord's death, the idea of becoming his biographers never entered into the thoughts of the evangelists; but when many years had passed away, and the number of disciples had greatly increased, it would naturally be felt that a history of the life of Jesus would be highly useful, and that it would be absolutely necessary as a standing record to future ages of the promulgation and of the divine authority of the Christian religion. Nor does it seem in any degree improbable that about the same period three individuals, each possessing all the materials requisite for such a work, should, in different parts of the world, and without communication with each other, publish each an account of the life and actions of their Master. Supposing this to have been the case, the result would probably be exactly what we find in the first three Gospels,—a perfect agreement in all the leading and material facts of the history, with many apparent, and perhaps some real, discrepancies in minor details.

The remaining objection which I have supposed may be alleged, that the evangelists, if they had copied the writings of others, would have made some acknowledgment of it, applies to Matthew and Mark only; for Luke plainly states that his Gospel was derived from the information of others. No doubt an author in our own days, writing under such circumstances as I have supposed Matthew and Mark to have done, would acknowledge his obligation to those from whose works he had copied; but the whole structure of the first and second Gospels is so simple and inartificial as to lead us to the conclusion that authorship was quite a new calling to those who wrote them. Their great care was to give an authentic account of the most important events in their Master's life; and the omission does not, to my mind, derogate in the slightest degree from their credibility. I have thus endeavoured to shew that what is called the moral difficulty is in reality no difficulty at all.

I must confess that the chronological difficulty stated by Mr. Jevons, and on which he enlarges to a considerable extent, seems to me entitled to no more weight than the moral difficulty which I have already considered. Mr. Jevons states, I believe rightly, that there was no history of Jesus extant when St. Paul's Epistles were written. After observing that the first three Gospels were written in different parts of the world, he makes the following remark (p. 559): "If, then, the documents from which they were compiled were not in existence in the time of Paul, as we have shewn good reason to believe, we must suppose that they were written, copied and re-copied with various augmentations, circulated over distant countries, and

collected into numerous compilations, all within the short period of two or three years." The last part of these remarks refers to the period fixed for the publication of the three Gospels by Lardner, namely, 63 or 64, and the date which the same great divine assigns to the last-written Epistle of Paul, 62. Now I must ask why "we must suppose" all these things? The utmost which it is necessary to assume is, that three copies of those parts of the Gospel which are found in all the three Gospels, and two copies of those which are found in only two, were in existence at the time the Gospels were published. I see no reason whatever to suppose that these documents were publicly known and handed about among the great body of the Christians. The introduction to Luke's Gospel shews only that certain individuals had "taken in hand" to give an account of the things believed by the Christians. Who those persons were we do not know, nor whether they ever completed their undertakings. For any thing we know, tidings may have reached Luke in Achaia or Matthew in Judea and Mark at Rome or Alexandria having been engaged in the writing of a Gospel; or some other persons may have undertaken the task and afterwards relinquished it. I am aware that there is a difference of opinion among critics respecting this passage in Luke, which some think should be interpreted, that others had completed a history of Christ. The Greek word, however, means literally, "to put a hand upon a thing," and the utmost that can be contended for is, that it may have another and more enlarged meaning in the connexion in which it stands, but it cannot, I think, be successfully shewn that it necessarily must have such meaning. But even admitting that it must be so understood, it does not follow that these unknown individuals were duly qualified and authorized to write a Gospel. On the whole, it seems to me probable that no other Gospels appeared in the apostolical times but those of Matthew, Mark, Luke and John, though many spurious ones were published afterwards. If there were any others in those times, they were probably the works of those who did not possess the requisites for writing a history of our Lord, and consequently soon fell into the contempt which they deserved.

It is now time to attend to the hypothesis of Mr. Jevons. Having denied that the Gospels, in the state in which we now have them, could have been written, as Lardner supposes, about the year 64, he gives his own opinion, (p. 559,) that the putting together of the various writings of which he supposes the first three Gospels to be composed, was "far more likely to have occupied a period of twenty or thirty years; and thus we are brought down to a time when all the contemporaries of Jesus were in all probability laid in their graves." The following, then, is, if I rightly understand him, a summary of what Mr. Jevons holds to be the facts of the case. He supposes that many different accounts of the actions and discourses of our Lord, or at least purporting to be such, appeared after the death of the apostle Paul; that many copies and compilations were made of these documents; and that twenty or thirty years after the death of Paul, these documents were put together by some unknown persons in three compilations, which were palmed upon the Christian world as the compositions of Matthew, Mark and Luke.

My first observation respecting this hypothesis is, that it is wholly gratuitous. Ecclesiastical history is quite silent as to any such transactions as those supposed to have taken place. There is no proof whatever that any part of the present Gospels got into general circulation among the early Christians in any other shape than those in which we now have them. If these documents had been well known for twenty or thirty years as detached memorials of the actions and discourses of Jesus, it must have been a bold and apparently hopeless task for any one to put them together as one narrative, and palm them upon the Christian world as the work of an apostle, whose name had not previously been known as connected with those writings. This objection is not lessened, but considerably enhanced, by the supposition of Mr. Jevons, that the different portions of the Gospels had been in existence for a considerable period, had been copied and augmented from time to time, and at length had the names of the present evangelists affixed to them. If, indeed, no written memoir of our Lord had existed till fifty or sixty years after his death, it is possible, though I think most highly improbable, that some one might have had the boldness and wickedness to put forth to the world a narrative of the life of Jesus Christ, purporting to have been written by the apostle Matthew, and that such writing might have been received as authentic. I do not think that any well-judging person could believe this; but it does not appear to me to amount to a moral impossibility, which I shall now endeavour to shew is the case as to Mr. Jevons' hypothesis. Let us bear in mind that at some unknown period the name of each of the evangelists must have been first prefixed to the Gospel which is now generally admitted to have been written by him. The object of those who annexed the name of the evangelist to documents which had either been previously anonymous, or known by the name of some other person, must have been to give additional authority to the documents. I presume it is supposed that these documents were anonymous; for if they had previously been known as the productions of other individuals, it is obviously quite incredible that any one, by merely asserting that they were written by Matthew, Mark and Luke, could induce others to believe him. We must then suppose that these documents must either have existed anonymously in the same shape as we now have them, and the names of the evangelists must have been subsequently prefixed to them as the authors; or the documents, having existed anonymously as detached pieces, must have been put together as one Gospel for the first time when each Gospel was respectively published as the work of the evangelist whose name it now bears. The first supposition is on the face of it incredible, and I think morally impossible; for can it be imagined that any one should, without authority or proof, apply the name of an individual as the author to a well-known work, and induce a large body of people who had the deepest interest in the question, and must have been most anxious to ascertain the truth, to believe him, and to receive it as the production of the person whose name had been thus unwarrantably affixed to it? Nor can I see that the case is rendered more deserving of credit by the supposition that the documents were put together as connected narratives at the period when they were first ascribed to the evangelists,

for the difficulties above mentioned remain in full force. We have still well-known documents, which had been previously considered anonymous, ascribed for the first time to particular individuals without any proof that these individuals were their authors.

The names and characters of the evangelists shew the great improbability of the truth of Mr. Jevons' hypothesis. The object of the persons who first introduced the names of the evangelists as the authors of the Gospel must have been to give additional authority to their narratives. This object would be best attained by selecting the names of those persons who appeared in the narratives to have stood forth most prominently among the followers of our Lord, or had taken the most leading part in the promulgation of the Gospel after his death. Now among the apostles, Peter always took the lead ; and he is called in Matthew's Gospel the first or chief of the apostles. James and John, the sons of Zebedee, and especially John, are also particularly distinguished. As, however, James was killed by Herod at an early period, and as a fourth Gospel is ascribed to John, we will leave them out of the question. Matthew is one of the apostles of whom we know the least. There is nothing particular about him in the Gospels except his being called from the receipt of custom, and his having given an entertainment at which our Lord and his disciples were present. We have not even an account of a single word which fell from his lips. Now is it not highly improbable that any one intending to give weight to a spurious Gospel history should, instead of ascribing it to Peter, the first of the apostles, or to Andrew, Philip or Thomas, who are in several instances particularly mentioned in the Gospel, or to James the less, who, as it appears from the book of Acts, took a leading part in the affairs of the Christian church at Jerusalem, and who is called by St. Paul, with Peter and John, its pillars, ascribe it to Matthew, of whom so little is recorded ? This seems to me a considerable difficulty, yet it is light compared to what is to follow. It may be truly said, that though little is found respecting Matthew in the Gospel history, yet he was one of the twelve apostles who were selected as the witnesses of the most important events of the life of our Lord, and especially of his resurrection, and therefore that his authority is equal to that of any other apostle. I do not think this a satisfactory answer to the objection stated ; but admitting it to be so, what shall we say to the cases of Mark and Luke ? Let us again call to mind that those who, according to Mr. Jevons' hypothesis, fraudulently used the names of the evangelists as authors of the Gospels, must have intended to give all the authority they could to those narratives. Is it not then obvious that they would, in all reasonable probability, have ascribed each of them to an apostle ; that, wanting authorities, they would avail themselves of the highest ? Instead of this, what do they do ? They take two names of comparative obscurity, Mark and Luke, concerning whom there is no evidence whatever that either of them had ever seen our Lord. I scarcely know how to conceive any thing more utterly improbable than this.

But there is a further difficulty. Why are these early documents to be worked up into three separate narratives, and each of those apparently differing in many particulars from the others ? Either we

must suppose that three different individuals, unconnected with each other, conceived, about the same time, the fraudulent plan of imposing on the whole Christian world, and carried it successfully into execution, which is surely in the highest degree improbable; or we must admit that one or more persons compiled, without the least reason, three different narratives of the life of Christ, containing many apparent, and perhaps some real inconsistencies. Putting these things together, they amount, in my mind, to a moral impossibility of the first three Gospels having been composed in the manner supposed by Mr. Jevons.

Mr. Jevons assures me, at the conclusion of his letter, that he firmly believes in natural religion. "I am," he says, "not without the consolation and hope which he cherishes, but cherish them as fondly, and perhaps as confidently, as he, though on different grounds." I rejoice in this. Long may he enjoy these hopes and consolation! I know not on what ground he may entertain an assured hope of a happy existence hereafter in the world to come. For my own part, I can truly say with Paley, that, independent of revelation, a future state is to me only "one guess among many." Believing that Jesus Christ alone brought life and immortality to light; that his Gospel contains the most striking internal evidence of its truth, and is supported by external evidence which is absolutely irresistible; thinking also that, when properly understood, it beautifully harmonizes with all that reason can teach us respecting the Deity,—I press it to my heart as my dearest delight, my choicest blessing. Among other invaluable lessons, the Gospel has taught me not to judge another. If, with the strong feeling which has naturally arisen when defending what is most dear to me, I have been unfortunate enough to express any sentiment which may seem to evince an unkind feeling or any want of respect to the gentleman whose views I have been combating, I sincerely regret it; but I am not aware that this is the case. I feel extreme dislike to engage in controversy; and if my opponent should find it expedient to make any comment on this letter, I shall be much more happy to leave the last word to him than to make a reply; though whether I shall do so or not must, of course, depend on what such an answer may contain. L.

VERSES COMPOSED IN A MORNING'S WALK NEAR CONGLETON,
(MAY 13, 1758.) BY THE LATE REV. WILLIAM TURNER, THEN
OF CONGLETON, AFTERWARDS OF WAKEFIELD.

"THESE are Thy glorious works, Parent of Good,"
The hill, the vale, the pasture, and the wood :
Rich in Thy bounties, in Thy beauties gay,
Nature salutes Thy Sun's enlivening ray :
How glorious in Thy strength he mounts the sky !
The spotless azure heavens rejoice on high !
The dewy blessings of this morning hour
At Thy command the vapours softly shower.
How wide this arch is spread, that, bending round,
With gentle influence broods o'er all the teeming ground !

By Thee yon lofty mountain* rears its head ;
 By Thee this humble valley sinks its bed ;
 These rivulets Thine, which, murmuring through the mead,
 To Thee, great Source of good, their winding channels lead.
 Called forth by Thee, these woods their leaves display,
 To enrich their verdure in the solar ray.
 Thou cloth'st each hedge and bush, each herb and plant :
 To these fair blooming hopes Thy blessing grant !
 Bless Thou the rising corn, the grassy field,
 And let Thy bounty plenteous harvests yield !
 On Thy supplies both man and beast attend ;
 On th' opening year Thou smil'st, Thy goodness crowns its end !

What various flowery beauties spread the field,
 Which through the healthy air their fragrance yield !
 The crowfoot, daisy, cowslip's golden hue,
 The dandelion, violet's lively blue !
 How many more their modest graces hide
 In the hedge-bottom and the thicket's side !
 The primrose, harebell, with the stairwort fair,
 And low ground-ivy's bloom, perfume the air.
 These, and each painted form that decks the land,
 Blend their unrivall'd tinctures, and confess Thy hand !

The feather'd tribes to Thee their voices raise,
 Rejoice in being, and resound Thy praise.
 With labouring wing the lark, scarce seen on high,
 Incessant pours his matins through the sky ;
 Perch'd on yon leafy poplar's topmost spray,
 The shrill thrush welcomes the bright Source of day ;
 Deep in the thicket hid, the blackbird shy
 His mellow whistle tunes, to aid the common joy ;
 The woodlark, glory of the warbling throng,
 Alternate sinks and swells his varied song ;
 The gaudy goldfinch, linnet, whitethroat fair,
 With musical confusion load the air ;
 In deeper notes the ringdove, 'midst the grove,
 To his coy mate soft cooing breathes his love ;
 The listening swains, through every brow and dale,
 Delighted hear and shout the cuckoo's simple tale !

The flocks and herds, which Thou supply'st with food,
 Enjoying thank Thee, and pronounce it good.
 The fleecy people crop the early dew,
 The tender lambs their harmless sport pursue ;
 The heifer's low fills all the valley round,
 And mimic wood-nymphs propagate the sound ;
 The sweet-breath'd cows the herbage greedy graze ;
 The frolic calf his clumsy gambols plays ;
 The sauntering cow-boy slowly creeps along,
 Now his clear whistle tunes, and now his rustic song.

These are Thy works, O God ! and these Thy care !
 All these, in season due, Thy various blessings share !

* The *Cloud*, near Congleton.

Blest Power! that me into existence drew,
 And spread Thy fair creation to my view!
 Blest Power! who gave me eyes, and ears, and mind,
 And taught me in each object God to find!
 Blest be that Care which guides me every day,
 That feeds and clothes, and guides me through my way!
 Accept my thanks for this enlivening hour,
 This cheerful taste of bliss, that thrills through every power!
 Grateful would I Thy present blessings share,
 And trust my whole of being to Thy future care!

REMARKS UPON THE AUTHORITY OF THE NEW-TESTAMENT SCRIPTURES.

(Continued from p. 148.)

"CLEMENT of Alexandria flourished between the years 190 and 220. He presided in the catechetical school of Alexandria. He was a man of extensive learning, travelled into different countries in search of information, and is quoted by the ancient writers with the highest degree of respect and distinction. It appears that he received as inspired Scriptures the four Gospels, and he expressly says that the Gospels which contain the genealogies were first written,* giving his explicit testimony to the first chapter of Matthew. He received also the Acts of the Apostles, the whole of the Epistles of Paul, (including the Epistle to the Hebrews, which he distinctly ascribed to him,) excepting the Epistle to Philemon, which he had no opportunity of quoting, the First Epistle of Peter, the First and Second Epistles of John, the Epistle of Jude, and the book of Revelation, which he clearly ascribes to the apostle John.

"He speaks explicitly of the inspiration of the Scriptures, prefacing his quotations by phrases such as these: 'The Holy Spirit in the Apostle says;† 'The Law and the Prophets, together with the Gospel, conduct to one and the same knowledge in the name of Christ;‡ 'We believe them to have been confirmed by almighty authority,' and that 'one God and Almighty Lord is taught by the Law, and the Prophets, and the blessed Gospel.'§ He describes the New-Testament books as collected into a volume, and he calls the Scriptures of the New Testament, 'the Scriptures of the Lord,|| and 'the true evangelical canon.¶

"Tertullian, the first of the Latin fathers, and one of the most considerable writers of his time, the son of a Proconsul or Centurion, was born at Carthage about the middle of the second century. He was chiefly known as a Christian writer during the reigns of the emperors Severus and Caracalla. He is described by Origen as *the prince*, or the most considerable man, of all the Latin writers of the church. He lived till about the year 220, or perhaps to a later period. He became a Montanist about the year 200; and Christian writers

* Quoted from his Institutions (a book which is lost) by Eusebius, Hist. Eccles. Lib. vi. Cap. 14.

† Clem. Alexand. Pædagog., Lib. i. p. 106.

‡ Ibid. Stromat., Lib. iii. p. 455.

§ Ibid. Stromat., Lib. vi. p. 660.

|| Ibid. Lib. iv. p. 475.

¶ Ibid. Lib. iii. p. 453.

have commonly distinguished between what he wrote before that period, and what he published afterwards. But, excepting his absurd reliance on the inspiration of Montanus and his two prophetesses, it does not appear that he departed from any material article of the Christian faith, though, in conformity to their distinguishing tenets, he contended for a higher degree of Christian perfection, or a more rigid self-denial, than he had before asserted to be necessary. He is extolled for the strength of his understanding and the extent of his learning; and his *Apology for Christianity* has always been celebrated as the production of one of its most enlightened and ablest defenders.

"Tertullian's testimony to the authority of the canonical Scriptures, before and after he embraced the tenets of Montanus, is exactly the same. He uniformly recognizes the four Gospels as written by the evangelists to whom we ascribe them; distinguishing Matthew and John as apostles, and Luke and Mark as apostolical men; and asserting the authority of their writings as inspired books, acknowledged by the Christian church from their original date.*

"He has quoted distinctly the Acts of the Apostles, and all the apostolical Epistles, excepting the Epistle of James, the Second Epistle of Peter, and the Second and Third Epistles of John. The Second Epistle of John, indeed, he has not directly quoted, but it seems to be clear that he alluded to verse 10 of that Epistle, when he says that 'we are forbidden to converse with heretics.' The Epistle to Philemon he has rather described than quoted, but he has so clearly described it as to give it the most explicit attestation. The Epistle to the Hebrews, though sometimes quoted, is more frequently alluded to, without being directly mentioned. He seems to have considered it as having been written rather by Barnabas than by Paul. But he gives a direct attestation to the book of Revelation, as having been written by the apostle John; and, to mention nothing more, he has expressly affirmed that, when he wrote, the Christian Scriptures were open to the inspection of all the world, Christians and Heathens, without distinction.†

"It appears, besides, that, in his time, there was already a Latin version of some part of the New Testament, if not of the whole of it: for, at least in one instance, he appeals from the language of the version, to the authority of the authentic copies in Greek.‡

"The testimony of Tertullian is of great importance in ascertaining, not only the authenticity, but the integrity of the Christian Scriptures, as well from the extent of learning and information which distinguished him, as from the multiplicity and correctness of his quotations; and his testimony is the more important, that it is not in the least degree affected by the tenets of Montanus which he ultimately embraced. No example can be given of any other ancient book, quoted with the same frequency or with the same exactness.

"Origen was another distinguished luminary of the Christian church. He was born in Egypt about the year 185, and lived till about the year 253.

He was first a teacher of Christianity in the school of Alexandria,

* Tertull. adv. Marcion., Lib. iv. Cap. 3.

† Tertull. Apolog., Cap. 31. "Inspice Dei voces, literas nostras, quas neque ipsi suppressimus, et plerique casus ad extraneos transferunt."

‡ Tertull. de Monog., Cap. 11. "Sciamus planè non sic esse in Græco authenticò."

and afterwards in Cæsarea in Palestine, where he was ordained a presbyter; and he certainly deserves to be placed in the first rank, both of learning and industry. The number of his writings in defence of Christianity, which almost surpasses belief, led Jerome, able and industrious as he himself was above his contemporaries, to say of him, 'Who amongst us all is able to read as much as Origen has written?'

"The greater part of the works of Origen is lost; but in that part of them which has survived the wreck of time, we are indebted to him for no small proportion of the facts which illustrate the original history of Christianity, and the early controversies to which it gave occasion. He has, in particular, preserved from the writings of Celsus, the most distinct and complete attestations of the Gospel history which could well have been given from the mouth of an adversary; while his replies to the objections which Celsus urged against Christianity are equally precise and decisive.

"His testimony to the authority of the books of the New Testament is sufficiently explicit. He received as inspired Scripture, the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, including the Epistle to Philemon and the Epistle to the Hebrews. He uniformly quotes this last Epistle as the writing of the apostle Paul, and repeatedly says that this was the opinion of ancient writers, though he says also that some had expressed doubts upon this point. He also received as authentic Scripture, the First Epistle of Peter, the Epistle of James,† and the First Epistle of John. He does not quote the Second Epistle of Peter, the Second and Third Epistles of John, or the Epistle of Jude. But he tells us that all these Epistles were well known in the Christian church. He says of the Second Epistle of John, that it was questioned; but he adds, 'Let this also be granted to be his,' as if he considered it the most probable supposition. And he uniformly quotes the book of Revelation as the writing of the apostle John.‡

"On the whole, there is good reason to conclude that Origen was well acquainted with all the books received into our canon; and there is no certain reason for believing that he rejected any one of those Epistles which he has not quoted.

"The authority which he ascribed to the books of the New Testament, as inspired writings, he was accustomed to express in the most unqualified terms. He represents it as the common opinion, 'That the sacred books are not the writings of men, but have been written and delivered to us from the inspiration of the Holy Spirit, by the will of the Father of all, through Jesus Christ;' and says, besides, 'That we are never to say that there is any thing impertinent or superfluous in the Scriptures of the Holy Spirit, though to some they may appear obscure; but we are to turn the eyes of our minds to him who commanded these things to be written, and seek of him the interpretation.'§

* Hieronym. Epist. 41.

† Origeni Comment. in Joannem. He seems to say, however, that some doubted the authority of this Epistle. See also Mill's Proleg., 203.

‡ Euseb. Hist. Eccles., Lib. vi. Cap. 25.

§ Quoted by Dr. Lardner, Credib., Part ii. Ch. 38. Sect. 19.

"While Origen expressed himself in this manner with regard to the books of the New Testament, it is certain, on the other hand, that he did not receive as canonical any of the apocryphal writings. Though he has sometimes mentioned these, he has placed none of them on a level with the inspired Scriptures.

"Origen was not exempted from the imperfections of human nature, and he was assailed by many opponents, both during his life and after his death. His opinions were not admitted to be sound on every point of doctrine, and it was alleged that his imagination sometimes went before his judgment. But it may be doubted whether these remarks were not founded rather in the envy of his adversaries, than in the real opinions of Origen. His *Apology for Christianity*, in opposition to Celsus the Epicurean, has been considered as the best defence of Christianity which has been transmitted from antiquity; and his memory will always be regarded with respect in the Christian world, by every competent judge. But independent of the enlightened industry and perseverance with which he applied his talents to the service of the Gospel, the temper of his mind, his edifying piety and humility, were such, that it has been truly said of him, that he did not so much recommend Christianity by what he preached or by what he wrote, as by the general tenor of his life.

"His testimony to the authority of the inspired Scriptures will never lose its weight; nor will the earnestness with which he urged the reading of the Old and New Testaments, as a sacred obligation in the church of Christ, ever be regarded as unimportant or uninteresting.

"Eusebius, Bishop of Cæsarea in Palestine, was born about the year 270, became a Bishop between the years 315 and 320, and died about the year 339.

"We are indebted to him for a great part of the history of the primitive church, of which we have no other information, and for the preservation of the most valuable documents, and extracts from the writings of ancient authors which have not reached our times.

"Many of his works are lost, and, in particular, his books against Porphyry and other heathen adversaries of Christianity. There are, however, several important extracts from Porphyry's books in his works which remain, and in the writings of Jerome and Suidas, from which we can at least collect many of the objections which Porphyry had urged against the Christian faith.

"We have certainly more information from Eusebius with regard to the first ages of Christianity, and the writers whom they produced, than from all other uninspired books before he wrote.

"He has, in particular, collected every thing which had been said before his own age with regard to the canon of the New Testament, though the opinions which he has given with regard to particular parts of the canon are sometimes doubtful, and perhaps not always consistent.

"He sets down as authentic Scriptures, the four Gospels, the Acts of the Apostles, and fourteen Epistles of Paul, including the Epistle to the Hebrews; though, with regard to this last Epistle, he says that it was rejected by some, because it was doubted in the Roman church whether Paul was the author. But Eusebius himself

frequently quotes it as Paul's Epistle ; and though he often alludes to the doubt ascribed to the church of Rome, he has given us sufficient reason to believe that he was disposed to consider it as Paul's ; that in his time, it was generally received as genuine Scripture ; and that it was commonly read in the Christian assemblies.* He speaks with more hesitation of the book of Revelation, because, though generally ascribed to the apostle John, he thinks it was not certainly known to be his, and had been sometimes supposed to have been written by a person whom he mentions by the name of John the Elder.† He allows, however, that it was received by the greater part of Christians, and that its antiquity cannot be questioned.

"He represents the First Epistle of Peter and the First Epistle of John as unquestionable Scripture.‡ The Epistles of James and of Jude, the Second Epistle of Peter, and the Second and Third Epistles of John, he mentions as *controverted* books, that is, as books received and read by the majority of Christians as authentic Scriptures, though they were doubted of by some, and were by some rejected. He does not speak of these with the same confidence as of the other books received into our canon ; but he represents them, as well as the Epistle to the Hebrews and the Revelation of John, as books which had been generally known in the Christian church from the earliest times, and which ought to be regarded as next in authority and value to the books admitted, without dispute, to be canonical.§

"We are, therefore, entitled to consider the representations of Eusebius as distinctly ascertaining every book in the New Testament, as we receive it, to have been universally known to the Christian churches before his time, and to have been at least very generally acknowledged as authentic Scriptures. It ought to be stated, however, that he has mentioned the Epistle to the Hebrews, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of Jude, and the book of Revelation, as books which, though generally received and read, had been controverted. It appears also that, down to his time, no public authority had been interposed to settle the New-Testament canon ; and that, without determining what he thought had not been settled, his inquiries were designed to transmit to posterity all the information he could collect on the subject.

"The council of Laodicea, which gave its public sanction to all the Epistles which Eusebius describes as controverted, did not meet till more than twenty years after his death."

CHRISTIANUS.

(To be continued.)

* Hist. Eccles., Lib. ii. C. 17.

† Euseb. H. E., Lib. ii. Cap. 3, 25, 39 ; Jones on the Canon, Vol. I. p. 60.

‡ H. E., Lib. iii. Cap. 25.

§ See Lardner's Credibility, Part ii. Ch. 72.

MINOR CORRESPONDENCE.

PRESBYTERIANS—UNITARIANS.

SIR,

WHEN on a former occasion I communicated to the public, in your pages, (Vol. IX. 770,) my sentiments respecting the use of the words Presbyterian and Unitarian by those who have embraced the religious sentiments which are commonly, and I think properly, called Unitarian, I greatly feared that my sentiments were in direct opposition to those of the majority of Unitarians, and I hardly expected to meet with support and assistance from any quarter. It was, therefore, exceedingly gratifying to me to find a highly intelligent and judicious ally in your correspondent W. E., (p. 107.) with whose sentiments I for the most part agree.

The objection against creeds which has been repeatedly and forcibly advanced in your pages, seems to me to have been often carried to an extent perfectly inconsistent with right reason and with a serious regard to religion. For what is a creed essentially but the expression of the opinion of those who hold it? True it is that weak and fallible men have often assumed to themselves the attribute of infallibility by laying down authoritative creeds, and assuming power to bind the conscience of others in conformity to these formulas of faith. This presumptuous assumption of authority every one who rejoices in the liberty with which Christ has made us free, should resist. The simple expression, however, by any church or congregation of Christians, of that which they believe to be the true doctrine of Scripture, and to which they are willing to adhere as the bond of their religious union, is quite a different matter; nor do I believe that it is possible, without something of this sort, for any religious denomination deeply and powerfully to affect the public mind, or to hold together as a Christian church for any considerable time. I am, indeed, far from thinking that this bond of union must necessarily take the form of a creed. The Liturgy used at Essex-Street and Little Portland-Street chapels, and the services for Baptism and the Communion, are perhaps sufficient for the object for which I contend, namely, that the principles of every Christian church ought to be expressed in a clear and distinct manner. I am not prepared quite to agree with W. E. when he says that the appellation Unitarian "stands in the place of a creed, and effectually supersedes the necessity of any other." It seems to me that a fuller expression of our opinions than this, is, if not absolutely necessary, at least highly expedient.

I highly honour the English Presbyterians, to whom religion owes the greatest obligations. It is difficult to conceive that any other line of conduct than that which they pursued, that of rejecting all creeds, could have led so easily to what we believe to be the emancipation from religious error which we now enjoy. It has, however, had its day; and if it had not resulted in the profession of Unitarianism by a very great majority indeed of the Presbyterian congregations, the sect would probably by this time have been completely extinct; for where is English Presbyterianism except in the form of Unitarianism?

Every Unitarian must believe that all the established churches, at least with the exception, perhaps, of that of Geneva, and the far greater part of the various sects in different parts of the Christian world, profess doctrines which the Unitarians hold to be inconsistent with the Scriptures, and adopt a mode of worship which they conscientiously think has no warrant or authority in the discourses of our Saviour, or in the discourses and writings of the apostles and evangelists. It seems, therefore, to be our bounden and indispensable duty distinctly to avow our objections to these doctrines, and to shew, at least by the name by which we choose to designate ourselves, what are our sentiments on these important matters. If the

cause of free inquiry and of truth be destined to prosper and advance in the world, it can be effected by no other means than by men distinctly, honestly and fearlessly making open profession of their real sentiments.

L.

DR. CHANNING'S LETTER TO MR. TREBILCOCK.

SIR,

March, 1843.

IN the Reformer for the present month (p. 175) an *extract* is given from a letter written by the late Dr. Channing to Mr. W. Trebilcock, of Carharrack, near Truro; and as the reviewer of Dr. Drummond's sermon on Dr. Channing's death is of opinion that *the whole* of the said letter ought to have been laid before the public, I take the liberty of transcribing it for insertion in your valuable periodical.

Notwithstanding Dr. Channing says, "I am little of a Unitarian, and have little sympathy with the system of Priestley and Belsham," every one who has read his admirable works, especially his sermons at Baltimore and New York, must be aware that he was quite as much a Unitarian as they were; and we are informed by Mr. Gannett, the Doctor's colleague, that "he was *never* a Trinitarian." His want of sympathy, therefore, could not have been occasioned by the "system" of theology maintained by these distinguished authors, as far at least as the simple unity and infinite benevolence of the Divine nature are concerned; but it must have been occasioned by their views of *philosophical necessity*, and what is usually designated *materialism*. It is not improbable that the prejudice (if I may venture to call it so) entertained by Dr. C. against these doctrines, may have arisen from his not calmly investigating their claims; for had he bestowed upon them that attentive consideration which they deserve, they might have been viewed by him in a less unfavourable light, and a more kindly feeling would have been manifested towards their advocates. Would Dr. Channing's published writings have been what they are, had he not been preceded by Dr. Priestley and Mr. Belsham? Were not they best fitted for *their* work, and he for *his*? If Dr. Channing be now the *favourite* with Unitarians, let them not forget the debt of gratitude which is justly due to Dr. Priestley and Mr. Belsham.

With regard to the doctrine of philosophical necessity, it may be observed, that if there is an intimate and inseparable *connexion* between virtue and happiness, and between vice and misery, as Christianity teaches, there must also be a real connexion between all causes and their consequent effects, so that from every cause the necessary effect will always proceed. All human actions are the result of *motives*, more or less powerful; and every motive originates in the previous state of the mind. While the mind continues in any particular state, the action resulting from the motive thus generated will be conformable to that state; and a change of action can only be occasioned by a change in the state of the mind, thereby producing another motive, unless, indeed, the mind is compelled to act otherwise by some external force: but then it should be borne in recollection, that *compulsion* and *necessity* are not the same things. Now if men are actuated by motives, and these are generated by the previous state of the mind,—and if mind, as well as matter, is uniformly governed by *invariable laws*,—the doctrine of philosophical necessity must be true. They who are desirous of considering this important subject, will do well to study carefully Dr. Priestley's *Illustrations of the Doctrine of Philosophical Necessity*, and his amicable controversy with Dr. Price, and also the ninth Chapter of Mr. Belsham's *Elements of the Philosophy of the Mind*, where the arguments *pro* and *con* are fairly stated.

As to the doctrine of "materialism," which seems to create much horror in the imaginations of many religious persons, those who are averse to it,

(if believers in the *supernatural* mission of Jesus,) and who contend that the *soul* of man goes, immediately on the death of the body, either into a state of complete happiness or misery, are bound to shew the *utility* of the Christian doctrine of the resurrection of the dead at the last day, and of a general judgment consequent upon it. But if eternal life is the gift of God through Jesus Christ, as the New Testament clearly teaches, the popular doctrine of the soul's immateriality and natural immortality must, according to my apprehension, be *erroneous*. Can they who are afraid to rely *solely* on the RESURRECTION, announced in the Christian Scriptures, for the enjoyment of a future life, be truly said to cherish an *actual faith* in the Gospel of Jesus Christ?

A CORNISHMAN.

MY DEAR SIR,

Boston, August 29th, 1841.

Your letter gave me much pleasure. You ought not to have been doubtful as to the reception it would meet. I am much cheered and strengthened by learning that my testimony to truth has not been in vain,—that it is responded to by inquiring and serious minds at a distance, and that I am doing something for the cause of God and man. We all of us need encouragement. I certainly do. My natural tendency is to ascribe little importance to what I do, and I should have written very little without expression of sympathy. I should indeed have prized the truth which I hold, as I do now, but should have questioned my own power of setting it forth to any effect. I thank you for your encouraging words: still more, I thank God who strengthens me to speak to the souls of my fellow-creatures.

Your religious experience, as you relate it, has been fitted to carry you forward. There are advantages in having known error and felt its power, if we are so happy as to escape from it. We know the truth more distinctly by contrast. We have a wider field for observation and comparison, and, what is of great importance, we can understand the feelings of those from whom we differ, and do them greater justice. I am strongly opposed to Methodism,—not for its speculative errors, but for its spirit of domination. No sect seems to me more fettered, or to have more of the spirit of a sect. It is a religious aristocracy, combining great power for various ends. As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connexion with the universal church,—with all good and holy men. I am little of a Unitarian; have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light,—who look for a purer and more effectual manifestation of Christian truth.

You ask about my domestic connexions, &c. I have a son and a daughter. I have not from my youth had health, and have done most of my work under painful or exhausting effort. But I seem to gain strength as I advance in life, and hope to be good for something a little longer. The frankness of your letter has encouraged me to speak freely. I wish you all blessings, and especially a single heart, a disinterested love of truth, and a solemn, invincible purpose to realize in your character and life your highest ideas of Christian virtue.

Truly your friend,

Mr. Wm. Trebilcock.

W. E. CHANNING.

THE PATRIOT NEWSPAPER AND THE LATE RICHARD CARLILE.

To the scandal of not a few Churchmen, the remains of the late Richard Carlile, whose death was noticed in C. R., p. 203, were interred in consecrated ground and honoured with the usual service at the burial of the

dead. His family would have spared the officiating clergyman this humiliation, but, it seems, he could exercise no discretion in a such a case, and declared "he must do his duty," which he accordingly performed amidst the ribald jests of some of the bystanders. The use which has been and will be made of this occurrence by those who are always on the look-out for missiles to throw at a Church better off than their own, may help to bring about a change, which thinking men have long desired, in the service at the grave prescribed by the Church. Over saint and sinner, orthodox and heterodox, the same prayers are said, the same Christian hopes indulged: no matter how notorious may have been a man's unbelief, or how immoral his whole life, if in his infancy he underwent the ceremony of christening, he is entitled to all the privileges awarded by the Church to her most devoted and exemplary members.

As might have been expected, Richard Carlile's burial has proved a stirring text for the organs of that class of Dissenters who pride themselves on their "evangelical" views. That, under any circumstances, the Church should pronounce a blessing over the remains of a suspected infidel, is only another proof that the Church of England is no Christian Church; had she, in her last service, with all solemnity damned him, these parties would have had their religious sympathies roused, and might even have been seduced into the liberality of acknowledging that the Church possessed one trait at least of an "evangelical" character.

The *Patriot* newspaper, one of the organs referred to, commenced a long article on the subject by expressing its conviction that "the awful destiny of" the departed man's "immortal soul is but too probable." And afterwards, referring to certain men of rank and literary fame who, though avowed unbelievers, are permitted to rest in consecrated ground, the writer says, "Here are a few of the great names to which belongs the same odium that attaches to such pitiful wretches as the Paines, Carliles and Taylors of more recent times."

Let not any reader of the *Christian Reformer*, from these quotations, fancy the *Patriot* to be of an illiberal cast. Quite the contrary. No newspaper published, religious or political, claims a higher character for liberality of sentiment, as none is more earnest in defending the broad principles of religious liberty—whenever the slightest danger threatens the liberty of the party on whom it chiefly depends for support.

In reference to its language towards Richard Carlile, the following remarks were addressed

TO THE EDITOR OF THE PATRIOT.

SIR,—Although I fear you may deem it an impertinence, I cannot satisfy my own feelings without expressing to you the pain with which I read certain allusions to the late Richard Carlile in the last published *Patriot*. Of him I knew nothing personally, nor have I any acquaintance with his writings: of his faith or want of faith, therefore, at his decease, I am entirely ignorant. But presuming he died, as during a large portion of his life he professed to be, an unbeliever in the truth of Christianity, is it, permit me to ask, becoming, or decent, or Christian, for any fallible fellow-mortals to speculate on what shall be his fate in the world to come? Richard Carlile, I see, has left children behind him. What, Sir, would you, as a son, think and feel if some one, assuming to represent a religious party, were to deal with your parent, for any supposed excess or deficiency of belief, as you have dealt with Richard Carlile?

He was, you say, a "pitiful wretch." I know not what feelings such language as this towards the dead, how erring soever he might be, may excite amongst your religious brethren, but to me it sounds unnatural and shocking beyond expression. Why was Richard Carlile a "pitiful wretch"? For what he thought, or for what he did? You allude to no gross defects of moral character; I presume, therefore, the expression is used in reference only to his alleged infidel opinions. Is it so? Do you, the accredited champion of the right of private judgment in religious matters—who claim the exercise of this right as the highest duty a human being owes both to God and to himself—you, who are never weary of denouncing such as

would in the slightest degree interfere with the free use of this liberty by yourself and your brethren—do you stigmatize as “pitiful wretches” men, it may be, as honest and truth-seeking as yourself, because they dare to exercise the same freedom that you do? You tell the State-paid priest, you will judge for yourself, and not be bound to believe every thing he may please to teach, although he claims a divine commission for his office. You do judge, and in consequence reject much of his teaching. For this the priest denounces and calls you heretic and schismatic—words which, happily, from whatever quarter they come, have lost much of their early venom, but of which you complain not lightly, and sometimes account it hard that, “for righteousness’ sake,” you should thus be persecuted. And when men, who may have learnt from your own teaching the right and duty to judge for themselves, are constrained by the secret voice within to go beyond their teacher, and to reject much of what you deem important truth, what example do you set the State-paid priest, of whose bad spirit *Patriots* talk so much? Is he rebuked by your more consistent bearing? Yes, rebuked he is, and told by you that “heretic” and such-like words are much too mild for the occasion, and that “pitiful wretch” is the more fitting phrase for “orthodox” lips to use towards such as you.

If, feeling warmly, I have expressed myself freely, I pray you to excuse it, and to lay it to the importance which I have been taught to attach to the principles of religious and intellectual liberty. If these principles are to be successfully defended, you must be prepared to yield to those who leave, just as much as to those who come over to you, the right to follow their own convictions, however wide they be from those which you deem of highest moment. God has given you intelligence; do you not honour Him in sincerely following its guidance? To others he has given as large a measure; do not they also as much honour the Giver, if used with equal sincerity, although it may lead them in a direction somewhat different from yours?

I am, &c.,

Hackney, March 3, 1843.

A CHURCHMAN BY BAPTISM.

The Editor declined to insert this letter, alleging, “We have neither time nor space for the controversy which ‘A Churchman by Baptism’ seeks to provoke.”

No controversy was sought or desired by the writer; but he was and still is curious for an explanation of the meaning of “right of private judgment,” “freedom of conscience,” “equal religious liberty,” &c., &c., when used by “evangelical” writers. Have they a right to dissent from the Church, but has no one a right to dissent from themselves? May they gravely question the Church’s infallibility, and must nobody venture to smile at their own? If this is what they really mean, why have they not the honesty frankly to say so?

G.

BISHOPS’ PERQUISITES.

SIR,

London, Feb. 14.

In a series of letters on Mr. Mackinnon’s Bill which appeared in the *Patriot* newspaper, and have since been published in a separate form, it is stated that Bishops receive a consideration for their services in consecrating churches and churchyards. Referring to the “mischief” to the clergy from the unconsecrated cemeteries, the writer says,—“first and foremost, the enormous fee for consecration is lost to his Lordship (of London)—an evil of no slight magnitude; for if he charges for cemeteries as he does for churches, the sum would purchase no mean freehold.” On what authority, may I ask, is this statement made? I am too ready, I fear, to believe any thing *pecuniarily* bad of a Bishop; but if my recollection do not deceive me, a similar charge was, not many years ago, formally contradicted in the newspapers on the part of the Bishop of London himself.

A DISSENTER.

REVIEW.

ART. I.—*Letters to a Friend, on the Doctrines of the Trinity and the Atonement; explanatory of the Author's Reasons for declining to join in the Service of the Church of England: wherein an Attempt is made, by an Examination of the Epistles of St. Paul, to throw light on the Sacerdotal Character of our Lord, as typified in the Rites and Ceremonies of the Ancient Covenant.* By George Walker. 8vo. Pp. 174. Manchester—Forrest; London—J. Green. 1843.

MR. WALKER is a layman, the son of the late Rev. G. Walker, of Nottingham, who is remembered with high admiration and warm esteem. Having had his attention called to theological subjects by his residence in a retired village in France, where the only English Christian worship was according to the form of the Church of England, in which he was invited to join by "three English ladies, of highly liberal and cultivated minds, but strictly orthodox in all their religious opinions," he wrote these "Letters," which have a freshness and even novelty in them which are rarely found in the discussion of the trite subjects to which they relate. He says, and we see much internal evidence of the truth of the declaration, that "he is not aware that he has borrowed even the shadow of an argument from either men or books." (*Pref.*)

The "Letters" will awaken and keep alive the attention of all intelligent and candid readers, but are peculiarly adapted to that numerous class of religious persons who have, in the writer's own language (p. 118), "a predisposition to what is obscure and mysterious." To such implicit believers he says,

"If you were to submit your belief to the test of reason, and to the precepts and spirit of our religion, you would tremble at the nature of many of your opinions. But what has once been received as an article of faith, you are afraid of afterwards too closely examining; and though repugnant both to your understanding and your feelings, you are yet ready to receive it as a mystery; not considering, that no mystery can be repugnant to, though it may be beyond our reason; and that we ought not to credit any thing, whose existence is not as evident to the understanding or the senses, as the nature of it is unintelligible. Infinity, eternity, the existence of evil, the union of mind and body, miracles, are mysteries; we are surrounded by mysteries, of the existence of which we are certain, and in which there is nothing contradictory, nothing impossible, nothing derogatory to the Divine perfections. But when we are required to believe mysteries, which are replete with absurdities, and which have no existence but in our own conceits, we are bound, as rational beings, to regard them as impositions upon our understandings, which we neither can nor ought to believe. But, alas! it is our misfortune, that on all these subjects we abandon our understandings, to devote ourselves to a blind credulity. Whenever the character and conduct of the Deity are concerned, there is a kind of superstitious feeling, a dread, an awe, that hangs over the mind, and paralyzes its faculties. It is this principle in human nature, that has been the cause, at every period of time, of the greatest abuses in religion, and has led the way to the most horrid excesses. To this it is owing, that all the religions of the world have united in representing the character of the Deity under the most formidable and terrific appearances: and let not us

Christians deceive ourselves; for we are far more culpable than they who had only the light of nature; but we have wilfully perverted and misconstrued that revelation which He has made of Himself; we have transformed a God of peace and love into a Spirit of evil; cruel, vengeful and implacable. The most benighted of the children of darkness have never presented Him to our view under so tremendous a form as the creed of almost every sect of Christians, not excepting that Establishment of which you profess yourselves members. The God of" (*"orthodox"*) "Christianity is a God whose justice delighteth in the punishment of the innocent; who hath adjudged to perish everlastingly all those who will not receive, as the guide of their faith, that which they cannot understand; who hath condemned to inevitable perdition nine-tenths of the world, for erring in that darkness in which no fault of their own hath involved them; who hath predestinated to everlasting punishment those whom no merit can save, and to the enjoyment of His divine presence those whom no enormity of crime can exclude; who hath condemned to eternal torments the babe of a span long; who hath exposed, for the fault of one, the whole race of man, not to the pains and miseries of this transitory being, but of that where the worm never dieth and the fire is never quenched; who will visit the offences of this finite and peccable state with infinite and never-ending torments! Such, Christians, is the God whom you have formed. Better, oh! better had it been for man, that he had never been; or being, that he return to that nothing from which creative power hath called him!"—Pp. 31, 32.

Mr. Walker is very acute in exposing the absurdities of the Athanasian doctrine, but at the close of his refutation of them he is reduced to use the desponding language which has been so often forced upon the advocates of divine truth,—

"To what purpose thus to quote you Scripture from Genesis to Revelations" (*Revelation*), "every where proclaiming aloud the great fundamental truth of the unity of the Deity, when, by the aid of your metaphysical sophistries, you can turn all this plain language into a sense the very reverse of what it bears?"—P. 130.

The author is too sagacious not to perceive the main reason of the assent of numbers of the upper classes in England to the whole of the Thirty-nine Articles:

"What absurdity is there which I could not establish, what monstrous dogma of faith to which I could not find adherents, with a long list, at my disposal, of vicarages, rectories, prebends, canonries, deaneries, bishoprics, and archbishoprics?"—Pp. 132, 133, *note*.

So utterly self-contradictory is the phrase "Trinity in Unity," that the author ventures to say (p. 20), "that from the first invention of this hypothesis to the present hour, in the *true* sense of the word, it never has nor can have had one single believer." We refer any that may doubt the author's assertion to his proofs, which, if language be used in an honest sense, are unanswerable.

In the scriptural part of the argument, Mr. Walker is equally confident, and, in our judgment, equally successful. He says,

"If I wished to define, in the strongest manner, the simple unity of the Deity, I could not find, in the whole compass of language, terms more energetic than those in which this truth is inculcated in the sacred writings, in every conceivable manner, and under every varied form of expression, from mere allusion, to the most solemn and emphatic declarations; reiterated, I should say on any other occasion, even to satiety: nor is there a single passage, and I speak it without fear of error, whence the Trinity can

be fairly deduced. Of all the doctrines, therefore, which have ever appeared, it is the least founded. The religion of the most barbarous and ignorant nations ; the whole system of polytheism ; the adoration of the heavenly bodies ; the worship of fire ; the Manichæan principles of good and evil ; the grossest errors of the Church of Rome ; infallibility, absolution, transubstantiation itself,—all have had some foundation either in Nature or Revelation ; nor was faith required in what was inconsistent and impossible. But this doctrine of the Trinity has nothing to support it, either in nature, reason or revelation ; and it may therefore with justice be brought forwards as the strongest instance of human prejudice which the annals of the world can exhibit.”—P. 137, *note*.

The subject of the “Atonement” requires a closer examination of the Scriptures, and the Letter-writer has gone into it laboriously, and has come to conclusions in which generally we agree. He considers the “ceremonies of the law as so many types of Christ,” and ingeniously turns the hypothesis against the “orthodox” doctrine. We think, however, that the types existed only in the minds of the New-Testament writers. The sacrifices under the Law of Moses could not have been spoken of so disparagingly as they frequently are by the prophets, if they had regarded them as typical of the one great sacrifice on which the salvation of the world depended : the admission that they did not understand the true and final intent of the Levitical law, leads to consequences from which not only “orthodox,” but all sincere, believers in divine revelation must shrink.

From an extended and careful examination of the language of St. Paul and of the writer of the Epistle to the Hebrews, the author concludes that the reconciliation or atonement of the Gospel is for sinners only ; that the benefit of it is by faith ; and that the death of Christ was necessary, on his own account, to qualify him to be a Mediator and Redeemer. (See pp. 82, 83, 86, 87.) He charges upon the popular scheme of atonement, that in acknowledging “two redemptions, an universal one through blood, and an individual one through faith,” it introduces confusion and contradiction into the moral attributes of God (pp. 114, 115). In reference to the whole subject, he has this strong passage :

“The belief that atonement consists in the sacrifice, and not in the spirit of repentance with which it is presented, is subversive of every principle of religion and morality, and leads, as experience has wofully proved, to the most horrid excesses. Under the influence of this persuasion, that the efficacy was in proportion to the value of the sacrifice, man has been led on, step by step, to the very height of impiety ; from the innocence of a primeval offering, to the immolation of human victims. The first tributes of man were the vegetable productions of the earth. Next, animals, as holding a high rank in the scale of creation, were regarded as offerings of more value. As a consequence of this principle, and to procure more effectually the favour of their Deities, still nobler victims must be furnished, and the altar was stained with human blood. But in times of great disaster, the sacrifice of captives and of slaves was too mean an offering to propitiate the anger of heaven ; a purer blood must flow ; and hecatombs of children of noble and princely families were sacrificed to avert the impending danger. It was left for you to complete the system. You have advanced a step higher in the scale. You have sacrificed a Divinity.”—P. 54.

It will have been seen that we estimate the “Letters” very highly,

and are desirous, according to the extent of our influence, to secure for them public attention. Whether the reader agree with or differ from the author, he cannot fail of being led by him to think seriously, and perhaps in an unaccustomed manner, on some of the most solemn subjects that can engage the human mind. Whatever be the result, he can scarcely help feeling towards the writer as a benefactor.

We have often reflected with pleasure upon the large and valuable contributions that have been made to liberal theology by Laymen. That so many of this description should have stood forth in defence of Unitarianism, in some one or other of its forms, is in our view a presumption that the system is in agreement with both the human understanding and the plain import of divine revelation. The argument is strengthened by the qualities of the minds of such of them as have voluntarily enlisted under the banners of unpopular, ungainful truth. The catalogue of them, with an analysis of their various works, would form an invaluable Unitarian tract.

ART. II. — *Theological Doubts; or, an Inquiry into the Divine Institution of the Priestly Office, as now exercised among Christians, &c.*

(Continued from p. 174.)

THE "Layman" considered his own generous impulse to assert religious liberty, to be only a part of the stir and movement of his age. He describes the period when he wrote with all the imagination and some of the license of a poet:—"In these happy days of manly and liberal inquiry, when spiritual independence seems preparing to shake off her ignominious fetters of a thousand years, and *looks abroad with the boundlessness of an angel, traversing the circuit of Nature,*" &c. (Pp. 3, 4.)

The rise of the Priesthood is, early in the volume, sketched with the hand of a master:

"Previous, indeed, to Constantine's conversion, Churchmen preserved a degree of moderation and humility, actuated by a yet remaining portion of deference for their Master: but early after his death, in consequence of his, so fatally, recognizing and establishing their usurped and selfish claims, they threw off all mediocrity and discretion; which eccentric and unevangelical spirit continued to increase, with astonishing but uninterrupted rapidity, till it set the *Pope* upon the throne of Rome, emblazoned like a God, and clothed in the sun-glaring prerogatives of infallibility and supreme jurisdiction. Other neighbouring metropolitan Churches, for a long time, disputed with the Roman pontiff the catholic pre-eminence; but at length yielded, not voluntarily, but in the face of lawless, overpowering conquest.—At the era of this disgraceful and general defection from the *Saviour* of the world, and ever since, down to the present times, the Priesthood have been a standing living evidence of their own illegitimacy, proving with what consummate prescience and propriety, regarding his own divine character, *Jesus Christ* declined leaving any description or appointment of *their order* upon record, which would have been undoing with one hand what he had just done with the other: a singular misdeed, indeed, for him 'who knew all men, and needed not that any should testify of man, for he knew what was in man.' John ii. 24, 25. As it is, Churchmen themselves have the whole weighty and awful affair to answer for; leaving their proper head and governor, immediately set over them by the Almighty Father, in order to creep into

the palaces of the princes of this world, bow at their footstools, and feed on their smiles and courtesies. Not only so, but refracted into arrangements of office and authority among themselves, they have carried along a lengthened line of established precedence, systematically acknowledging each other's jurisdiction; in the several ascending gradations, each one above, in a higher order of being or style of investiture than the one below; by which they become *fathers* to each other, *rabbis* to each other, to set at naught the *one* Father, the *one* Master, explicitly declared their *only* Father, their *only* Master. In this punctilious diversification of unwarrantable respect, I had almost said, idolatrous obedience and attention to one another, the usual degrees which we find set down in the spiritual herald's office—are—Popes, Cardinals, Metropolitans, Patriarchs, Archbishops, Bishops, Archdeacons, Deans, Rectors, Vicars, Curates, Presbyters: with which are connected General Councils, Conclaves, Consistories, Convocations, Bishops' Courts, General Assemblies, Synods, Presbyteries. So wonderfully applicable the following home interrogation of Jesus Christ, which gives a peculiar sanction to what the writer hath advanced: 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God alone?' John v. 44."—Pp. 6—8.

Denouncing "the Papal Hierarchy and some other Hierarchies nearer home," the Layman says, in some striking passages, of which we can only extract a few sentences:

"This congregated self-instituted body, when matters, merely spiritual, are taken into account, must be individuated, that is, reduced, to separate, independent members; because the authority of one member is the authority of all; or in other words, the authority of all is, and can be, no more than that of one member; a million of men, in objects of judicial discussion, simply and absolutely beyond Humanity, and concerning which there lies an appeal to a tribunal beyond the grave, being neither more nor less than a MAN, poor and miserable, and blind and naked."—P. 9.

"If common sense is to be judge, and common sense can be our only infallible judge upon earth, the full amount of Creeds and Confessions (a magnitudinous one with a witness) should seem to be neither more nor less than this; one generation, decreeing and commanding another, is, to all intents and purposes—*itself risen from the dead*; the understanding of every individual perfectly like that of his neighbour, his genius, judgment, comprehension, passions, affections, sensibilities, education, endowments, prepossessions, habitudes, experience, circumstances, situations and exigencies of life: which notable clue of profound metaphysic, winded retrogressively up a few centuries past, would have deprived mankind of all the most glorious luminaries that have glittered in the Christian firmament; would have absolutely stifled in embryo, or overlaid in the birth, such divine men as Locke, Sir Isaac Newton, Chillingworth, Clarke, Tillotson, Hoadly, with all their great predecessors in the as yet scarcely trodden, but resplendent, path of Reformation."—Pp. 10, 11.

The Layman gathers missiles wherewith to assail the priesthood from metaphysical ground:

"Every person that steps in *systematically*, that is, in *assumed right* of ordinalinal investiture, between his fellow-christian and God, vacates himself, vacates his own spirit, or supposes it not in being: which is a species of delinquency hitherto without a name, but which I would beg leave to call *self-decomposition* or derangement, so far as the act of a mortal can go."—"One man's eating material food will never nourish and sustain another man not eating; neither can my neighbour's thinking for himself, which is only the act of taking in spiritual food, nourish or sustain me as a Christian, without thinking for myself also. No man has digestive

or concoctive powers for more food than serves his own well-known calls of inanition and waste ; neither has any man, no matter whether his enthroned Holiness of Rome, or their enthroned Holinesses of London or Edinburgh, powers of reason and understanding, effective of salvation, beyond what barely serves his own (alas ! little known) exigencies of un-information and moral turpitude : so that the man who would presume to think for me, by the law-enforced medium of Canons, Creeds, Articles or Confessions, should not be esteemed a less preposterous mortal than he who would presume to eat and drink for me transubstantiationally, or by proxy."—Pp. 14, 15.

The author exhibits (pp. 16—18) the contrast between "modern priests, that is, *priests after the order of Constantine*," and the divinely-appointed and endowed ambassadors of Jesus Christ, who cannot, he argues, have any successors.

"It will be asked," the Layman says (p. 38), "why he has evinced so strong and rooted an antipathy to the clergy?" He answers, "because the clergy, as a *municipal body*, first among themselves, and afterwards with the *solicited co-operation* of the princes of this world, have been the determined, persevering foes, at all times and in all nations, of Religious Liberty and Spiritual Independence, both conferred by the Gospel of Christ,"—and "because the doctrine of the Trinity, the source of such infinite disquiet and disturbance to mankind, such innumerable and almost incredible evils and mischiefs in the Christian world, was invented, patronized and enforced by them."

Unawed by an Imperial name, the Layman inquires (p. 50) "who gave Constantine a right, just reeking from the sacrifices of his idols, and the polluted invocations of their senseless shrines still vibrating on his lips, to summon a Christian assembly of divines, the disciples and followers, as they affected to be thought, of the meek and lowly Jesus?"

In reference to the title of Mr. Burgh's book, "*A Confutation*," &c., our sportive author makes merry with books, their titles and their readers (pp. 68—70); and having occasion to name "*Paradise Lost*," pronounces it "fit to be read in Paradise itself."

The Layman says (p. 73), "Some time ago a very sensible pamphlet was published in defence of the existence of one God—'Gospel Defence of the Unitarian Doctrine, by Epaphras'—upon the back of which a card appeared in a well-known paper, desiring the public to suspend their opinion about the merits of that pamphlet, as an answer to it was preparing with all speed." Can any of our Irish brethren give us any information concerning this pamphlet, which would appear to have been actually published and to have attracted notice in a newspaper?

We have, p. 75, the Layman's creed :

"—that there is one God, one only in an absolute sense ; and one Mediator or medium of manifestation between God and man, the man Christ Jesus, or Jesus the anointed ; that God sent him into the world, because he loved the world, to deliver the whole of his mind and will to mankind ; that he preached to instruct us in virtue, or the love of God and our neighbour ; died to evince a resurrection, and that he will come in the glory of his Father, at the appointed time, to judge the quick and the dead."

He adds,

"These, with a few other particulars of lesser moment, are the essentials

of Christian belief or religious truth: and these, it is quite evident, all point to the heart as their first mover and authenticator, after merely taking it for granted that the Scriptures are the word of God; which, with respect to the *many*, must be taken for granted on the credit of the *few* who are learned in the languages and history: for the same reason that, in political society, *Magna Charta*, and its subsequent ratification, the Bill of Rights, are taken for granted."—P. 75.

We have not yet advanced to the end of the second Chapter, but are warned by the space already filled in this No. to conclude for the present, which we shall do by presenting to the reader an almost prophetic passage from Chapter iv., respecting existing Church-establishments:

"To speak the matter out at once, the Church of England clings to the throne (not of grace, gentle reader!) from a mere principle of self-preservation, as an artificial, chartered body, a bantling of the state; justly conscious to herself, that were any fatal misfortune to overtake her guardian and protectress, she would be no better than an orphan, an outcast thrown upon the mercy and compassion of the wide world.—Protestant Christians in general, whom in her prosperous days she would not admit into her communion but upon the basest conditions, would scarce look upon her in any other light than as a mountebank deprived of his stage, or a juggler of his exhibition-room. Yet at this crisis of her extinction as an incorporated, law-giving Priesthood, the true Christian Church, treasured up in innumerable copies of the Bible, and kept together in little detached societies by the love of God and the love of one another, would continue to flourish and be triumphant.—The Christian Church, indeed, in outward form, cannot be too minutely divided and subdivided; as it has ever been the case, that the larger the visible artificial body, the greater the danger of corruption and abuse. The Church of Rome is my first example and proof; of England, my second; and of Scotland, my third: the Providence of God itself would seem to stamp a no inconsiderable degree of credit on this remark. There is an intestine ferment, imperceptibly gaining strength, in all those distinct Church governments, that cannot fail of bringing about their total decomposition; or, to express it in another way, a principle of centrifugal power, operating in a variety of parts, that, in the end, must unavoidably issue in the uproar and derangement of the whole. Rome and the Jesuits have come to blows; she has bruised their heel, but they will, eventually, bruise her head: while both England and Scotland are daily receiving such repeated and weighty blows from their once best friends, nay, the very children of their bosom, that they must, like the great Goliath, some time or another, fall dead and prostrate on the ground.—All bodies material, whatsoever, have the seeds and causes of their own dissolution within themselves; and how importantly remarkable is it, that these three several Churches should be so fabricated and put together by their own device and ingenuity, as, sooner or later, to become their own self-destroyers! The punishment would seem but adequate to the offence. If an house be divided against itself, that house cannot stand; and if an house be built upon the sand, that house will assuredly give way to the descending rains and coming floods. Should some fond artist, after finishing an orrery or horologe, take it into his head to bequeath it to his successor, as capable of an eternity as well as an undeviating accuracy of movement, ever turning round on the same wheels, but never losing by friction, what might we, what ought we to think of the living mechanic or the dying testator?"—Pp. 235, 236.

"Establishments being broken down into a multiplicity of sects and parties, endlessly differing from one another and among themselves, is one of the happiest circumstances in modern Christianity: it is a minute fulfil-

ment of Jesus Christ's own prophecy, Matt. x. 34—36. For seventeen hundred years, this prediction has been receiving its accomplishment, and, at this moment likewise, though in a lesser degree. Not a family quits one parent Church to enter that of another, the Scottish for the Anglican, and *vice versâ*, from motives merely connected with worldly interest and accommodation, but turns out a more violent censurer and opposer of the forsaken Church, than ever it was of the adopted one, before there was any likelihood of the adoption: although families, continuing for generations in a particular body of public worshipers, should, methinks, be extremely silent and cautious; for if they were capable of being mistaken *once*, for so long a time, they certainly are capable of being so a *second* and a *third* time; in short, as often as any motive or consideration, altogether distinct from the spirituality of Religion, shall entice them: besides, the noise and acrimony of their superinduced faith are a cutting, though an oblique, satire on their former selves, and on the forefathers that begat them.—But not to confine the remark to families: scarce an individual changes his or her external persuasion or worshiping identity, in order to form a lucrative or genteel alliance, purchase a wife or an husband, who commences not a sneerer and reviler of former principles and notions, in the most unnatural manner expressing his or her own want of sense and decency: thus one half of our lives (disgraceful and melancholy thought!) is a burlesque and lampoon on the other half. Unavoidably so; for shifting our outward profession, as Protestants, from one society of fellow-men to another, is paying man the compliment, and not God; doing the creature honour, and not the Creator. All religious combinations whatever, from Rome and General Councils, to the British islands and the meanest Presbytery, are essentially wrong: degrees of the act, even the smallest, by no means apologize for the *sentiment* of being wrong. In fine, leaving the English Church for any of her numerous dissenting parties, or the Church of Scotland for any of hers, is only leaving a larger dungeon for a smaller one; or leaving a prison from whence there are many openings on the delightful landscape around, for another prison that presents you but with one solitary lattice or peep-hole. To vary our representation; the procedure is no other than the shortening and lengthening our chain: the chain still subsists, tightening and disabling our limbs: the number of the links is perhaps perpetually varying; but fetters ARE FETTERS, whether long or short; and galley-slaves ARE GALLEY-SLAVES, whatever the dimensions of the boat or the size of the oar!—‘If ye know the truth, the truth shall make you FREE,’ (John viii. 32,) says our *only* Lord, our *only* Master: but the Church of England says, the Church of Scotland says, (which has no right to be *our* Lord, no right to be *our* Master,) if ye know the truth, *the truth SHALL make you bondsmen and slaves!*—To whom?—to us!—I am gratified, therefore, I am charmed, to see the fractions and the refracted fractions of modern Christians: what is it, in the glorious and sublime result, but a piece of excellent, well-tempered wood, bent and tightened against the grain, elastically regaining the fixture and direction bestowed upon it by the great Creator!—Establishments militant against establishments, Convocations against Convocations; General Assemblies rescinding the acts of General Assemblies; Synods acting against Synods; Presbyteries voting against Presbyteries; and Congregations criminating and abusing one another, in pulpits, on malls, and in taverns,—are only our Saviour's words, crowned with their entire completion—‘the son against his father—the daughter against her mother—and the daughter-in-law against the mother-in-law.’—These divisions and sub-divisions, these fractions and refracted fractions, can never take place too often or too multiplicatively, till Christianity be reduced to personality, the bosom of the individual, where only it can be safe or secure, where only it can prosper or be triumphant!”—Pp. 238—240.

ART. III.—FUNERAL SERMONS FOR DR. CHANNING.

(Continued from p. 179.)

12. *A Discourse on the Death of Rev. William E. Channing, D.D., delivered at the Unitarian Chapel, Cheltenham, on Sunday Evening, November 13, 1842.* By L. Lewis, Minister of the Chapel. 8vo. Pp. 24. J. Mardon.

WE have too long overlooked this suitable offering at the shrine of the departed saint: it is in a right spirit, and is simple in style and manner. Mr. Lewis interweaves Channing's words with his own, and the texture is becoming.

Having held up the deceased as the champion of intellectual and spiritual freedom, the preacher proceeds to exhibit him as the enemy of war:

"From this freedom acting on the individual mind, we must trace the workings of his all-embracing love of Liberty, operating on the interests of the world at large. This wide-reaching philanthropy, untainted by any sectarian dogmas, brought him prominently forward before the eyes of Europe, as a true benefactor of his race and as a citizen of the World. That this assertion is not hastily made, will be readily conceded by all who are acquainted with the frequency and earnestness of his remonstrances against that foul blot on the face of humanity—that curse which has so long been the pet plaything of men calling themselves CHRISTIANS. Of *War*, 'he being dead, thus speaketh:' 'If any action on earth ought to be performed with trembling, with deep prostration before God, with the most solemn inquisition into motives, with the most reverent consultation of conscience, it is a declaration of war. This stands alone among acts of legislation. It has no parallel. These few words, '*Let war be,*' have the power of desolation which belongs to earthquakes and lightnings; they may stain the remotest seas with blood; may wake the echoes of another hemisphere with the thunders of artillery; may carry anguish into a thousand human abodes. No scheme of aggrandisement, no doubtful claims, no uncertain fears, no anxiety to establish a balance of power, will justify this act. It can find no justification but in plain, stern necessity, in unquestionable justice, in persevering wrongs, which all other and long-tried means have failed to avert.' 'Society does not cast from its bosom its most unworthy member without reluctance, without grief, without fear of doing wrong, without care for his happiness. But wars, by which thousands of the unoffending and worthiest perish, are continually proclaimed by rulers in madness, through ambition, through infernal policy, from motives which would rank them with the captains of pirate-ships or leaders of banditti.'

"May we not hope that awakening appeals such as these may now, when the hand that penned them lies inactive in the grave, be working silently in the hearts of some, whose lot it is to rule the destinies of mankind, and thus contribute to the downfalling of the Standard of War, and the uprearing of the Banner of Peace over a world, Christian in deed and in truth, as well as in name, so that 'generations yet unborn' may rise up and call the name of CHANNING blessed."—Pp. 15—17.

Mr. Lewis gives "a few particulars relative to Dr. Channing's last moments, detailed by a grateful attendant on his ministry at Boston, in a letter to a friend in this country," from which the following are extracts:

"He failed so gradually that his friends constantly hoped he was getting better, and he himself was the first to announce to them his decline. On Sunday afternoon, Dr. Channing, observing that his friends were consulting

about watching with him that night, said, '*You need not be anxious concerning to-night,—it will be very PRAECFUL and QUIET with me;*' and this was the first time that his approaching death seemed to be brought home to them as a certainty from his own lips. Just as the sun was setting, he yielded up his breath, in perfect peace, without effort! He had been lying with closed eyes, his lips now and then moving as if in inward prayer, and occasionally opening his eyes with a smile to look upon those who watched around him; and now and then a very bright look dwelt upon his face, as if he looked far beyond them all into eternity—a sort of expectation of something to be revealed. He retained perfect possession of his faculties to the last. This seems a beautiful and fit close of such a life."—"Dr. Channing's mortal remains were carried from Federal-Street Church to Mount Auburn, and lowered into the grave by friendly hands alone. His mantle of perfect calmness and peace seems to have fallen upon his family. This was his influence in life, and in death it seems to have strengthened them. They have all been tranquil, calm; not the calmness of torpor or unnatural grief, but of *faith*. They do not shun, but are pleased to speak of him, to keep his spirit near and close about them."—P. 23.

ART. IV.—*Popular Cyclopædia of Natural Science—Mechanical Philosophy and its application to the Arts.* By William B. Carpenter, M. D., Author of "Principles of General and Comparative Physiology," and "Principles of Human Physiology." Cr. 8vo. Pp. 320. Orr & Co. 1843.

IN a former volume [VIII. 573—578] we gave some account, with a hearty commendation, of Part I. of this work, "On Vegetable Physiology." Pt. II. was on "Botany." Pt. III. is now before us, and several successive Parts are promised for the present year.

Dr. Carpenter's preface to "Mechanical Philosophy" expresses so fully his object, and from an examination of the treatise we feel so satisfied that he has carried out his intentions, that further comment from us would be unnecessary. If we were to attempt to quote from the body of the work, we should have considerable difficulty in making selections that would give our readers a fair idea of the mass of information contained in it, and so clearly described that any one having a taste for science, without necessarily being a mathematician, may derive not only pleasure but profit from the perusal of this excellent little work. We are glad to perceive that Dr. Carpenter, in his "endeavour to commit to paper the instructions which, when delivered verbally, were successful in impressing the minds of his pupils," has copied from one whose works on Philosophy for young people rank amongst the first of their class, we mean Mrs. Marcet, and that he has referred to the works of such men as Moseley and Daniell, which he, as a mathematician, would understand, but which require the aid of gentlemen like himself to make them intelligible to the general reader. Before giving the preface to our readers, we must express our earnest wish that the present Part of the "Popular Cyclopædia" and the future Parts, if as well planned, will meet with the success it deserves; and, in the words of the publishers, but confining our opinion to that Part of the work which has come under our notice, "to all persons engaged in teaching, we confidently recommend this treatise as eminently adapted for a class-book."

"The following little work is intended to occupy a place somewhat intermediate between the simpler elementary treatises on mechanical science, and the more elaborate works of a professedly philosophical character. With the former, it has this in common—that the author has aimed to render it adapted to those who have no preliminary knowledge of the subject; and to carry on his readers, step by step, from the known to the unknown, without requiring from them more than an accurate acquaintance with the ground over which they have already passed. To the latter, the author ventures to hope it may be compared in this—that the highest principles of the science are introduced, and exhibited in their connexion with each other, and with the phenomena they govern. He has thus endeavoured to give to his little work the character of a philosophical treatise; whilst, by the number of examples and illustrations which he has introduced, he has aimed at preventing what might have otherwise been its dry and abstruse appearance. In this attempt, he has merely followed out the plan which has proved successful in the former volume of the present Series.

"The author is well aware that some parts of this treatise may be deemed verbose and diffuse; and that the numerical illustrations may be thought to be too frequently introduced. To this he would simply reply, that some experience as a teacher has convinced him of the necessity of explanations much more ample, and of illustrations much more complete, than those ordinarily given in elementary works; and that he has endeavoured to commit to paper the instructions which, when delivered verbally, were successful in impressing the minds of his pupils.

"In conclusion he would state, that, although a large part of the contents of this treatise is the common property of all writers on the subject, many statements and illustrations may claim some degree of novelty. He thinks it right to add, that he is under particular obligation to the works of Professors Moseley and Daniell, of King's College, London."

ART. V.—NEW PUBLICATIONS OF THE CHRISTIAN TRACT SOCIETY.

- I. *The Fire-side Missionary, addressed to the Labouring Classes of a City.*—No. 2. *Resting by the Well*; by the Rev. J. Johns. No. 3. *Letter to a Mother, on her Behaviour as an Example to her Children*; by Miriam.
- II. *Persevere, and you must Succeed; or the History of Mary Smith.* Part II.

WE are glad to perceive that the Committee of the Christian Tract Society are providing, in the two first of the above publications, a series of tracts expressly adapted for the use of those whose ministry carries them among the poorer classes of the community. Our Domestic Missions are attracting more and more of the public attention, and it is desirable that they who carry the benevolent objects of these institutions into execution, should be supplied with tracts which address themselves peculiarly to the situation and the feelings of the outcasts and the neglected of the world, and which provide for their spiritual wants by directing them to the true springs of comfort. No. 1 of the "Fire-side Missionary," which was published last year, and No. 2, "Resting by the Well," which now appears, are both from the pen of one of the most zealous and efficient labourers in that most desolate part of the Saviour's vineyard, and they are well adapted to their purpose. The style of No. 2 is indeed somewhat

too diffuse and poetical for our sober taste ; but on this point, we are aware, there may be two opinions, and we would not willingly disparage, where there is such a breathing spirit of love, and so deep an interest in the welfare of the immortal soul.

No. 3, the "Letter to a Mother," is plain, practical and direct, with no concealment of unwelcome truth, and evidently written by one who has been a personal witness of the moral ills which she would fain remedy.

"Persevere, or the History of Mary Smith," of which we noticed the first part last year, is now completed, and we know no story which is more beautifully suited to put into the hands of girls who are attending Sunday-schools, and more especially of those who have been there for some years, and who are soon to enter on service. It shews how a seductive fault which is akin to an excellence, may be corrected by resolute efforts to amend. It is written with much ease of style and fidelity to nature and truth ; and we trust that we shall be favoured with other productions from the same pen.

We have also to thank the Society for adding to their Catalogue this year, Dr. Carpenter's "Plain Sermons," and the Rev. Edwin Chapman's Sermon, entitled "Early Religion." These will be very acceptable to the subscribers, and their insertion in the Catalogue will bring them before the notice of many who might otherwise have remained ignorant of their value.

S. W.

ART. VI.—*Reasons for renouncing Unitarianism.* By G. W. Philp, late Unitarian Minister, Rochdale. With Prefatory Remarks on the Case, by the Rev. J. E. N. Molesworth, D. D. 8vo. Pp. 44. Rivingtons. 1843.

ART. VII.—*The Berean Scripture-Reader, a Warning to the Church. A Sermon preached in Blackwater-Street Chapel, Rochdale, Feb. 12, 1843. With Notes ; and an Appendix, containing Remarks on the Rev. G. W. Philp's "Reasons for renouncing Unitarianism," and the Vicar of Rochdale's Sermon on Mr. Philp's Baptism, in Rochdale Parish Church.* By J. H. Ryland, of Manchester. 12mo. Pp. 120. J. Green. 1843.

MR. G. W. PHILP here gives what he calls "Reasons" for renouncing the use of reason in religion. It can scarcely be said that he has renounced "Unitarianism," for his pamphlet shews that he never understood the doctrine which he professes to abandon, and that he does not understand that to which he has become outwardly a convert by baptism. The "Reasons" are gleaned, and not very carefully, from the new reading with which Dr. Molesworth has supplied the neophyte. The Dr. is, we doubt not, a kind patron, but he is withal honest ; he treats the Dissenters with superlative insolence, and does not appear to set a high value upon the deserter from them ; he promises him only hard work and scanty pay, with a full measure of humble submission to "the Church."

Mr. Ryland's Sermon is a good exhibition of the Protestant, the Dissenting and the Unitarian argument for spiritual liberty. His remarks upon the alleged "Reasons" are acute, and shew that he

himself has been a "Berean Scripture-Reader." He examines all the texts that Mr. G. W. Philp has selected from his "orthodox" manuals, and proves that, whatever the convert may have learned, there is much that he has forgotten. We give one specimen :

"Let us now turn to Jeremiah xxiii. 5, 6, 'Jehovah our righteousness.' Of this Mr. Philp says in a note, 'It has been triumphantly said by Unitarians that the title Jehovah is never applied to Christ, and that it always means God the Father. Here is a plain fact to the contrary. The Hebrew version' (*original* Mr. Philp means) 'is Jehovah.' Let us ascertain where the fact exists, and *how* plain. This is the third out of his first six passages that (so far as I can discover) is *not* referred to in the New Testament, though he says generally that all the ten are. His inference, therefore, in this quarter respecting its being descriptive of Christ fails him, however evident it is to him from other quarters that it is so. He forgets here, too, as before, that it is a *name* that is in question; his knowledge of the Hebrew, one would have thought, might have helped him here. Abraham calls the name of a place (Gen. xxii. 14) Jehovah-Jireh (Jehovah will provide): and Moses names an altar (Exod. xvii. 15) Jehovah-nissi (Jehovah my standard). The name in question might have been written Jehovah-tsidkenu, the expressive Hebrew name given to the Branch or King. So might the titles in Isaiah ix. 6, 7, have been written at length in the Hebrew forms, as names expressing something that God did by the person bearing them, like Immanuel, and Maher-shalal-hash-baz, which means 'to hasten the spoil, to take quickly the prey.' With the recollection of these things he would have been led to infer from the *name*, nothing respecting the *nature*, of the person to whom it is applied, and the most that the English version would have taught him would have been that a king, the offspring of David, should arise, that prosperous times should follow, and that his name should be called 'Jehovah our righteousness.' To bring this doctrine of naming persons from some title or relation of the Supreme Being, still nearer home, let Mr. Philp just recollect the names which our Puritan ancestors adopted and bestowed. (There is mention of God's-gift Kirby, in Mr. Hunter's *Life of O. Heywood*, p. 253.) But not relying entirely on the present English version, I will give an extract from one of the labourers in the field of sacred learning, to whom Mr. Philp was introduced in the course of his studies at York, viz., Rev. B. Blayney, B. D., rector of Polshott in Wilts, and formerly Fellow of Hertford College, Oxford. (1784, *Jeremiah and Lamentations*. A new translation; Oxford, at the Clarendon Press, 4to.) He says in his Note (p. 146) at this chapter and verse,

"And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS] Literally, according to the Hebrew idiom, 'And this is his name, which JEHOVAH shall call, OUR RIGHTEOUSNESS;' a phrase exactly the same as, 'And JEHOVAH shall call him so;' * * I doubt not but some persons will be offended with me for depriving them by this translation of a favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it: I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The LXX.' (the Greek version of the Old Testament) 'have so translated before me, in an age when there could not possibly be any bias of prejudice either for or against the before-mentioned doctrine; a doctrine which draws its *decisive* proofs from the New Testament only. In the parallel passage, ch. xxxiii. 16, the expression is a little varied, but the sense, according to a just and literal translation, is precisely the same; 'And this is he whom JEHOVAH shall call, OUR RIGHTEOUSNESS.'—Or, if Mr. Philp is guided by the English version, 'This is the name whereby *she* (the City of Jerusalem) shall be called, THE LORD OUR RIGHTEOUSNESS.'"—Pp. 77—79.

ART. VIII.—*Position of the Jews: a Sermon.* By Henry Hawkes, B.A., F.L.S. 8vo. Pp. 18. John Green. 1843.

ART. IX.—*The National Restoration of the Jews to their Fatherland, and consequent Fulfilment of the Promise to the Patriarchs: a Sermon delivered on Sunday Evening, February 5, 1843, at Chadwell-Street Chapel, Islington.* By the Rev. R. H. Herschell, previous to his departure on a Mission to Syria and the East. 8vo. Pp. 32. Jackson and Walford.

MR. HAWKES'S Sermon was "addressed to the High-Street congregation of Christians, Portsmouth, Nov. 27, 1842, on occasion of the death of the Rev. Solomon Hirschel, D.D., Chief Rabbi of the German and Polish Jews in the British dominions." A funeral sermon for a Jewish Rabbi by a Christian minister is a novelty. We understand that the discourse has attracted the attention of many of the Hebrew people, and been read by them with great satisfaction. The spirit which it breathes is honourable to religion, and likely to recommend Christianity to the nation of whose "position" it treats, who have been rarely spoken to from the Christian pulpit with so much brotherly love. While Mr. Hawkes pays, we believe, a deserved tribute of respect to the late Dr. Hirschel, he takes the favourable opportunity of appealing to the patriotism of the Jews and the justice of Christians, on behalf of Jewish emancipation "in the British dominions." Approving of this benevolent object, we heartily wish that the Sermon may help it forward.

Mr. Herschell, the preacher of the second of the above Sermons, is described, in a "Preliminary Address" by the Editor of the publication, as "an Evangelized Israelite," who "is gone to visit and ascertain the true condition of his brethren in Syria, and to communicate to them tidings of Him 'of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.'" As an argument or as a composition, we cannot say much in praise of this convert's Sermon; but we have been pleased with its simplicity, earnestness, piety, and, we may add, modesty. Our good wishes follow the preacher to his "fatherland," from which we shall esteem him happy if he brings back truer notions than he appears now to possess of "The HOLY ONE of Israel."

ART. X.—*The Unity, Spirituality and Paternal Character of God. A Sermon preached at Bury St. Edmunds, at the Anniversary of the Eastern Unitarian Christian Society, on Thursday, June 30th, 1842.* By Joseph Hutton, LL.D. 8vo. Pp. 32. J. Green and J. Mardon.

DR. HUTTON possesses the rare faculty of preaching a doctrinal sermon without infusing into it any of the bitterness of controversy. The readers that differ most from him will be moved by nothing but the force of his argument and the fraternal tone of his persuasion.

He quotes and animadverts on a passage from a discourse published by the late Dr. Arnold, of Rugby; a strange and unguarded

passage, surely,—yet one which Dr. Hutton seems to quote, not only because it is apposite, as shewing the tendency of the “orthodox” doctrine of the “Incarnation” to some species of “anthropomorphism,” but also because it gives him the opportunity of pronouncing an eulogium upon “that elegant scholar, liberal as well as learned theologian, and excellent man.”—Pp. 16—19.

All may not unite with the preacher in the hope that our (Unitarian) churches will never “agree upon any confession of faith;” and should any of them wish for some common “form of sound words,” shaped by the apostolic model, they will find a scriptural creed ready for their use in this valuable Visitation Sermon.

ART. XI.—*Self-Culture, by William E. Channing, D.D., with a Biographical Sketch of the Author.* 18mo. Pp. 128. Boston (U. S.)—James Munroe and Co. 1842.

THIS is an elegant pocket edition of one of the most beautiful of Channing's addresses. The “Biographical Sketch” is a fit accompaniment. In this it is stated that his “father was an eminent merchant of Newport” (R. I.), but an *erratum* directs us to read “lawyer” for “merchant.” It is also related that “after completing his collegiate studies, and before his preparation for the ministry, he was seized with a violent fever while travelling in the State of Virginia. He recovered only at the expense of his constitution which, before remarkably robust and healthful, was from that time enfeebled to the close of his life.”—P. 5.

We are indebted to the courtesy of the American publishers for our copy. We presume, however, that the edition, which we recommend as a manual for the young, may be procured in London.

ART. XII.—“*Claims of the Clergy,*” in reference, chiefly, to the *Parish of Hackney, and Mr. Mackinnon's Health of Towns' Bill.* 8vo. Pp. 40. J. Green, London.

OUR readers remember three letters under their general title, which appeared in our last volume (IX. 634, 703, 764): they are here reprinted with corrections and additions, making a small pamphlet, sold at a low price. The examples and illustrations are taken chiefly from the parish of Hackney; but the argument and remonstrance apply to all parishes which are annoyed by clerical insolence and aggrieved by priestly exactions,—and how many such are there in the 10,000 of England and Wales!

ART. XIII.—*Salvation in every Church. A Sermon by Athanasius Coquerel, Pastor of the Reformed Church at Paris.* Translated from the French. 8vo. Pp. 24. London—J. Mardon.

THIS is a noble plea for Christian philanthropy and the Divine Benevolence, enforced by the peculiar charms of French pulpit eloquence.

INTELLIGENCE.

AMERICA.

Legal Judgment: Religious Rights of Parents.

(We take the following singular decision, affecting the *Baptists* in the United States, from the *Christian Register*, Boston, Nov. 12, 1842, which extracts it from the *Pittsburgh Intelligencer*.)

A decision in a very singular case has been made in Lycoming country, Penn., by Judge Ellis Lewis, which goes a great way judicially in shewing how far a parent's power extends. The decision arose on an application in behalf of the Rev. William S. Hall, a minister of the gospel of the Baptist persuasion, for an order of the court, requiring Wm. Armstrong to give surety for keeping the peace. The circumstances of the case are these: on the last Sunday in February last, the defendant, Wm. Armstrong, prohibited the complainant, Rev. W. S. Hall, from administering the ordinance of baptism by immersion to his minor daughter, aged about 17, she having already been baptized in the Presbyterian church, to which her mother belonged. This prohibition was accompanied with threats of personal injury to the complainant if he baptized her, the defendant, Armstrong, declaring that he would shoot him if he did so. On the second Sabbath in April following, the complainant, Rev. Mr. Hall, having an opportunity, baptized the daughter by immersion, in the absence and without the knowledge of the father, and contrary to his known and positive commands. This proceeding came to the knowledge of the parent afterwards, and on the Monday after the occurrence, he followed Mr. Hall through the street, threatening him with personal injury to such extent as to induce an application for surety of the peace.

The Court ordered Mr. Armstrong, on account of the threats he had used, to give bail in 500 dollars to keep the peace, but ordered the complainant, Mr. Hall, to pay the costs of the prosecution, because he had interfered with the lawful authority of the father over his own offspring, in its minority, and thereby provoked him in his excited feelings to meditate the personal injury and to make the threats complained of, and it was but just that the prosecutor should pay the costs which his own first wrongful act had occasioned.

Judge Lewis laid down these three points in his decision:

1st. That the authority of the father results from duties. He is charged with the duties of maintenance and education. These cannot be performed without the authority to command and to enforce obedience. The term education is not limited to the ordinary instruction of the child in the pursuits of literature. It comprehends a proper attention to the moral and religious sentiments of the child. In the discharge of this duty, it is the undoubted right of the father to designate such teachers, either in morals, religion or literature, as he shall deem best calculated to give correct instruction to the child.

2nd. That he cannot force it to adopt opinions contrary to the dictates of its own conscience, but he has a right to its time and its attention during its minority, for the purpose of enabling him to make the effort incumbent on him as a father of training it up in the way it should go.

And, 3rd. That he may not compel it, against its own convictions of right, to become a member of any religious denomination, but after it has been initiated, with its own free will, into the religious communion to which its parent belongs, he may lawfully restrain it, during its legal infancy, from violating the religious obligations incurred in its behalf, by placing itself under the religious control of a minister whose opinions do not meet its parent's approbation.

On these grounds, the Judge decided that Mr. Armstrong was right in refusing his assent to the change of religious customs in his child. That the Rev. Mr. Hall was wrong in doing as he did, knowing the positive commands of the father to the contrary. That Mr. Armstrong was wrong in threatening the personal injury of Mr. Hall, and that therefore he should give bail in 500 dollars; and that Mr. Hall, in consideration of his error, should pay the costs.

Church-goers in Boston, U. S.—The following is from *The Boston Christian World*, a new liberal religious newspaper, of Feb. 18, 1843. The statements seem to refer to the city of Boston only, not including Cambridge, Charlestown, &c.

We find the following statement in the New-England Puritan, the editor of which says that it was ascertained by

actual enumeration on a pleasant sabbath in January. Such calculations, however, must be always quite uncertain. According to this, the average attendance of the Catholics is 2012—whole attendance, 8050; average of Universalists, 552—whole attendance, 2762; average Orthodox, 527—whole attendance, 6851; average Episcopalian, 415—whole attendance, 2503; average Unitarian, 396—whole attendance, 6741. We know not what other errors there may be, but we see that the Amory Hall Church is not mentioned, the attendance of which in good weather is 500.

ORTHODOX CHURCHES IN BOSTON.

<i>Average attendance on the Sabbath, 1843.</i>	
Central Church, Rev. W. M. Rogers,	862
Temple, Rev. E. N. Kirk,	750
Salem-st. Church, Rev. J. H. Towne,	743
Church in Bowdoin-street, Rev. H. Winslow,	731
Park-street, Rev. Silas Aiken,	679
Un. Church, Essex-street, Rev. Nehemiah Adams,	632
Church in Pine-st., Rev. A. Phelps,	561
Old South, Rev. G. W. Blagden,	530
Mariners' Church, Purch-st., Rev. Mr. Lord,	200
Phillips' Church, S. Boston, Rev. W. W. Patten,	395
Garden-st., Rev. W. R. Chapman,	275
Church in Green-street, Rev. W. Jenks, D. D.,	292
First Congregall. Church, E. Boston, Rev. A. A. Phelps,	201

EPISCOPAL CHURCHES.

<i>Average attendance on the Sabbath, 1843.</i>	
Trinity Church, Summer-street,	750
St. Paul's Church, Tremont-street,	554
Grace Church, Temple-street,	438
Christ's Church, Salem-street,	381
Episcopal City Mission Chapel,	200
St. Matthew's Church, South Boston,	180

CATHOLIC CHURCHES.

<i>Average attendance on the Sabbath, 1843.</i>	
Church of the Holy Cross, Franklin-street,	4000
St. Augustine's, South Boston,	300
St. Mary's, Endicott-street,	3000
St. Patrick's, Northampton-street,	750

UNITARIAN CHURCHES.

<i>Average attendance on the Sabbath, 1843.</i>	
Pitts-street Chapel, Rev. Mr. Waterston,	600
Church in Purchase-street, Rev. Mr. Coolidge,	530
West Church, Rev. Dr. Lowell,	505
Church in Federal-street, Rev. Mr. Gannett,	500
Church in Brattle-street, Rev. Mr. Lothrop,	490

Second Church, Hanover-street, Rev. Mr. Robbins,	469
First Church, Rev. Mr. Frothingham,	379
New North, Hanover-street, Rev. Dr. Parkman,	355
New South, Rev. Mr. Young,	400
Bulfinch-st. Society, Rev. Mr. Gray,	463
Twelfth Cong. Society, Rev. Mr. Barrett,	500
South Cong. Society, Rev. Mr. Huntington,	414
King's Chapel, Rev. Mr. Greenwood,	303
Hawes' Place, S. Boston, Rev. Mr. Shackford,	110
Warren-street Chapel, Rev. Mr. Barnard,	270
Suffolk-street Chapel, Rev. Mr. Sargent,	253
Church in Hollis-street, Rev. Mr. Pierpont,	200

UNIVERSALIST SOCIETIES.

<i>Average attendance on the Sabbath, 1843.</i>	
Society, Warren-street,	1100
North Bennett-street,	750
School-street,	473
South Boston,	317
East Boston,	122

Feb. 7, 1843, were presented to the House of Representatives the *Sword of General Washington* and the *Cane of Benjamin Franklin*. Mr. John Quincy Adams, the Ex-President, in proposing a resolution of thanks to the donor, Samuel T. Washington, which was adopted unanimously, spoke as follows:

"In presenting this resolution to the House, it may, perhaps, be expected that I should accompany it with some suitable remarks; and yet, Sir, I never rose to address this House under a deeper conviction of the want of words to express the emotions that I feel. It is precisely because occasions like this are adapted to produce universal sympathy, that little can be said by any one, but what, in the language of the heart, in tones not loud but deep, every one present has silently said to himself. My respected friend from Virginia, by whom this offering of patriotic sentiment has been presented to the Representative Assembly of the nation, has, it seems to me, already said all that can be said suitable to this occasion. In parting from him, as, after a few short days, we must all do, it will, on my part, be sorrowing that in all probability I shall see his face and hear his voice no more. But his words of this day are planted in my memory, and will there remain till the last pulsation of my heart. The sword of Washington! The staff of

Franklin! Oh, Sir, what associations are linked in adamant with those names! Washington, the warrior of human freedom—Washington, whose sword, as my friend has said, was never drawn but in the cause of his country, and never sheathed when wielded in his country's cause! Franklin, the philosopher of the thunderbolt, the printing-press and the ploughshare! What names are these in the scanty catalogue of the benefactors of human kind! Washington and Franklin! What other two men, whose lives belong to the eighteenth century of Christendom, have left a deeper impression of themselves upon the age in which they lived, and upon all after time! Washington, the warrior and the legislator! In War, contending by the wager of battle for the independence of his country, and for the freedom of the human race; ever manifesting, amidst its horrors, by precept and example, his reverence for the laws of Peace, and for the tenderest sympathies of humanity: in Peace, soothing the ferocious spirit of discord, among his own countrymen, into harmony and union, and giving to that very sword now presented to his country a charm more potent than that attributed in ancient times to the lyre of Orpheus. Franklin! the mechanic of his own fortune, teaching, in early youth, under the shackles of indigence, the way to wealth, and in the shade of obscurity the path to greatness; in the maturity of manhood, disarming the thunder of its terrors, the lightning of its fatal blast, and wrestling from the tyrant's hand the still more afflictive sceptre of oppression, while descending into the vale of years, traversing the Atlantic Ocean, braving in the dead of winter the battle and the breeze, bearing in his hand the charter of Independence, which he had contributed to form, and tendering, from the self-created nation to the mightiest monarchs of Europe, the olive-branch of peace, the mercurial wand of commerce, and the amulet of protection and safety to the man of peace, on the pathless ocean, from the inexorable cruelty and merciless rapacity of war. And, finally, in the last stage of life, with fourscore winters upon his head, under the torture of an incurable disease, returning to his native land, closing his days as the chief magistrate of his adopted Commonwealth, after contributing by his counsels, under the Presidency of Washington, and recording his name, under the sanction of devout prayer invoked by him to God, to that Constitution under the authority of which we are here assembled, as the

Representatives of the North American People, to receive, in their name, and for them, these venerable relics of the wise, the valiant and the good founders of our great confederated Republic—these sacred symbols of our golden age. May they be deposited among the archives of our government! and may every American who shall hereafter behold them, ejaculate a mingled offering of praise to that Supreme Ruler of the universe by whose tender mercies our Union has been hitherto preserved through all the vicissitudes and revolutions of this turbulent world, and of prayer for the continuance of these blessings, by the dispensations of his Providence, to our beloved country from age to age, till time shall be no more!"

GERMANY.

The German journals have not been interesting of late: two measures of the Prussian Government have alone attracted attention. One was the refusal of Prussia to take advantage of the commercial facilities and advantages offered to it by Russia, unless they were extended to the entire German union. This Russia declined.

The other measure is the edict on the Censorship. This edict is chiefly directed against anti-religious works. The censors are to forbid all works, "the tendency of which is in opposition to the fundamental principles of religion in general, and the Christian faith in particular." Also, such works as, "although destined for a limited number of readers, or for *savans*, contain indiscreet and odious attacks on religion, foreign to the calm and moderate character of received opinions. Accordingly, any thing tending to offend, or render ridiculous one of the Christian churches." Also, such "fanatical works as seek to introduce into the domain of politics, truths appertaining exclusively to religion, in order to produce thereby confusion of ideas."

This edict, to prevent the introduction of "works tending to create confusion of ideas," comes rather late in Germany, where certainly the most beautiful confusion of ideas that can be well imagined reigns on all serious subjects. As to irreligion, the work is done. Strauss and his followers have published volume upon volume. Full liberty was given for attacking Christianity; and the result was, that this liberty was carried to such excess and absurdity that it brought with it its own remedy, and the few minds that had been led astray have already returned in disgust to their former

opinions. Strauss himself had recoiled from the "sound himself had made;" and German learning and good sense would have completed a victory that the censorship can now only interrupt.

In politics, the censors must forbid any works "developing theories tending to shake the constitution of the monarchy, or any constitution in existence in the German states," &c. Austria enjoys a despotic constitution, consequently the Prussians must not write against despotism! We fear the edict regulating the censorship will give rise to loud complaints. It were far better to have said nothing.—*Morn. Chron.*, March 8.

PRUSSIA.

Berlin, Sept. 28.—The Rev. Messrs. Sydow and Von Gerlach, who have been to England to make themselves acquainted with the nature and ordinances of the English Episcopal Church, are said to be convinced that the German Protestant Church cannot be united with it.—*Hamburg papers*, Oct. 7.

POLAND.

Several thousands of Israelites of Poland and Russia have, says a letter from Berlin, in the *German Journal of Frankfurt*, entered into an engagement to proceed, on the first favourable opportunity, to Jerusalem, there to await in prayer and fasting the coming of the Messiah.

AFRICA.

Sierra Leone.—It is a fact which must be gratifying to every individual who rejoices at the downfall of slavery, that out of twenty-six Wesleyan chapels in Sierra Leone, the roof-timbers, the flooring, and other wood work of twenty, is composed nearly exclusively of slave-ships which have been taken by her Majesty's men-of-war on the coast, and condemned by the mixed commission court.—*Sierra Leone Watchman*.

IRELAND.

Mr. O'Connell, late Lord Mayor of Dublin, and the Hewley Judgment.

We have always thought that the decision in the Lady Hewley Case would affect other interests besides those of the parties immediately concerned; and our attention has been called to Mr. O'Connell's speeches in Ireland, recommending the Repeal of the Union as the means of regaining the property taken from the Roman Catholics by the Protestants. We make an extract from one of these, reported in "The Dublin Evening Post" of Aug.

23, 1842, stating one of five grievances of the Repealers. Can any of our Irish readers inform us whether there be any statute legalizing the alienation of Churchlands in Ireland (i. e. from the ancient and rightful possessors, the Roman Catholics, to the present possessors, the Protestant Episcopalians); and whether, as is rumoured, the Repealers have filed any Information or taken any other step to try the question? Ed.

"The first of those was one of a most insulting nature—that was the compelling the great mass of the Irish people to support a church to which they did not belong (hear, hear)—that was the enforcing the tithe rent-charge in counties, and ministers' money in towns and cities, from the Catholic population, for the sustentation of a clergy who, according to the opinion of the overwhelming majority of the people, taught doctrines that were erroneous, and tenets that were untrue (hear, hear). It might be said that they acquiesced in it; but they only acquiesced in it until they were wise and strong enough to obtain a redress of their grievances (hear). Had they not read the discussion which took place in the House of Commons on the Maynooth grant? One Protestant member got up after another to ask why should they give £9,000 yearly to Maynooth College, for the purpose of teaching erroneous doctrines (hear, hear). But the Irish people were obliged to give a million yearly, both in rent-charge and the produce of land, for the propagation of what they conceived to be erroneous doctrines (hear). He (the Lord Mayor) would make a bargain with those persons who objected to the grant to Maynooth—he would give them up the £9,000, if they gave up the million to the Irish nation (cheers). On the last day of meeting he had illustrated the subject by quoting a commentary in the *Times* on Lady Hewley's charity. It appeared that Lady Hewley left certain property to what she called "godly ministers." It got into the hands of Unitarian ministers, and the Independents said they were entitled to it, and filed a bill for the recovery of it. The statement in the will was that Lady Hewley gave the legacy not for Unitarians, but for persons believing in the Trinity, and that her intentions ought to be carried into effect. What did the Unitarians say in reply? They said they had this property for 100 years, and because they had been enjoying it for 100 years they were entitled to retain possession of it. No, said the Chancellor—no, said three Chancellors, and the

Master of the Rolls in England, "Heaven forbid that a century of fraud should sanction injustice, and turn that which was inequitable itself into something equitable" (hear, hear). They said, "You had it for a hundred years, but you had it a hundred years too long." It was her intention that that property should be dedicated to the use of a particular class of religionists, and the Court of Chancery accordingly took it from the Unitarians, and gave it to the Presbyterians of her own persuasion. What did the *Times* say to that? The *Times* rejoiced that there was so much good sense in England, that they should not be declared entitled to this property because they were a hundred years in possession. He would now come back to the immense landed property held by the church in Ireland. Who gave that property, and for what purpose was it given? It was given to have masses and prayers said for the dead—it was intended for all the purposes of Catholic worship—and not for those whose religion, and the very denomination of it, consisted in negating every tenet belonging to the Catholic religion. They protested against the Catholic religion, but they did not protest against the land (hear). They might have said they had it for three hundred years, but what was the difference between three hundred and a hundred years? (hear). The time was come when they should rally round the principle of immutable justice, and when every man should have his own (hear). And when a man disposed of his own, the disposition should be as much respected, after his death, as while he was living (hear). They might as well rob a man while he was living, as not follow out his intentions after his decease (hear). It was fit those things should be understood. It was doubly incumbent on them to raise this cry, because there was no chance of succeeding with the present parliament (hear). They had no chance except that which they had in the year '29 for obtaining Emancipation, and that was, to have such a number of the Irish people combined in the demand for it that no statesman would deem it prudent or safe to refuse the constitutional demand of millions, when that which they sought for was in itself just and equitable (cheers)."

SCOTLAND.

Decision of the Scottish Church Question in the House of Commons.

ON Tuesday, the 7th of March, several petitions were presented to the

House of Commons, invoking the interference of the House, in order to put an end to the unfortunate collision between the Civil and Ecclesiastical Courts in Scotland.

Mr. F. Maule moved that the House shall resolve itself into a committee to consider the question, and was supported by Mr. Rutherford, Mr. P. M. Stewart, Mr. Campbell of Monzie, Sir G. Grey, Sir A. Leith Hay; and was opposed by Sir J. Graham, Mr. Colquhoun, Mr. C. Bruce, Lord John Russell, Sir William Follett, and Sir Robert Peel.

The House divided—for the motion, 76; against it, 211—majority against, 135.

The minority for the motion was larger than had been anticipated, and, by a remarkable coincidence, is said to be precisely the same number that, in 1712, opposed Lord Bolingbroke's Bill for restoring the power of Patrons in the Church of Scotland.

The Non-intrusionists are preparing to resign their livings in the Establishment. There are advertisements for ground for building new churches, and large subscriptions are understood to have been made for the support of the ministers who may secede, uniting under the name of the "Free Presbyterian Church of Scotland." At the meeting of the General Assembly in May, it will be seen whether they form the majority or the minority of that Court.

On the 1st of this month, the Moderates published a manifesto, entitled, "Declaration by the Committee of the Constitutional Party in the Church of Scotland, in reference to the Present State of Ecclesiastical Controversy in the Church, and its Relations to the Government and Constitution of the Country."

They appear to be confident that they will constitute a majority in the Assembly. E. C. P.

DOMESTIC.

Birmingham Unitarian Domestic Mission Society.—The third anniversary sermons of the above institution were preached on Sunday, February 12th, by the Rev. George Armstrong, of Bristol, (formerly incumbent of Bangor, in the diocese of Down and Connor,) in the morning, in the Old Meeting-house, from Gen. iv. 9; and in the evening, in the Newhall-Hill Chapel, from Exod. xx. 9. Each discourse formed an eloquent and impressive appeal on behalf of our destitute and neglected brethren, and proved, in a most powerful and convincing manner, the necessity and value of the Domestic

Mission. The Collections after the services amounted to £44. 3s. 6d. On Tuesday, February 14th, about 300 of the subscribers and friends of the Mission took tea together in the spacious hall under the Newhall-Hill Chapel, and on the social repast being ended, a hymn (written for the occasion by a lady of Birmingham) was sung; after which, the President, *Thomas Eyre Lee, Esq.*, was called to the chair, and, having expressed the pleasure he felt in again meeting the friends of the society, and in increased numbers, requested Mr. *Earl*, one of the secretaries, to read the report of the committee for the past year, which gave a most interesting and satisfactory account of the progress and operations of the society. The report was listened to with profound attention, and, after three years' experience, afforded gratifying testimony to the soundness of the principles on which the society is founded, and also to the value of its various ministrations. The adoption of the report was moved by *Geo. S. Kenrick, Esq.*—*Harry Hunt, Esq.*, briefly seconded the resolution.

The Rev. *Hugh Hutton*, in a forcible speech, moved, "That the cordial thanks of the meeting be given to the Rev. Geo. Armstrong, for the very able and impressive discourses delivered by him on Sunday last," and in doing so passed a high and deserved eulogium on the manner in which Mr. Armstrong advocated the claims of the institution and the rights of the Poor. The resolution was seconded by Mr. *Gittins*.

The Rev. *George Armstrong*, in reply, spoke as follows:—"You have thanked me, my Christian friends, beyond the measure of my deserts;—yet with a warmth, an earnestness and an affection which render it difficult, indeed, to me—in my turn—to thank you. But thanking you with all my heart as I do, I must not forget that to another and a higher object, my first, my best and deepest thanks are due. Humbly and devoutly I would thank my God that he has permitted me to be in any measure useful in his service, and employed me as an instrument, to however small an extent, in the furtherance of his will and the promotion of his glory. You have invited me to your aid in a cause which finds a strong interest in my heart. Yet I must own that the subject of Missions to the Poor has not been one unaccompanied with difficulties and perplexities to my mind. Willingly I would help and serve my poorer fellow-creatures, yet have not always perceived how I could do so with

efficiency and wisdom: and watching, as I have done, the various relations of society in this country,—its isms, its errors and its needs,—I have often and strongly been of opinion, that with all our care for the Poor, it would well befit our benevolence to set about instituting some mission to the Rich. For, truth to say, with them and the ruling classes of this country, I believe lie the deepest and most fruitful causes of the complicated misery by which we are surrounded. We speak of the ignorance of the poor; but while endeavouring to stem its evil and lessen its extent, we do not half enough speak of the ignorance of the Rich. My friends, it is inconceivable the amount of this ignorance! And I need not say that wherever there is ignorance, there will be its companions,—physical and moral wretchedness. We want to improve the homes, to amend the morals, and refine the manners of our people; yet see in what hideous accumulation causes have been operating, and still are operating—I would willingly believe rather through the ignorance than the connivance of those who ought to know better—to counteract the best-concerted schemes of private benevolence in support of those excellent aims. Whatever corruption there may be in society, sure I am that there is ignorance enough along with it, to account for the far greater proportion of the ills under which *all* are suffering, but none in so cruel a degree as the very humble and the very poor. I would only ask any one to turn to the recent Report on the Sanitary Condition of the People of Great Britain, prepared by Mr. Chadwick, the Secretary to the Poor-Law Commissioners, in order to convince himself of the unremedied wretchedness, within the easy reach of human removal, which legislation ought not to have permitted to exist, and which it will be criminal before God and Man if it suffer for any long time to continue. But this Report, important and excellent as it is, is not all we would desire to place in the hands of the universal public, but more especially of the ruling and, so-called, educated classes of Britain. It is but the horn-book, the alphabet, the primer, of what they have to learn and to do. We must carry them to another and a higher lesson. Not only the omissions, but the commissions,—not only the non-doings, but the misdoings,—of legislation must be taken into our review. We must think of these things. *Men do not think enough.* And you, my friends, (for your kindness must not prevent me

speaking plain things,) you, with others, must take your share in the burden of this heavy impeachment. We assemble here, and you have called me to help you, according to my humble power, in the cause of suffering and sinking humanity. And God forbid that wherever we behold a brother in need, or even suspect the existence of unseen misery, we should not be prompt to stretch forth the hand in relief. But the question must recur,—*why are there so many poor*,—why are there so many destitute,—why are there so many “*unemployed*,” (the constant burden of your reports!)—why is there any wretchedness other than that which flesh must ever be heir to in greater or less degree, so long as sin has place in the world, and earth is not heaven, man is not an angel—why, we say, should there be this unnecessary, artificial, still increasing and abounding misery and destitution, by which our ears are dinned, and our souls are sickened, in this England of ours: in this so-called land of liberty and happiness,—‘envy of the world, and admiration of surrounding nations’? Help the poor man! why not? But why, with bated breath and whispering voice, has he come to my door, begging for a crust for his fainting frame, and a cup of cold water for his parched lips? Why is he there? why is he thus? He is able, even still able, and is willing to work; why is he idle? Other people afar, like himself, are in want too, or are daily approaching it. They have on hand, and to spare, what he is willing to earn; he, too, can produce what they would gladly have in exchange for the labour of that healthy but hungry frame; and with this disposition and these mutual wants, why should any be languishing for *want of work*—or why should such wickedness or folly be, that what God has so wisely and plainly joined together, man, or any set of men, should dare to put asunder? Why and how is so sore and wide an evil as this? Because you,—meaning by you, not the people of this locality, but generally the intelligent portion of the people of this country,—have been party to a course of neglect and indolence, out of which it all springs. You have been the makers of bad laws, because you have been the makers of bad law-makers. See, then, to it; the period will come again when the opportunity of rectifying so grave an error will fall into your hands; and remember, you,—*you the middle and thinking class of England*,—remember that not your country only, but humanity, charity, conscience, God, will demand

that every man shall do his duty. The occasion is serious. Our dangers are imminent. You are religious men; if you were otherwise, you would not care to send your minister of mercy to the sick man’s bed to breathe a prayer, and the poor man’s floor of earth or stone, to raise a hope, and speak to him of that world of peace and home of joy which has been denied him here. Being, then, religious men and Christian men, is it not matter of alarm, that numbers of your destitute, numbers of your idle, from very force of circumstances, are ceasing to be religious, ceasing to be Christian? And is this no sign of the times, no signal of danger? Why, already the ground is beginning to stir beneath us; the foundations of society are loosened; the frame-work, amidst which we live, begins to gape and burst; the pillars, which have upheld the roof above us, begin to heave and oscillate, till, by and bye, the *Samson* whom we have *blinded*, and *mocked*, and neglected, and starved, will complete the ruin, and in his own destruction enjoy the vengeance of inflicting yours! I do entreat you then, my friends, to bethink you in time—if there be yet time—of the evils and the perils which surround us. Resources and expedients might easily be adverted to, but I will not further, in this place and on this occasion, enter on subjects which my present allusions must have rendered plain, and which your own thoughts and reflections, I trust, will turn to future profit. In the mean time, may God prosper you in the work you have undertaken! Though not the whole, nor any thing near or like the whole you have to do, it is, in its way and in its spirit, a blessed work, a holy work. Rejoicingly, I believe you have placed it in worthy and in able hands; and I cannot but anticipate, for the labours of your missionary and the objects of your bounty, under God, confirmed support, and an abundant and increasing measure of success. If, like ourselves at Bristol, for whose efforts in a like undertaking you have so kindly shewn your sympathy, difficulties should impede, we will hope that, as with us, those difficulties will neither be great nor lasting. We are not doing so much as you, but we are willing to take example. Go on, my friends, and we will humbly endeavour to follow. Be strong in faith, do all in love, and if any thing contrary to love here and there may have shewn itself in your path, let not *your* love be the less. In meekness there is might. Trust it, and it will not fail. And remember you

—remember all—that ‘the fruit of righteousness is sown in peace of them that make peace.’”—Mr. Armstrong resumed his seat amidst loud applause.

The Rev. *William M^r Kean*, of Walsall, then rose to move the third resolution, and, after some preliminary remarks, said—“My Christian friends, we have all one faith, but separate congregational interests affect us. Each one exerts himself for the society with which he is especially connected. There are three Unitarian congregations in Birmingham, and, in spite of their desires for perfect unity and for the glorious aims of the universal Gospel, each one works for the interest of his particular society, and feels most delighted in *its* prosperity—this is our imperfection rather than our sin. There is, however, a fourth society, which belongs to all, which is a meeting-place for all the charities of our benevolent faith, and operates to the union of *all* the congregations, and to a mingling of their hearts—I mean the Domestic Mission of the Unitarian body, that sect whose principles tend to the destruction of *all* sectarianism. We are a sect at present, from the necessities of our condition. We cannot escape from being so—escape is an impossibility. If we are true to our principles, a sect we must be while there is abounding error, ignorance and intolerance to grapple with, and consequent misery to be removed. This is not the sectarianism of the world, but that which distinguished God’s only begotten Son, when he stood alone, the only preacher of universal principles, applicable to the deliverance of the creation from the bondage of corruption, and for which he became a martyr, even unto death! Let us abjure the one sectarianism, but let us glory in the other. He had great pleasure in moving, “That the cordial thanks of the meeting be given to the Committee, Secretaries and Treasurers, for their efficient services, and also to the committee of the Ladies’ Sewing Society, for their valuable assistance in relieving the necessities of our poorer brethren.”

Mr. *Thomas Clark*, Jun., briefly seconded the resolution, which was acknowledged by Mr. *W. Lowe*, Jun., and Mr. *Kerr*, who having briefly adverted to the vote of thanks to the secretaries, said, “The Domestic Mission is valuable in increasing our reverence for human nature, by bringing to light those beautiful instances of disinterested virtue and practical Christianity so often witnessed by our missionary in the homes of the poor. And how much nobler is

the conduct, how much more costly the sacrifice of the neglected victim of poverty, who shares his last loaf with a still more destitute neighbour, than that of the spoiled child of fortune who gives a small portion of his abundance, spared, perhaps, with reluctance from the demands of some favourite pursuit or pleasure, to the wretched outcast who is sinking into an untimely grave! And yet the silent virtue of the one is, perhaps, unnoticed or forgotten, while the trumpet-tongued generosity of the other is recorded in the annals of charity! But if we consider for a moment the relative position of the parties—one surrounded by incitements to good, the other by incitements to evil—we shall learn to reverence human nature in every condition of life, and be slow to record the vices and follies of the poor, without, at the same time, remembering their worth and virtue; and I am persuaded that if that great truth which the lamented and immortal Channing laboured to inculcate were better understood, viz. the worth, dignity and sacredness of the human soul as regards *time* as well as *eternity*, it would be much less sinned against than it now is, and that the poor would meet with much less of scorn and neglect than they now do. Indeed, I believe that the deep conviction of this great truth, ever abiding in Channing’s heart, was the grand moving spring of his philanthropy, and distinguished it more than his great talents from that of any other man. He *felt* that the rags of the poor man covered an immortal spirit, and that the purple and fine linen of the rich man covered nothing better; and we know that the diamond is not the less valued because when drawn from the mine it is encrusted with an unsightly covering, because its beauty is hidden beneath a rough exterior; for it is understood to possess within itself that brilliancy and perfection which stamps its value, and which, *with a little care and labour*, may one day fit it to become the ornament of the monarch’s crown. Worldly interest teaches this truth, and is listened to: would that we could learn as successfully the better truth, that so it is with the human soul in its abasement; that its beauty is not lost, but obscured; that its moral power is not annihilated, but weakened; and that the image of God, although defaced, is not destroyed. Now, it is the legitimate design and object of this institution to unfold this hidden beauty and to restore this moral power; but although it is of the first importance that the moral machinery of the society

be kept in full action, still we cannot send our missionary to the homes of our famishing brethren with empty hands. 'He must bear a purse.' I do hope, therefore, that our wealthier friends will give freely of their abundance, that our 'relief fund' may be still farther increased; and as a source of gratification I would remind them of the beautiful sentiment of Addison: 'What I spend I lose; what I save I leave behind me; but what I give to the poor remains with me for ever.'"

Mr. *Wright* then moved, and Mr. *Prime* seconded, the following resolution:—"That this meeting rejoices in the continued success which attends the exertions of their zealous and indefatigable missionary, the Rev. Thomas Bowring; and that the friends of this institution desire again to renew to him the expression of their sympathy and support in his arduous labours."

The Rev. *Thomas Bowring*, after acknowledging the cordial and encouraging manner in which the resolution had been received, delivered his usual annual address to the supporters of the mission, and feelingly portrayed the sad state of our population from want of employment, and the consequent misery to which they were subjected. (This address will be published with the report.)

G. S. Kenrick, Esq., in moving the next resolution, said—"The objects contemplated by the Domestic Mission are many. In attending to the wants of the poor, who now form so large a portion of the population, it clothes the naked and feeds the hungry; but a more important object is connected with its spiritual influences when it consoles the desponding, dries the tear of the sorrowful, binds up the broken heart, and brings sinners to repentance. Whilst we cherish the former, it is in the latter point of view that we desire to see the Unitarian Domestic Mission pre-eminently useful. It is gratifying to find that the success of our missionary has been so great, and that the little chapel in Thorp Street has been so well attended. We have been told that our religion is calculated only for the educated, but our experience proves that it comes home with equal force to the hearts of the humble and lowly; and I rejoice that in our Mission chapel, 'to the poor the Gospel is preached,' and that they come to hear it gladly. The week-day visits of our missionary are hallowed by his joining with his flock in worship on the Sunday: they are drawn nearer together by this communion of spirit, and the ad-

monitions of the succeeding days produce added effect. While, however, I speak of the great importance of these services, and rejoice in the number of poor people who attend them, who previously attended no place of worship, I must not forget that the chapel is so dilapidated—almost in ruins. Now, it is said that Unitarians have many good qualities, but they are deficient in warmth; and it is, no doubt, to cure this failing that our opponents have applied to us the torch of persecution, which will kindle the flame and awaken the fervour that we need. Indeed, I feel confident that, if necessary, a sufficient sum might be raised before we leave this room. I, however, beg to move the following resolution—"That this meeting rejoices in the marked success which has attended the preaching of the Gospel to the poor in the Mission Chapel in Thorp Street; and fearing, from the present dilapidated state of the building, that the congregation assembling in that place may be dispersed, from want of accommodation, and the fruits of their missionary's labours consequently be lost, do hereby authorise the Committee to take such steps as they may deem necessary, in order to provide a place suited to the wants of the Society."—Mr. *John Green* seconded the resolution.

The meeting was also addressed by other friends of the Society, and a vote of thanks having been passed to the President, the Rev. *George Armstrong* concluded with prayer. It is gratifying to be able to state, that the congregation has considerably increased during the past year, and that the Sunday-schools (including the adult class) contain 257 pupils, many of whom, but for the entreaties of the missionary, would most probably have been entirely neglected, and have been left to spend the Sabbath in idle wanderings or in contracting evil habits.—About thirty new subscribers have been added to the list since the last anniversary.

Strangeways Chapel (Manchester) Day and Sunday Schools.—On Wednesday evening, March 22, upwards of 400 of the parents of the children attending these schools, with several of the congregation, took tea together in the school-room beneath the chapel, Rev. *J. R. Beard, D. D.*, minister of the chapel, in the chair. After opening the business of the meeting by stating that they were drawn together, not so much as a religious body, as the friends of education, he proceeded at considerable length to

direct the attention of the parents present to the importance of education, particularly mothers, to whom, he said, all that was good and great, in man or woman, was principally owing. He congratulated the meeting on the disposition recently manifested in Parliament to afford to the people a better system of education for their children than hitherto; for although he did not approve of all the features of the Bill, yet he was glad to receive anything that merely approached sound education, no matter whence it came, or how it was shackled, believing that on education alone the prosperity of the country and the welfare of its inhabitants depended. It was true that the Bill was church all over, and intended to churchify all that came within its influence, yet he (the Chairman) was not one of those who would oppose it, because what tended to educate, would enlighten, and what enlightened, would make people better, and although it might have the appearance of what was termed Irish justice—all on one side—yet he received it as an instalment of better things to come. The rev. gentleman proceeded to shew the description of education necessary for the great mass of the population, and particularly recommended to teachers and parents the study of physiology, upon a knowledge of which he contended mainly depended the health and happiness of fathers, mothers, sons, daughters, artisan, mechanic and labourer; and also that much depended on a knowledge of this science for the ability of many descriptions of artisans and mechanics. Its study would tend to do away with that destructive faith, arising out of ignorance, which the people of this country had in quack medicines, to the use of which he mainly attributed the great mortality that yearly took place of infant children.—Several gentlemen successively addressed the meeting, but owing to the lateness of the arrival of the report we cannot further extend this article of intelligence.

Factories' Education Bill.

Great attention is excited to the measure introduced by the Government into the House of Commons, under the above title, and unmeasured alarm is felt and expressed in public documents by some of the Dissenting bodies. The measure is imperfect, and some of the provisions for carrying it into effect seem to trench upon religious liberty; but we see no reason to apprehend that any injury to the Dissenters is contemplated, or that the Government will refuse to

alter and amend such of the details of the Bill as are objectionable. The design extends not beyond Children in Factory Districts and Pauper Children in great towns. With regard to these, education is to be compulsory, as indeed it already is by a late legislative enactment relative to Factories. Religion is to be taught in the schools, as far as the use of the Bible is religious teaching, but doctrinal theological instruction is to be left to the ministers of the parents. Mr. Cobden, the member for Stockport, concluded his speech on the Bill in the debate in the House of Commons on Friday, March 24, with saying—after stating some objections affecting Dissenters—"the Bill was certainly a step in advance as regarded principle; this was the first time that Government had proposed to levy a rate for the education of children without making it a condition that they should be taught the Church Catechism." So welcome, indeed, was the principle of the Bill to the friends of liberty in the House, and so probable did it appear that it might be amended in Committee, so as to be made inoffensive to Nonconformists to the Church of England of all parties, that the second reading took place without a division. The clauses to which the Dissenters may object will lie over till after the Easter holidays.—Undoubtedly, great influence is conceded to the Church of England by the Bill as it now stands, and we fear that no measure of national education can be put in operation in England without the offer of some bribe to the clergy. The really governing power under the Bill is the Committee of the Privy Council, who may not be members of the English Church; and if the local Trustees are allowed to be chosen by the ratepayers, and the schoolmasters are appointed by them or subject to their veto, we see little to fear from the working of the scheme. We fully understand that there is to be no interference with Factory Schools already existing, which the Inspectors from the Privy Council shall report to be properly conducted, in respect of general education, or with the Sunday-schools of the various denominations.—So lamentable is the moral state of the poor, throughout the whole country, from the want of education, that we lament that some measure is not proposed for all England, embracing the best parts of the plans already in operation in Scotland and Ireland, and contemplating higher and better instruction than has yet been provided for; with a view to which it is

absolutely necessary to establish at once Normal Schools, according to the favourite project of Lord John Russell, which we are happy to see that he insisted on in the late debate.—Our opinion has been requested as to the proper conduct of Unitarians in relation to the Bill; for ourselves we are at present merely lookers-on, but we have no hesitation in advising such of our body as feel very strong objections to it, to petition for its amendment in the details that are considered faulty, or apprehended to prove injurious. Few, we suppose, would judge it right to seek its entire rejection. There cannot, in fact, be universal education in England by the State, the only power which can make it universal, without some concessions on the part of all sects:—only let those concessions be mutual and equal, and all will be right. The Unitarians, in particular, will, we believe, be less aggrieved by the Government measure, *improved as we expect it to be in Committee*, than they already are by schools professedly open to Dissenters, even those called "British," which, as is notorious, have been converted, and we will say degraded, into instruments of proselytism to at least that degree of "orthodoxy" which is maintained by the leading Quakers of the day, whose influence in those schools is generally uppermost.—The Bill is shewn by the debate in the Commons to be the result of compromise between all the great parties there; and while we should be the last to counsel submission to priestly supremacy, we hope that no misapprehensions, suspicions or exaggeration of danger, will prevent any class of Dissenters from going hand in hand, as far as they conscientiously can, with their countrymen, in the education of the People, without which we can have no security for liberty, virtue or religion.

(Since the above was written, Sir James Graham has consented, in deference to public opinion, that the discussion on the whole Bill shall be postponed to the re-assembling of Parliament, after Easter.)

Sidmouth.—*Testimonial to the Rev. J. B. Bristowe.*—At a vestry-meeting held on Sunday evening, March 5th, 1843, it was proposed and adopted, "That, in addition to the sum of money already presented to the Rev. Joseph B. Bristowe, as a token of friendly feeling for his past services, during his pastorate of this congregation, the cordial thanks of the members be presented to

him for his Christian kindness in supplying the pulpit since the period of his resignation until his successor's arrival this day; and that the Treasurer be requested, on behalf of the subscribers, to sign and present the same to Mr. Bristowe."

WILLIAM FOLLETT,
Treasurer.

We are requested by the members of the Unitarian Baptist Church at *Chatham*, to announce that their present minister, the Rev. THOMAS SIMPSON, will resign his pulpit in June next, and that it is now open to any candidate who is desirous of offering himself.

Consecration of the Five New Colonial Bishops.—This ceremony, the pageantry of which it would be hard to reconcile to the simplicity of the New Testament, took place, August 24th, 1842, in Westminster Abbey. The consecrated are Dr. PARRY, for Barbadoes; Dr. AUSTIN, for British Guiana; Dr. DAVIS, for Antigua; Dr. TOMLINSON, for Malta and Gibraltar; and Dr. NIXON, for Van Diemen's Land. Dr. Parry and Dr. Austin were the Archdeacons under the Bishop of Barbadoes before the division of that See, on the retirement of Dr. Coleridge, into the two Sees of Barbadoes and Antigua.—In consequence of the indisposition of the Archbishop of Canterbury, his grace had directed a commission to the Bishop of London, the Bishop of Winchester and the Bishop of Rochester.—The management of the ceremonial was under the superintendence of the Very Rev. Dr. Webber, the Dean of Ripon.—Dr. Coleridge, the ex-Bishop of Barbadoes, preached the sermon.—The doors were thrown open to those who had tickets signed by the Dean of Ripon; for no person, not having such ticket, was this morning admitted to the ordinary service; and some aged persons who have constantly attended every day for some years past were refused admission.—There was a very large attendance of the clergy, and several distinguished foreigners were present, among whom was the Prussian Ambassador, Chevalier Bunsen.—*Newspaper.*

Cambridge, Feb. 1. The Rev. ALFRED OLLIVANT, D.D., Trinity College, late Vice-President and Professor at St. David's College, Lampeter, &c. &c., was elected to the Regius Professorship of Divinity in this University, vacant by the resignation of the Very Rev. THOMAS TURTON, Dean of Westminster.

OBITUARY.

THE REV. SAMUEL CHARLES FRIPP, B. A.

This good man died at Bristol, March 9, 1843, aged 57. We take the following sketch of his life and character from the *Bristol Mercury*, of March 18th:—“Though long removed from the active duties of life by illness and infirmity, his sacrifices and services to the cause of Christian truth and duty have not been forgotten. Educated for the ministry of the Established Church, at Queen’s College, Cambridge, and connected as he was with the highly respectable family which has so long maintained an influential position in this city, he entered on his career with every reasonable expectation of worldly advancement and success; but worldly considerations were of little weight with Mr. Fripp, nor did he engage in the office of a Christian minister from any such unworthy motives: he would have been content, as far as himself was concerned, to have finished his days in the humblest rank of his profession, had not circumstances arisen to change the whole colour of his existence. Having, for some years, discharged the duties of a curate, principally in the county of Kent, with zeal and fidelity—and the prospect of speedy preferment in his native city being presented to him—he was induced, from this and other considerations, to inquire more fully into the doctrines of the Established Church before he should be required again to subscribe his ‘assent and consent to every thing contained in the Book of Common Prayer;’ and after a patient, calm and serious investigation, extending over a period of four years, and during which he might, had he pleased, have received the appointment to a living in this city, he came to the conclusion that the creeds and articles of the Church of England were not in accordance with Holy Scripture, and that no alternative remained to him, as an honest man, but to reject the promise of preferment and to quit the communion in which he had been born and bred, and as a minister of which he had officiated. With that simplicity and godly sincerity for which he was always distinguished, he did not hesitate, though it was a painful duty, to rend asunder the ties by which he had been bound—to relinquish old associations and connexions, and to attach himself at once to a sect which is every where spoken against, but which he believed to be the deposi-

tory of the pure and uncorrupted doctrine of the Gospel. Receiving from the late lamented Dr. Carpenter counsel and support, he determined on boldly avowing his convictions, and on the 6th January, 1822, from the pulpit of Lewin’s Mead chapel, he publicly and solemnly declared the change which had taken place in his religious opinions, in a discourse which was afterwards published, entitled “The Unitarian Christian’s Apology for seceding from the Communion and Worship of Trinitarian Churches.” Whatsoever difference of opinion may exist as to the sentiments which Mr. Fripp embraced, none, it is imagined, can be felt with respect to the moral courage, the integrity, the honesty, and the disinterestedness which he evinced on this occasion. Surely such an example must shine as a light in the world, and serve as a beacon at once to warn and to allure others who waver between the dictates of conscience and the claims of worldly interest. Mr. Fripp, though he occasionally officiated in Bristol and other places, never accepted a stated engagement as a Dissenting minister. He was probably unwilling again to quit his native city; his voice was naturally feeble, and for many of the latter years of his life the infirm state of his health altogether disqualified him for active service. In society, in books, and in the cultivation of his favourite taste for music, he found rich resources; and in the bosom of his affectionate family he experienced that peace and comfort which the world could neither give nor take away. The purity, simplicity and uprightness of his character, were never exceeded; he wore habitually the ornament of a meek and quiet spirit; he lived peaceably with all men, and by all who knew him he was regarded with respect and love. He has left behind him a noble example for the encouragement of others, and he is now gone to receive the reward of his integrity. His remains were deposited, on Thursday last, in the Cemetery at Arno’s Vale, whither, only one month before—a solemn and affecting circumstance—the partner of his days had been borne. The Rev. George Armstrong, the respected minister of Lewin’s Mead chapel, who, like Mr. Fripp, and from similar conscientious motives, has abandoned the ministry of the Established Church, officiated at the interment; and it is understood that he will also deliver a funeral

sermon on this mournfully interesting occasion to-morrow morning."

1843. Feb. 10, at *Clare Hall*, near *Barnet*, CATHERINE SHARP, the last descendant (of the name) of Dr. John Sharp, Archbishop of York, and niece of Mr. Granville Sharp.

Feb. 19, in the 26th year of his age, GEORGE, fourth son of Edward BRAHAM, *Grundisburg*, Suffolk.

Feb. 24, at *Blackheath*, aged 77, Mrs. JANE BOWLES, relict of the late John Bowles, Esq., of Dulwich, and magistrate for the county of Surrey.

Feb. 24, at *Liverpool*, aged 48, ANNE, the wife of John SMITH, Esq., late Lecturer on Education, and now one of the proprietors of the "*Liverpool Mercury*."

Feb. 26, at *Bath*, aged 74, J. R. ARNOLD, Esq., of Chigwell, Essex, and of the Strand, London, chronometer-maker.

Feb. 28, very suddenly, the Rev. Dr. SCHWABE, of *Stamford Hill*, aged 65, for 43 years minister of the German Lutheran Church, Little Alie-Street, Goodman's Fields. In the morning a message had been sent to him; requesting him to visit a dying neighbour, and he left home for this duty in his usual health. On reaching the house, he had scarcely knocked at the door, when he suddenly sunk down on the pavement and died. It is stated in the newspapers that Dr. Schwabe was German preceptor to Her present Majesty when she was Princess Victoria.

March 15, at *Roydon*, JOSEPH PATRISON WADD, Esq., in his 60th year.

March 16, at *Hackney*, MARY, eldest daughter of the late James HENNELL, Esq.—There are few persons who have exemplified within their circle of friends the high charm which may be infused into existence by the constant habit of sympathy with others, more strongly than the subject of this notice. A ready helper in every exigency of common life, she seemed to impart an unusual interest to the most minute details around her, by the alacrity with which she converted them into occasions of friendly co-operation; whilst her most favourite intellectual pursuits derived a large portion of their interest from the power of awakening that of others in them, or of making them subservient to some plan of usefulness. A life of forty years, measured thus by services performed and interests shared, seems to all who knew her to have been a large amount of existence, which, whilst it must ever be to them a subject of pleasing retrospection and grateful remembrance, may have left some beneficial impression on the immense mass of feeling and action of which every individual life forms a constituent part.

March 18, at *Geldeston*, in Norfolk, BENJAMIN UTTING DOWSON, Esq., in his 80th year.

March 20, in her 8th year, ELIZA ANN, eldest child of Mr. I. R. MORR, of *Birmingham*, who by her amiable disposition endeared herself to all who knew her: "of such is the kingdom of heaven."

March 21, at his residence in *Kewick*, ROBERT SOUTHEY, Esq., LL.D., after some years of mentally-clouded existence, leaving the reputation of one of the most distinguished men of his day, as a poet, historian and essayist.

CORRESPONDENCE.

COMMUNICATIONS have been received from the Revds. John Johns; R. E. B. Maclellan; J. H. Ryland; and H. Clarke: and from Theophilus; and A Constant Reader.

We have received several Domestic Mission Reports, which will come under review in the next number. We hope the Reviewer will be able to explain and recommend the admirable institutions (the "*Friendly Loan Society*" and the "*Shillings' Loan Society*") connected with the *Liverpool Mission*.

We are obliged to "D. ab D. ab I. R.," for his communication, but fear that we could not print correctly, and that our readers generally would not understand, the learned critique upon "a passage in one of the poems of *Taliesin*."

THE CHRISTIAN REFORMER.

No. CXIII.]

MAY, 1843.

[VOL. X.

MEMOIR OF THE LATE MALACHI BLAKE, M. D.

IN the March number of the *Christian Reformer* (pp. 198—201), a concise but faithful sketch appeared, from the pen of one who had known him long and intimately, of the life and character of this excellent man. Having been requested to prepare a paper of a more lengthened kind on the same subject, for the coming monthly number of this Magazine, I feel that I can offer to the public nothing more worthy of acceptance, or better calculated to convey a truthful idea of the mind and life of Dr. Blake, than the Memoir (with a few additions and such alterations as may deprive it of the character of a direct address) which it devolved upon me to draw up on the occasion of his funeral sermon. The materials for a more lengthened biographical memoir are but scanty; and it was not so much a succession of important events in which he took a leading part, as the consistency of his character and a life devoted to the well-being of those around him, which gained for Dr. Blake that marked ascendancy he possessed in Taunton, and which was as unique as it was honourable alike to him who owned it, and to those who thus spontaneously yielded to *moral* worth its appropriate pre-eminence.

Dr. MALACHI BLAKE was born at Crewkerne, in the county of Somerset, on the 20th of June, 1771. He was the eldest son of the Rev. W. Blake, of that place, and was descended through him from ancestors of piety and worth, his family being a collateral branch of that of England's able and patriotic defender in the time of the Commonwealth, Admiral Blake. The great-grandfather of Dr. Blake was a Rev. Mr. Blake, of Blagdon, a village about four miles from Taunton, who was most probably born before the death of his renowned relative, which event occurred in 1657. This Mr. Blake was in 1685 implicated in the unfortunate Monmouth rebellion. One of his sons, Mr. W. Blake, settled at Taunton, and was highly respected for the probity of his character. His youngest son and child was the Rev. W. Blake, of Crewkerne, the father of Dr. Blake. At a very early age, Dr. Blake went to reside with his uncle, the Rev. Malachi Blake, of Taunton, having previously spent from his fifth till his seventh year at South Petherton, under the care of the Rev. Mr. Kirkup.

Whilst at Taunton, Dr. Blake was placed for a short time with the Rev. Mr. Darricott, who at that period kept a school in the neighbourhood, and here he began markedly to display that gentle mildness of demeanour which characterized him through life; and as a child, he won the esteem of those around him by the kindness of his dispo-

sition. From Taunton he was removed to Bristol, where he was placed under the charge of that amiable and learned man, the late Rev. Dr. Estlin, at whose house he made the acquaintance of several individuals who in after-life became distinguished members of society. Having remained with Dr. Estlin for two years, Dr. Blake went, in 1786, to Daventry, Mr. Belsham, a name well known and justly held in honour by the Unitarian body, being Theological Tutor. Whilst here, and at this early age, his steady adherence to principle, his mild and unassuming manners, and the uprightness and excellence of his moral character, together with his calmness of demeanour, yet his remarkable firmness and fixedness of purpose, left a strong and abiding impression upon his fellow-students—an impression, as the Rev. Mr. Kentish has said, “of the most favourable kind, fully preparing them to anticipate the eminence of his services and virtue in future years. His solid, discriminating judgment, his firmness and benignity, his mild and gentle manners, were even then conspicuous.” “I can least of all forget,” adds the same gentleman, “the powerful yet unconscious influence of his deportment on his companions, not excepting such among them as might have been supposed the most unlikely to admit this influence.”

In the year 1789, Dr. Blake was in London, walking the hospitals, and in 1790 he went to Edinburgh, where, in 1793, he took the degree of Doctor of Medicine. During part of the years 1793-4, Dr. Blake resided in London, and whilst there he was a frequent visitor at Mr. Belsham's, where he was in the habit of meeting Dr. Priestley, Dr. Geddes, Mr. and Mrs. Barbauld, Mr. Gilbert Wakefield, and other eminent literary characters. At this time it was that, in company with the late Mr. J. T. Rutt, the late Rev. Jeremiah Joyce, author of the *Scientific Dialogues*, and Mr., now Baron, Gurney, he visited several times Messrs. Muir, Palmer and Skirving, at the hulks at Woolwich, and, I believe, was instrumental in obtaining for them a small library before leaving this country for Botany Bay,—martyrs to opinions which are now recognized by the great majority of the people of this country, and which form the basis of many of our existing laws and political institutions. At this period, likewise, Dr. Blake occasionally joined the Sunday dinner-parties at John Horne Tooke's, at Wimbledon, where he met some of the leading Parliamentary Reformers of the day. In the latter part of the year 1794, Dr. Blake took up his permanent residence at Taunton, marrying, in the summer of 1795, the daughter of Mr. Locke, a gentleman resident near Pitminster, (a village about four miles from Taunton,) and a collateral branch of the family of one of England's celebrated intellectual triumvirate, John Locke.

For several years, Dr. Blake pursued his profession as a physician, and was in considerable practice; but being placed in the commission of the peace about eight-and-twenty years ago, and a few years afterwards being appointed a deputy-lieutenant of the county of Somerset, he declined taking fees, though, at the solicitation of many friends, he did not for a time wholly withdraw from practice.

To detail minutely the leading events of Dr. Blake's life, and thus to trace the progress of that marked and extraordinary moral influence which he owned in Taunton, I regret I cannot, as the means in

the shape of records are not at hand; and I have already observed that this influence was not the result of active interference in public matters. Dr. Blake originated but few of the leading events in the town of Taunton during the last fifty years, though he influenced the direction which they took and imparted to them a peculiar character. As a public man, the life of Dr. Blake was one of undeviating consistency, strict integrity and unceasing solicitude for the temporal and moral well-being of his fellow-men. His mildness was peculiar to himself, but when necessity arose, his firmness was equally apparent and most unbending. Taunton is remarkable for the kindness of feelings and the general good conduct which prevail at all periods of party excitement. I believe that this fact, so honourable to the town, owes, if not its existence, much of its strength and power, to the influence perceived and felt of Dr. Blake's beautiful example. Still, at times popular feeling *will* strongly manifest itself, and overleap the barrier alike of law and justice. More than once has Dr. Blake, upon occasion of popular tumults, displayed the intrepidity of his nature, and a firmness which overawed and calmed the fury of the multitude. As a man of business, he was indefatigable, punctual, firm, but most kind. During thirty years he was absent from his duties as a magistrate at the quarter sessions only three times, and this because of illness; so that whilst in the commission of the peace, he attended upwards of one hundred quarter sessions. In his magisterial capacity, he ever tempered justice with mercy; and if a fault it be, he ever leant to the side of mercy, willing at all times to give the unfortunate the benefit of a doubt. In the county, he had, by his attention, assiduity, integrity and consistency, gained a moral influence over his brother magistrates, for they respected his worth and honoured his goodness. In Taunton, his loss is and will more and more be deeply grieved for and seriously felt. The very consistency and oneness of Dr. Blake's public character and private life renders the attempt to note specific acts, and hold them up to public admiration, a matter of extreme difficulty. The tenor of his life for fifty years was so even, so calm, and so sustained in every relation, that it is impossible to portray, at least by any marked contrast with himself, the excellences and the bright features of his character. It had no shade, and *that* for a picture is needful, to bring into prominence by contrast the lighter colouring and the more delicate tints. I may be supposed to judge with the partiality of a friend: it may be so, but I only judge in common with *all* who knew Dr. Blake. Curious, if all, amidst so many, differing so widely in rank, opinions and ideas likely to affect their estimate of character, and yet as one man judging as I have Dr. Blake's public and private character, should widely err and raise to an undue moral elevation one differing so much from numbers who unite in this common judgment. I think that the language of the apostle, in his enunciation of the virtue of the Christian character, is aptly descriptive of the mind and character of Dr. Blake—"Whatsoever things are *true*, whatsoever things are honest, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise,"—these were his. The Rev. Sidney Smith, who knew Dr. Blake long and intimately, thus writes to his friend at a

moment when sincerity alone was needed, and it only a duty: "It is a pleasure to me to see how sorry everybody is for your illness, because I see in that sorrow the effect which a long life of urbanity, justice and political honesty produces upon mankind, even upon those who are completely opposed to you in principles of government and religion, but who respect your motives, though they may dissent from your opinions."—"In the town of Taunton," writes one of his oldest friends and brother magistrates, "his loss will be irreparable, where, by the suavity of his manners and the known integrity of his character, he was enabled to keep people and parties together which no one else will have the power of doing." That no individual now resident at Taunton is likely to supply Dr. Blake's place, I feel; but I believe that respect for his memory, and the noble example which he has bequeathed as a rich legacy to his fellow-townsmen, will operate powerfully in leading the living, the young and the energetic upholders of their respective views, to walk in the path which one whom *all*, of whatever party, esteemed and honoured, so long trod, the path of *peace*,—and that thus he, being dead, will yet speak to the living, and calmly, as of old, advise to mildness and soothe to peace. In these respects my hope is that the influence of the departed may still retain its hold; for it was the influence of consistency, of principle, not of subserviency to passing opinions or momentary expediency. Dr. Blake upheld views which at one period of his life exposed him, in common with other devoted and intrepid friends of civil and religious liberty, to peril and reproach; but he shrunk not from their advocacy, and calmly but firmly opposed those measures and opinions which in the earlier part of his life were in the ascendant in this country,—measures and opinions which the progress of society has left behind, and which only remain as a monument, not of the wisdom, but the ignorance and bigotry of by-gone times.

Dr. Blake was strongly attached to the political school of Charles James Fox, a school which ranked amongst its members some of the greatest names in the political history of our country. And however much, with the advancing opinions of our own day, and the unavoidable and ordained progression of human affairs, some may be inclined to regard as not sufficiently liberal those who identified themselves with the politics of Fox, *truth* requires at the hands of all the confession, that by them much has been done for the advancement of liberal opinions, and *justice* requires us to admit as regards *both* the great political parties which then divided the State, as now they do, that the glory and greatness of England were, as they are, to each the one object of desire, however different their views as to how these might best and most securely be advanced.

In his social and private relations, Dr. Blake was universally beloved. He was remarkable for his *kindness*, his putting every one at his ease in his presence. All felt at home with him, and in his own house this was peculiarly the case. His more immediate relatives and friends were deeply attached to him, and cling now with ardent devotedness to his memory. The extraordinary respect, the solemn and touching grief, displayed by the numbers who attended his honoured remains to the grave, manifested the esteem in which

he was held by those amongst whom he lived. Rarely has such a sight been seen; seldom has such a procession moved in sadness to the burial-place of the dead, as that which accompanied the remains of Dr. Blake. Throughout the town, hardly was a shop left open. Thousands of persons were grouped along the streets through which the procession passed, and all who joined in that procession were clad in mourning. And this was no outward respect merely, shewn, from some peculiar motive, to a man of station in the community. Oh no! nothing here was forced, nothing the result of anxiety for display. It was the spontaneous act of deeply-sorrowing friends; it was the crowning homage paid to departed moral greatness. The Rev. Mr. Kentish has, with a discriminating hand, touched truthfully upon the virtue and the character of Dr. Blake in a letter addressed by him to his mourning family, and I quote it here because it strictly corroborates and appropriately concludes this portion of my sketch of the life of my revered and departed friend:—"To the wide circle of his neighbours and friends and relatives, he has left the memory of a most useful life, regulated by the best principles, directed to the best ends. His eminent value as a public man was combined with admirable kindness in domestic and private society. At once estimable and amiable, he united, in a degree which I have not often seen, fortitude and conciliation, firmness of purpose with gentle and winning manners."

Dr. Blake's intellectual qualities were of a high order, but his moral pre-eminence threw them into shade. Highly educated, and with a store of knowledge constantly added to, during a long and observant life, mixing much in society, and enjoying the friendship of many who rank high in literature and science and in the political world, naturally fond of reading, he could not fail of being, what he was, an agreeable and interesting companion, capable of sustaining conversation upon the various topics, whether "grave or gay," which men of education and refinement are in the habit of discussing. His opinion was not readily obtained, but, when stated, it was clear and to the point: he had the precision of the logician and the intelligence of the scholar. I should say that this apparent want of decision was the failing of Dr. Blake. Whence it arose, I am somewhat at a loss to account. He was a man of extreme clearness of judgment; he had no ordinary share of moral firmness; he never *feared* to avow his peculiar views upon any subject; and yet there was an habitual caution, and more, in his expression of opinion. He would listen calmly and with attention to the opinions of others. He would occasionally correct their statements, suggest doubts as to the propriety or prudence of specific propositions, but upon the general subject under discussion he seldom gave a direct and decided opinion of his own. This was more especially the case in relation to political matters. *Here* his reserve was great; not so, upon other topics, though a full and unreserved opinion it was at times extremely difficult to obtain from him. Whether this was an intellectual or moral peculiarity, I know not. Partially, I should imagine it was the result of an extreme desire to act scrupulously, in accordance with principle; yet this will not wholly resolve what was a peculiarity of his mind.

In person, Dr. Blake was hardly of the middle height; sparingly yet firmly formed, and with a countenance which at once gave an insight into his character: benevolence and placidity were the marked and settled feature alike of his character and face. No one could look at him without perceiving, and, I need not say, admiring this peculiarity, so striking as to attract the notice even of strangers. His manners were simplicity itself. There was the ease of the man of breeding, who had habitually and from early life associated with men of the same stamp. There was the politeness rather of the old school, and a good school. Dr. Blake was, in a word, a Christian gentleman, the highest eulogium that one man can pass upon another. Dr. Blake's religious views were strictly Unitarian. He was a very decided Nonconformist, but his gentle and benevolent temper led him to see good in all sects and divisions of the Christian church. He had the *spirit* of Christ, and thus was one of *his*. There are men, even in Taunton, where Dr. Blake's labours of love are so well known and appreciated, who would deny to him the name and privileges of a Christian. Be it so. If he were one, there appears an inconsistency in their belonging to the same class, inasmuch as their spirit and his so widely differ: *they* talk of the *blood* of Jesus,—I would speak rather of his *spirit*. This Dr. Blake pre-eminently owned, and if he were not a Christian, he was at least a follower and an imitator of him who "went about doing good." If I were asked to decide *where* I should take my abode hereafter, in company with the wise and good of earth, men of the stamp of my departed friend, or with those who style themselves the "elect," and exclude all others from the society of heaven, *my* heaven would be exclusion from them, and in hallowed and sublime discourse and life with the sainted spirits of the meek and lowly, the *good* who have made, for a time, a heaven of our earth, blessing and being blessed.—No man more pitied the unseemly, exclusive ways of the bigot, than Dr. Blake. This arrogating to oneself the supremacy of Heaven was his aversion, and hardly could his nature, so mild and merciful and benevolent, comprehend it. His own views he held to, notwithstanding, and his *faith* in Christian Unitarianism, as the *truth* of God, was firm and unwavering. I have said that Dr. Blake was from sincere conviction a Nonconformist; I may add that he particularly disliked to see persons conforming to the church from fashion, and, as they imagined, to be *genteel*. The feeling is too common, and surely, were the subject not too solemn, it would be decidedly ludicrous. To go to worship God "in sincerity and truth," in order to be looked upon as *somewhat*,—how low, how pitiable, how contemptible the minds of such persons must in reality be! Only imagine a man boldly brazening out a falsehood for fashion sake; and yet to *act* or look a lie is surely in the eye of God as criminal as to *say* one. Upon this point Dr. Blake felt and expressed himself strongly. He condemned as unjustifiable this solemn mockery of God, and he did not think lightly, as some do, of Unitarians in opinion habitually frequenting the worship of churches whose doctrines are opposed to the real convictions of their minds. No man, has he frequently said, was ever less respected or esteemed by the truly wise and good, of whatever social rank or religious sentiments, for identifying himself with

those whose opinions were his own, rather than with those from whom, except in outward conformity, he wholly differed.

Dr. Blake's devotional feelings, like every other feeling of his nature, were under the control of a disciplined mind. He was not wont to shew feeling much, but he had deep feelings of piety, of trust and confidence in the one God and Father of all. His views upon these points, even at an early period of life, were stated in a letter to a friend, immediately after the death of his uncle, the Rev. Malachi Blake, in 1795. Speaking of the death of friends, he remarks, "It is, indeed, hard to part when the moment arrives, though we may seem well assured on reflection that the event must prove a happy relief to the friend departed. Whence, then, arise those painful feelings? May they be attributed to a weakness of mind? Or only to a desire that the friend should remain a longer time with us here? Or may they be attributed to an uncertainty respecting our lot hereafter? Perhaps, the first may be considered as one great cause, though the others may have a proportionate share in producing them. Why do we not more constantly bear in mind the idea that all things are ordered for the best, and then permit ourselves to be actuated accordingly? But this, it might be said, is likely to beget in us a total apathy and indifference to things around us. Granted, if the principle be carried to its greatest extent; but why cannot we make use of our reasoning powers as far as in us lies to obtain certain ends, and not repine or be too much afflicted by any events that occur, even supposing those events should prove certain obstacles to our attaining the objects of our pursuit!"

The same abiding faith in the providence of God influenced the mind of Dr. Blake at a much later period of his life, when, in 1838, he apprehended that an illness which he had at that time would prove fatal. In his diary, he noted down the feelings which actuated him at the moment, and upon this point he says, "At the period of my illness when, from my own feelings, I doubted what the result would be, my prayer to God was, that my life may be spared for the sake of others, near and dear unto me. As to myself, I was perfectly resigned. My mind was tranquil and easy, thankful for the many blessings and comforts I had enjoyed. I felt that all seemed peace within. 'The will of the Lord be done,' was my prevailing sentiment and wish; and I relied with full and sincere confidence on the mercy, the goodness and the benevolence of the Almighty. The above state of mind was, I hope and trust, induced by a firm belief in the doctrines and precepts of the gospel of Jesus." And such were the sentiments and feelings which lived within the mind of this good man in his last illness. For some months previously, he had felt that his health was declining, and his friends noticed with pain the change which was gradually coming over him. The last public meeting that he attended was, I believe, the annual Hospital dinner in October last; but his strength was gone, and he felt unequal efficiently to discharge his duties as Treasurer of that valuable institution, in which he ever took pride and pleasure, being as it was peculiarly his own. He had called it into being, and from its first erection till the moment of his death, he had watched over its interests, had taken pride in its growing utility, its increasing prosperity,

and in the last hours of his well-spent life, his anxious thoughts were turned to his favourite object and subject, the Taunton Hospital and its concerns.—In the beginning of December he was confined to the house, but he had numerous friends calling in upon him to amuse and cheer him. Whilst he lived, he took an active interest in all that was going on around him, and up to the last moment of his existence, his mind was as clear and calm and thoughtful as at any period of his life. He felt that he was not long for this world, that his labours of life were ended, and that ere long he should be called to the presence of a holy God. Yet he feared not the change. Tranquil and calm each hour passed away, and his spirit was as ever beautifully serene. No pain disturbed his latest moment; no specific complaint brought him to the grave. The wheels of life had run their destined course, and were worn out. A life actively spent in doing good had come to its appointed close. Heaven had willed it thus, and *he* was not the one to repine at Heaven's will. Thankful for mercies past, he blessed God; to his mercy he committed his soul, and peacefully, and as in sleep, passed from earth to heaven. So died the righteous—so do the holy ever die. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

April, 1843.

R. M. M.

REMOTE ISSUES OF GOOD ACTIONS.

DID wandering Jacob, when he sank
That lonely well in Sychar's ground,
And of its sparkling waters drank,
His family and flocks around;

Did Jacob, while he drank there, think
That He, whose day blest Abraham saw,
Should o'er it lean, and of it drink,
And from it life's own waters draw?

Blind are we, even while working good,
To future good from it to spring:
One pure act, wrought in humblest mood,
May distant blessings tenfold fling.

Dig, taste, enjoy! The waves are sweet—
But not to thee or thine confin'd:
While races fade, and ages fleet,
Forgotten good acts bless mankind.

Liverpool.

ON CREEDS.

SIR,

Broughton (Manchester), Feb. 22, 1843.

At a time when Creeds are courting the acceptance of the public, when orthodoxy is rampant in high places, and when antiquated ghostly pretensions are so preposterously revived, I have thought that a few remarks on Creeds, with a brief account of their origin, may not prove altogether uninteresting or unacceptable to your readers.

Among liberal Christians, a strong prejudice has long been entertained against creeds; and I am willing to grant that it is not unfounded. For whether they may be considered useful and necessary or not, they have been most sadly abused, and perverted to the worst purposes. It is not, however, a legitimate mode of proceeding to condemn the use of a thing because it has been abused and made subservient to unworthy purposes. Creeds, in fact, are nothing more than an indication of the opinions of those who make them: they may be true or they may be false. They may be issued through the medium of an assumed authority; but that makes no difference in their character. They are, then, in the same predicament with opinions in general. They gain the assent of men, if they are attended with sufficient evidence to convince their judgment; but they are of themselves no authority either for or against the truth. They might, therefore, be safely left, on the same footing with opinions in general, to abide the result of discussion and inquiry. But their early existence in the Christian community, the great stress which has been, and still is, laid upon them, and their utility in affording information concerning the early ages of Christianity, have invested them with an incidental importance, to which in themselves they are not entitled. The undue importance, also, which is attached to them in the formularies of different churches and sects, and the necessity often imposed of subscribing them as distinctive badges of profession, render it desirable to acquire correct information concerning them.

There is no creed in the New Testament. Neither Jesus Christ nor any of his apostles stated any part or portion of the Christian doctrine in the form of a creed: the holy Scriptures afford no precedent of one. All doctrines, indeed, comprehended in the system of Christianity are expressly acknowledged and propounded in them; and all things important as to belief or practice are explicitly inculcated, and recur with great frequency. But no such particulars are expressed in the form of a creed.

All creeds, therefore, properly speaking, are of human authority; not less so than all other formularies of devotion. Those writings which are entitled to be called the divine Scriptures—"the words of truth and soberness"—to which all Christians without exception defer, do not exhibit such a formula of belief; and the creeds which in a brief and simple form began to appear and to be appealed to towards the end of the second century, never acquired that universality of assent which was accorded to the holy Scriptures.

The existence of creeds at first seems to have been owing partly to the frequent inquiries of unbelievers curious to know the religious principles, belief and practices of the Christians; partly to recom-

mend Christian believers and their system to the good opinion and acceptance of the heathen; and partly to contradict and disprove the criminations and calumnies of their enemies and persecutors. This may be inferred from the earliest Apologies of the Christian writers, and particularly from that of Justin Martyr. His Apology, however, does not so properly contain a creed, as an exposition of the Christian system, with arguments in proof of its truth.

Soon, however, a necessity for creeds arose from another cause; that is, from the Christians themselves, on account of the great differences of opinion which took place among them, originating, inasmuch as they lived in different countries, in national prepossessions and the influence of habit and custom. For not only the Gnostics, by the admixture of the oriental philosophy, greatly corrupted Christianity in the apostolic age; but also, at a somewhat later period, the converts from among the Grecian philosophical sects endeavoured to mix up with the pure and simple doctrines of the gospel, opinions borrowed from the various philosophical schools; and they succeeded at length in establishing new, unchristian doctrines and observances. The various attempts to innovate and corrupt the Christian doctrine induced some persons formally to declare what they considered to be Christian truth—at least, a few plain and leading particulars of it—on the authority of the Scriptures: allusions to such statements are still to be found in Justin Martyr, Tertullian and others. But the philosophical innovators, too, constructed creeds, as well as those who adhered to the primitive doctrines; and as they at length prevailed over the others, their creeds survived, were assumed to be orthodox, and are come down to us. But, inasmuch as subsequent times became still more orthodox, the early creeds were unquestionably more or less corrupted,—not only by the general causes through the operation of which all ancient writings have been depraved, but by the dishonesty of transcribers, for many centuries, disposed to reduce what they copied to the standard of the orthodox and catholic system of the triumphant and intolerant church. Indeed, the wonder is, that any of the old creeds and documents, which did not harmonize with the subsequent orthodoxy, are handed down to us with so little injury, or indeed that they have reached us at all. For not only have the heterodox works in general perished, being suppressed or destroyed, but many of the more early fathers, who had not made a sufficient progress in the orthodox system, and retained too many traces of the primitive doctrines, were laid on the bed of Procrustes, and were reduced to a proper symmetry by contraction or extension. And those who escaped too long the due adjustment of the orthodoxizers, and whose opinions had become too generally known to be belied, had the honour of being enrolled in the ranks of heretics, schismatics, et hoc genus omne. We have, however, the consolation of knowing that enough has been collected from the wrecks of the old writers, to verify the predictions of the New Testament respecting the grand apostasy of future ages, and to exhibit evident traces of its progress.

The earliest creeds extant were brief and simple. But they exhibited no great judgment in the particulars selected, and give a very imperfect view of the Christian system. It is evident that their

principal object was not to make a plain and simple statement of the more essential principles of the Christian doctrine, but they betray evident tokens of some incidental purposes and ends. They were intended to promote new views respecting the birth and person of Christ; to which, accordingly, a disproportionate share of notice was given. The first creeds, therefore, which we have on record, though far from being orthodox, shew a tendency towards some of the doctrines so characterized. And if we trace the progress of the creeds from the earliest date to the end of the fourth century, we shall witness the actual progress towards change, error, delusion, usurpation and spiritual tyranny and persecution.

Within the period just specified, *i. e.* from the middle of the second century to the end of the fourth, most of the sects and heretics thought proper to exhibit their leading opinions, especially those peculiar to themselves, in a *creed*, or certain propositions to be believed, in accordance (as they thought) with the Christian Scriptures and doctrines. And we shall now exhibit specimens of a few of the earliest creeds on record, beginning with Irenæus, who flourished about A. D. 170. He is, if I mistake not, the first Christian writer in whom we find the elements of a formal creed [*regula fidei*]. This I will here give in an exact translation, after premising a few things.

Irenæus was writing against the heretics Cerinthus, Valentinus, Marcion, Basilides, &c., who held that the Maker of the world, the God of the Jews, was not good—mixed up with a great variety of oriental, mystical absurdities, and that to such a degree, that their system was scarcely entitled to be called Christian. This, however, it is to be remembered, is said on the credit of their enemies, who were gifted with no extraordinary portion of charity: their system was called Gnosticism. Irenæus says of the Gnostics, that when they were confuted from the Scriptures, they had recourse to tradition [that is, the history and preaching of Christ, as transmitted orally for nearly a hundred years after his death, the Scriptures being accessible during that period to but a few comparatively]; and when they were confuted by tradition, they appealed to the Scriptures; and when their system was shewn to be contrary to both, they then claimed to be wiser than Christ and the apostles. After this, he traces the tradition of the Christian faith through various channels; and he says that if even the apostles had not left writings, it would be necessary to follow the order of tradition transmitted through those to whom they committed the churches. To which disposition or ordering [*cui ordinationi*], he asserts, many tribes of unlettered barbarians assent, possessing the saving faith [*salutem*] written without paper and ink in their hearts through the Spirit, and diligently preserving the old tradition; and [here follows the form of the creed]—"Believing in one God, the Maker of heaven and earth, and of all things which are in them, through Jesus Christ, the Son of God, who for his most eminent love towards his creature underwent that generation which was of the virgin, in himself uniting man to God, and having suffered under Pontius Pilate, and rising again, and being received in glory, will come in glory the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire the perverters

of the truth and the despisers of his Father, and of his [Jesus's] coming."—Iren. adv. Hæres., Lib. iii. Cap. iv.

In Lib. i. Cap. ii. of the same work, after stating in the preceding chapter that he who has received baptism has the rule of truth immoveable in himself, Irenæus gives a creed in the following words, including a very few words of introduction:—"The church, although scattered through the whole world to the ends of the earth, received through the apostles and their disciples—the faith in one God, the Father Almighty, who made the heaven and the earth, and the seas, and all things which are in them; and in one Christ Jesus, the Son of God, incarnated for our salvation; and in the Holy Spirit, that proclaimed through the prophets the economies and the advents [*ἀνσους*, comings], and the birth from the virgin, and the suffering, and the rising from the dead, and the bodily taking up into the heavens, of the beloved Christ Jesus our Lord, and his appearing from the heavens in the glory of his Father to consummate all things, and to raise all flesh of the whole human race; that every knee of those in heaven, and on earth, and under the earth, should bow to Jesus Christ, our Lord and God and Saviour and King; and he should execute a just judgment on all, casting into everlasting fire the spirits of wickedness, and the angels who transgressed and apostatized, and the ungodly and the unjust and the lawless and the blasphemers among men, and having freely given life to the just and holy, and those who have kept his commandments and abided in his love—some from the first and some by repentance—he may reward them with incorruption, and procure for them everlasting glory."

On the above two creeds occurring in Irenæus, I beg to offer a few brief remarks.

1. The terms in which they are expressed are not to be considered as the very words of a creed known and received at the time; but we must consider the documents as the writer's own statement of certain particulars, which, as he thought, were generally believed; and he seems to have made the selection in both instances according to his own discretion, the particulars being different and differently expressed. Yet, probably, some particulars of belief were agreed upon by most Christians at the time, and Irenæus seems to have selected what he thought proper, and most suitable to his purpose when writing against the Gnostics. If there had been in his time a settled creed in existence, as, e. g., the Apostles', it would surely have been quoted in form, and always without variation; because that would have been much more pertinent and authoritative than a statement of particulars expressed in his own words. And indeed, had a documentary creed existed, the great probability, indeed almost certainty, is, that he would have recorded it as it was.

2. The dissimilarity of the two creeds is of itself a sufficient proof that no known formula was quoted.

3. Irenæus asserts that the particular points enumerated by him were generally received both by the learned and unlearned, as being the doctrine of the apostles; acknowledged by the former to be contained in the Scriptures, and having come down to the latter by oral teaching and tradition; in which mode, indeed, the knowledge

of the Christian doctrine had been transmitted to most believers at that time, whether lettered or unlettered, because the copies of the Scriptures had not had time to be sufficiently multiplied, and were therefore necessarily possessed by a few. However, the tradition of their origin and authority (independently of their unquestionable existence in the beginning of the second century) is quite sufficient to establish their authenticity, and genuineness too, in the main. In the beginning of the second century, the Christian religion itself was little more than fifty years old, although it had spread over so many countries; and the Christian writings—that is, the Christian Scriptures—were not so old as fifty years. And in regard to both, the extent and kind of tradition by which they were transmitted (to omit all other kinds of evidence), is amply sufficient to establish their credibility, and to withstand all petty objections.*

4. He who received baptism is said to have the *rule of faith* in himself. Perhaps he declared some brief particulars of his belief, or gave his assent to some recited to him. Perhaps some simple declaration in accordance with Paul's character of Christian discipleship might be deemed sufficient in those primitive times: "This is the doctrine of faith which we proclaim, that if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved." [See Rom. x. 9, and Schleusner in voc. *πύλας*.] Certainly no precise or settled form is indicated in Irenæus. Indeed, if such forms were necessary in the performance of rites or worship, they would not have been neglected in the first instance by the only competent authority—Christ or the apostles; nor would the subsequent early writers have neglected to record them. Those who in later times have presumed to impose creeds, forms and ceremonies, have no precedent in the apostolic age, nor even in that of Irenæus.

We now proceed to give some account of what we find concerning creeds in Tertullian, who flourished about thirty years after Irenæus—that is, the latter end of the second and the beginning of the third century. In him, as before in Irenæus, we have two forms of a creed [formula fidei] set forth. But, inconsistently enough with delivering a creed, Tertullian appears to have stated in the following words the true grounds of Christian belief: "Nobis [Christianis] curiositate non opus est post Christum Jesum, nec inquisitione post evangelium." That is, Jesus Christ has done away the necessity of investigation and the gospel of inquiry. [De Præscrip Heret., C. viii.] He says again, in his antithetic manner, what asserts the sufficiency of that which was appointed or instituted by Christ: "As the chief thing I propose this, that one certain or definite thing was instituted by Christ, which the nations by all means ought to believe; and they ought to seek it with this view, that they may believe it when discovered." [Cap. ix.] This fully admits the authority of Jesus Christ and of the gospel.

The exact rendering of the first of the two creeds is as follows:—

* See the P. S. at the end of this communication, which it was intended to introduce here as a *note*. But it has become too long for that purpose, as well as much longer than I first meant.

"That we may set forth that which we should defend, the Rule of the faith is here given—It is believed by us that there is only one God, and he no other than the Creator of the world, who produced all things from nothing by his word, emitted first of all things [*primo omnium*]; that word was called his Son,* in the name of God variously seen by the patriarchs, always heard in the prophets, at length brought down by the Spirit of the Father and the power of God [*delatum ex spiritu patris Dei et virtute*] into Mary, a virgin, made flesh in her womb, and born of her, was Jesus the Christ; that he afterwards proclaimed a new law, and a new promise of the kingdom of the heavens; that he performed miracles; that he was crucified; that he rose on the third day; that he was taken up into the heavens; that he sits at the right hand of the Father; that he has sent the vicarious power of the Holy Spirit to conduct believers; that he will come with glory to take the holy into the fruition of eternal life and of the celestial promises, and to condemn the profane to perpetual fire—the resurrection of both sorts being made, together with the renewing of the bodily flesh." Then he adds, "This creed, instituted by Christ, as will be proved, does not admit doubts, except what the heretics entertain, and such as end in heresy." [*Cap. xiii.*]

In another treatise, *De virginibus velandis*, we have another form of a creed, which, with a short introduction, is as follows:—"It is not novelty so much as truth which discovers heresies. Whatever savours against the truth, even though it were ancient custom [*vetus consuetudo*], that will be heresy. But if any man is ignorant of any thing, it is through his own fault; and that which a person is ignorant of is as much an object of inquiry, as that which is known is worthy of being received. Now the Rule of faith is wholly one, alone immoveable, and not to be changed and altered, namely this—To believe in one God, omnipotent, the Creator of the world, and his Son Jesus Christ, born of Mary, a virgin, crucified under Pontius Pilate, raised on the third day from the dead, received into the heavens, now sitting at the right hand of the Father, who will come to judge the living and the dead, even by the resurrection of the flesh." He then adds, "Whilst this law of the faith remains, other matters of discipline and method of proceeding [*conversationis*] admit of the novelty of correction."

The same remarks, for the most part, are applicable to these two forms as to those before given from Irenæus. They cannot be the quotation of any settled form of creed existing at the time, and sanctioned either by authority or prescription. They were probably a selection of those points of the Christian doctrine which the writer considered most suitable to his purpose, and which he wished to be considered most orthodox. But it is evident that those who at that time chose to refer to a *regula fidei*—rule of faith—thought them-

* It was incessantly laboured by the fathers of the second and third centuries, erroneously called orthodox, that the *λογος*, word, was a personal being, and the same with the Son of God, Jesus Christ. For this being granted, they thought they could prove the pre-existence of the Son by their interpretation of the term *word* occurring in the Old Testament. That, in the first instance, was the course taken to prove the pre-existence of Christ, and consequently his divinity; but they did not contend that he was God *per se*, in and of himself.

selves at liberty to introduce or omit clauses, as they thought proper. It is absurd to suppose that a creed ascribed to the apostles existed at the time. Surely, if it did, other creeds different in many respects from it, with several of its clauses omitted, with many added, and with some much changed, would not have been offered as *the rule of faith*, nor tolerated by the Christians of that period. Nor, indeed, do the two above writers pretend their creed to be the Apostles', or give the most distant intimation that there was such a document. Yet we perceive that some of the expressions found in Irenæus and Tertullian were retained among the Christians, and transferred subsequently into that which is now denominated the Apostles' Creed.

It is obvious to observe also, that the above creeds, if we consider their contents, do not by any means comprehend the most important particulars of the Christian system; and the selection of the particulars is not judicious. Next to nothing is said about the attributes and character of the Supreme Being, his providence and government of the world; nothing is said about the spiritual kingdom of Christ, as a dispensation of moral purity and active benevolence—love to God and man; nothing about the precepts and example of Christ; nothing about the two rites, Baptism and the Lord's Supper; nothing about prayer and praise and divine worship; nothing about the Christian virtues; with perhaps some other important omissions. A considerable portion of what is comprehended in the creeds has a reference to the disputes of the times. The clause, "Maker of heaven and earth," is levelled against the Gnostic opinion of the Supreme Deity not being the Creator of the world. The clause which asserts "that Christ was born of a virgin," prominently set forth in every one of these short sketches of doctrine, though not even hinted at, or ever so remotely alluded to, in any portion of the received Scriptures, with the exception of the introduction of Matthew and Luke, shews that the opinion of Christ's miraculous conception was a point that was then laboured hard by the orthodox. For wherever in the fathers we find a disproportionate degree of discussion devoted to certain questions, or the belief in them inculcated more frequently and earnestly than might be reasonably expected, and recurrence had to them on every slight occasion, it is a sure sign that the orthodox were innovating and corrupting the old and pure apostolic doctrine. Of this, indeed, one of Tertullian's own expressions—"the innovation or novelty of correction"—is a virtual acknowledgment.

The orthodox of the present day have much reason to complain that the orthodox doctrines of the personality and consubstantial divinity of the Holy Ghost is in these creeds either entirely omitted or very unsatisfactorily declared. The fact is, that the personal deity of the Holy Ghost is a question which was not discussed and admitted into the creeds till a long time after these writers. It may even be questioned whether the little that is here said of the Spirit, as well as by others of the earliest writers, has not been more or less tampered with by the subsequent tribes of orthodox transcribers.

As to the word "God" being in one of the above creeds applied to Christ, it may be one of the many instances in which the text of the ancient writers was corrupted: or, if that be not admitted, the term "God" was here used in that laxer and more extended sense than is

now usual, of which we have numerous instances in the older Christian writers : e. g. Justin Martyr says expressly, that the Lord being also God, who appeared to Abraham, was the angel, messenger and minister of him who is God over all, the Creator of the universe. [Just. Oper. à Thirlby, p. 266.] Again he says in another place, [p. 413,] “When it is said that the *Lord rained fire from the Lord out of heaven*, (Gen. xix. 24,) the prophetic word implies *two* in number, one in heaven, the Lord of him [the other Lord] who appeared on earth, and the cause of his being powerful and Lord and God.” [Id., p. 413.] The supremacy of the Father is plainly indicated also in the following passage of Irenæus: “For neither the Lord [Christ] nor the Holy Spirit [in the Scriptures], nor the apostles, would have denominated him, who is not God, definitely and absolutely God, unless he were God in truth. Nor would they have denominated any one Lord in his own person [ex sua persona], except him who is Lord of all, God our Father, and the Son, who received the dominion of the creation from his Father.”—Iren. Oper. à Grabe, p. 208.

The length of this communication does not admit of carrying the history of creeds farther at this time ; but on a future occasion, with your permission, I may resume the subject, for which I have collected considerable materials from ancient writers. I now only beg to make one or two remarks.

The great evils which have attended creeds, and for which they are mainly to be condemned, are the imposition of them upon others, demanding assent and consent, under various pretences, requiring subscription to them as a condition of Christian communion and brotherhood, and especially the infliction of pains and penalties, by calling in the aid of the secular power to constrain or punish those who refuse. This is the *scandalum magnatum*, the incurable plague-spot. This is the great abomination of creeds and articles of faith. This is the criminal injustice of those who compel submission, and the tyrannical subjugation of those who *obey God rather than man*. This is that, in fine, which has rendered the very name of creed the just abhorrence of all those who love and admire uprightness and freedom.

But, in all cases, I do not think that creeds, simply and plainly constructed, are liable to any serious objections ; in some, I consider them not only harmless, but useful. In the present state of religious parties and sects in this country, it appears to me to be almost necessary for the Unitarians to have a short formula of their leading principles as a sect ; this being needful not only for those who really want and honestly wish for information, but also for confronting and exposing to the public indignation the gross misstatements and calumnies which are in active and constant circulation. It is not deemed necessary here to state what the misrepresentations and falsehoods are which are so common and current ; but I am of opinion that if the doctrines of the Unitarians were set forth in an explicit and simple creed, comprising the leading principles of the Christian faith as generally embraced by them and inculcated and implied in their religious ministrations, that the gross misrepresentations so prevalent, whether proceeding from ignorance or design, would in some measure be counteracted ; and it would be made evident to all, except to those *who*

have eyes but see not, and ears but hear not, that they do believe many essential and important truths, most of them common to almost all Christians, and that their belief is by no means negative—a string of negations—as is *slanderously reported*, and as some affirm.

It is particularly desirable at this time, when the unchristian war of bigotry and proselytism, under the disguise of evangelical zeal and the love of souls, is carried on with secular views and unhallowed means, and when Christian love and charity are devoured, like Pharaoh's kine, by the love of *filthy lucre* and the expectation of the wages of unrighteousness, that all lovers of justice and liberality, and of unadulterated Christian truth, should put on the armour both of defence and offence; that they should understand their real position, and, instead of pursuing unsubstantial refinements, speak the plain truth in love and with earnestness; and that they should come forth from the too much cherished privacy of their studies, and proclaim the truth with fervour and confidence in the goodness of their cause. The time is come, not for holding back from a scrupulous regard to the timid and undecided, but for plain-speaking and activity. We have had too much already of morbid charity and timorous policy. Let us then no longer keep aloof from the field of action. Let us boldly face all the unchristian error, bigotry, interest and fanaticism that are in array against us.

WILLIAM JOHNS.

POSTSCRIPT.

It was impossible for the Christians of the middle of the second century to be ignorant of the true origin of Christianity, and of the authors of the leading books relating to it.

This proposition may be illustrated by stating a case, partly hypothetical and partly real. If we suppose that John Wesley's ministry (which began about A. D. 1739) lasted three or four years; that during that time, without committing any thing to writing, he had fully stated and explained his doctrines and system to a sufficient number of persons, chosen by himself to proclaim them to the world after his death; that those his chosen disciples were mostly illiterate men, little qualified for authorship, and that books under the existing circumstances must necessarily be very few and very slowly multiplied; and that in many districts (a circumstance actually noticed by Irenæus) the great body of his adherents, though cordially embracing his system, were not able to read,—would not the following course of the progress of the system be exceedingly probable? Some of the disciples made short notes, to serve as memorandums, of many things said and done by their chief and head. After a while, many societies being formed in different and distant places, it became necessary to have the different particulars, whether related orally or written, disposed into the form of a history or narrative. As the existing societies were located in different parts of the world, the narratives were produced by different persons, independently of each other, and deriving the materials partly from their own personal knowledge, partly from the short documents or memorandums before mentioned, and partly from personal communications with other disciples. The want of those histories, when there existed so many living witnesses of the actions and teachings of the founder, may be

reasonably supposed not to have been much felt sooner than twenty or thirty years, or even longer, after his death; during which interval the doctrines and precepts were propagated by oral communication, or perhaps by short and (in some measure) imperfect narratives. About the close of the period now supposed, written histories, ascribed to known and acknowledged persons, were produced, and were very gradually and slowly circulated among his adherents: I say *gradually and slowly*, because under the supposed circumstances—the art of printing being unknown, and writing by the hand the only mode of multiplying copies—it could not be otherwise; and they were multiplied the more slowly, because the necessity for them was not urgent, and recourse could be had to the disciples or first adherents, and afterwards to their immediate followers, as to living oracles, whenever their testimony or opinion was deemed requisite. In due course of time, however, the copies were multiplied as the occasion required, because the necessity for them was felt by the adherents in general, in order to impart the requisite legitimate knowledge concerning the doctrines, precepts and observances belonging to the system, and to shew in favour of them the legitimate authority of the founder. And accordingly the historical accounts were produced and brought forth in as short a space of time as was fairly practicable, and obtained a considerable degree of general notoriety. And this, surely, under the circumstances of the supposed case, could not well be accomplished in less than seventy or eighty years—which, added to the time before mentioned, amounts to somewhat more than a hundred years.

Now if such had actually been the condition of Methodism in its rise and progress, from its origin to the present time, who could be found so immersed in scepticism as to deny the truth of all the facts, and the authenticity of all the books connected with it, because there is no external historical evidence for them which it is impossible to gainsay, and such as is arbitrarily said to be indispensable to rational belief? Are not the facts in the case sufficiently credible and satisfactorily proved by the general consent, uniform tradition, undoubted documents remaining of acknowledged early origin, and the legitimate effects of the actual precedent circumstances developed in the existence of a large and extensive profession? If not, where are we to look for the facts which will satisfactorily account for the grand result?

The parallelism in the above case with Christianity in its origin is evident; that is, from the ministry of Christ to about the year 140. The facts and doctrines, as known to exist at the end of the period mentioned, were first taught and communicated by word of mouth and living testimony, numerous and zealous disciples in distant countries witnessing the same things; afterwards written documents detailed more regularly the facts, doctrines and precepts of **THE FAITH**; and the books in which the faith was embodied, were ascribed, at the close of the period specified, by general consent, and with little, if any, difference of opinion, to seven or eight individuals by name, who had occupied a distinguished place among the disciples. To carp and cavil at obscurities, small dissonances and contradictions, partial corruptions, whether designed or accidental, and to refer all

errors and mistakes in subsequent writers to the worst motives—even to confound their mistakes with Christianity—is a mode of proceeding for which it is not easy to account. To suppose that it was possible for the Christians of the middle of the second century, scattered as they were to the ends of the habitable earth, placed in different countries, speaking different languages, and distinguished by different national customs, prejudices and modes of thinking, to have had no sufficient evidence and reason for admitting the truth of certain facts, doctrines, precepts and observances, for bearing their testimony to the authenticity of certain books, and for ascribing them to the same authors, is, in my opinion, a monstrous absurdity, destitute even of speciousness.

BUFFALO WATERING-PLACE.

THE following passage serves to illustrate the instinctive sagacity of animals and the providential benevolence of the Deity:

The Onondago, which has a communication with the Alleghany, is a fine lake of brackish water, surrounded by springs, from 200 to 500 gallons of the water of which make a bushel of salt. It appears as if nature expressly intended this region to be populated, and, as a strong temptation, placed this treasure in the bosom of hills and woods. Had it not been for this, and similar springs dispersed through the Western country, salt must have been at such a price as to deter persons from settling there. All the animals of those parts have a great fondness for salt. The cattle of farmers who give this substance to their stock, prove superior in value by 25 *per cent.* to such as are not supplied with an article so essential not only to their general improvement, but their health. The native animals of the country, too, as the buffalo, elk, deer, &c., are well known to pay *periodical visits* to the saline springs and lakes, *bathing* and washing in them, and *drinking the water till they are hardly able to remove from their vicinity.* The best roads to the Onondago from all parts, are the *buffalo-tracks*; so called from having been observed to be made by the buffaloes in their annual visitations to the lake from their pasture-grounds: and though this is a distance of above 200 miles, the best surveyor could not have chosen a more direct course or firmer or better ground. I have often travelled these tracks with safety and admiration: I perceived them chosen as if by the nicest judgment; and when at times I was perplexed to find them revert on themselves nearly in parallel lines, I soon found it occasioned by swamps, ponds or precipices, which the animal knew how to avoid: but that object being effected, the road again swept into its due course, and bore towards its destination as if under the direction of a compass.—*Ash's Travels in America.* See Crit. Rev., 3rd Series, Vol. XVII. p. 249.

EXTRACTS FROM AN UNPUBLISHED ORATORIO ON THE SUBJECT
OF RUTH.

BY HUGH HUTTON, M. A.

(Continued from p. 222.)

VIII.

*Scene—In Bethlehem. NAOMI, RUTH, BOAZ, ELDERS—and afterwards, the YOUTHS and MAIDENS of the Bride-Chamber.*BOAZ (to NAOMI). *Recitative.*

Thy daughter, Ruth, hath follow'd duty's path,
And it hath led both her and thee to rest:
So doth the Lord reward his servants' trust.

NAOMI. *Recitative.*

The Lord! let every tongue pronounce his praise!
'Tis He that rules the winds, and brings the calm.

Air.

With clouds and storms
My noon of life was overcast;
But now in peace
Its evening sunset glows at last!

BOAZ (to RUTH). *Air.*

Say, canst thou forget
Thy dear native land,
Where stray'd thy feet in childhood's careless glee?
Nor shall fond regret
E'er thy tears command,
When Judah's hills thy constant home shall be?
Wilt thou, Ruth, my gentle bride,
All thy fears and cares confide
To him who lives alone to shelter thee?

RUTH. *Air.*

Those traces deep can ne'er depart,
Our natal scene hath mark'd in light—
Its early joys still move the heart,
When many years have wing'd their flight:
But, though I cannot all forget
The land where stray'd my youthful feet,
My home shall be where God hath set
Thee, for my guide, my head, my safe retreat.

THE TEN ELDERS. *Chorus.*

Be witnesses, all ye of Bethlehem,
That mighty Boaz hath espoused Ruth
To be his wife! And let the city's joy
For three days shew itself in feasts and songs.

EPITHALAMIUM,

*By the YOUTHS and MAIDENS of the Bride-Chamber.**Solo, Air.*

Haste! weave fresh crowns of budding flow'rs,
To bind their bridal hair;

With garlands deck the fragrant bow'rs—
Yon brilliant lamps prepare !

MAIDENS. *Semichorus.*

Our Sister is mild as the Moon
When she walks all alone in the sky ;
Yet her beauty is bright as the noon,
When the Sun rules in glory on high :
Her voice, as soft music, is sweet—
Her cheek wears the glow of the morn—
And graceful and light are her feet,
As the tread of the roe in the corn.

YOUTHS. *Semichorus.*

More rich than her beauty, though fair as the East,
Is the treasure she wins in the Love of our Chief ;
For his bounty, like springs from the mountains releas'd,
O'er the valley sheds plenty and banishes grief :
His smile, like the beam on the waters at night,
Shews the stream of affection still flowing and bright,
To gladden life's desert enshrouded in gloom,
Or draw from its flowers a sweeter perfume.

YOUTHS and MAIDENS. *Chorus.*

May her beauty still grow near the fount in his heart,
Till the tree and the fountain together depart !

Sestet.

Love is strong as Death—
O'er every heart it reigns—
Life is a wasting breath,
Love spurns all mortal pains :
Its joys no treasured wealth can buy—
Of earthly bliss the crown ;
The fires of Passion quickly die—
Love—not floods can drown !
It smiles at death—exults to rise,
And reigns immortal in the skies.

Final Chorus.

Now glorify the God of Israel !
Shall gladness be within our hearts, and He
Not own'd the Giver ?—His Love extends o'er all !
Join, every tongue, to lift his praise to heav'n,
For all the earth by Him alone is bless'd !
He will exalt his Holy Name, and raise
A seed to make his glory known in all
The world, through generations yet unborn.
Glory and praise belong unto the Lord,
Now and for evermore !—Amen !

END OF THE ORATORIO.

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

April 3, 1843.

Alid ex alio clarescet.—LUCRET.

Exod. vii. 11 : “—they also did in like manner with their enchantments.”

There is a class of Hebrew words, for each and all of which *φαρμακία* occurs in the LXX. We must therefore look upon this as a generic term. In English, nothing perhaps so well answers to it as “enchantment,” or “incantation.” It comprehends more than the use of drugs,* whether noxious or innocent: nor does it necessarily bear the single and specific import of “poisoning.”

The case was this: Superstitious men imagined that the admixture of certain substances, and the practice of particular forms, would have a wished-for effect, either good or bad; though chiefly evil. Here we discover the origin of *charms*. Deleterious herbs were ingredients of the compounds,† and, naturally enough, gave a name to the whole.

In Gal. v. 20, the position of the word denotes that the usage spoken of was allied to Pagan Idolatry.—The Jewish Scriptures brand it as a capital offence,‡ but never acknowledge its self-claimed power over the body and the mind of Man. Pretensions to the art, when they do not originate altogether in the deepest ignorance, have fraud and malignity and the hope of gain for their basis; and, if acted upon, are violations of the peace and order of Society.§

Job ii. 12 : “—they lift up their eyes afar off, and knew him not.”

They saw indeed a living object before them; yet did not at first recognize the person of their friend. Their ignorance or doubt who it was, arose from the change in his garb and posture, rather than from “any great distance” at which they beheld him.

In most, if not all, languages, such terms as “afar off,” “remote,” “distant,” &c., have a relative meaning; being modified by the context, or the subject, or both. This is undeniably true of their occurrence and use in the Scriptures. I have cited one example: others shall be given below. || *Afar off* may and often does import little or nothing more than the absence of perfect contiguity. In the present

* This appears from the title and the contents of an Idyl. of Theocritus [ii.]: also from those of an Eclog. of Virgil's [viii.]; and from the signification of the Latin words, “veneficium” and “veneficina.”

† “—carminibus—atque venenis,” “—herbas—nocentes.” Horace.

‡ It was, in effect, High Treason against the Theocracy.

§ Even within the last few years, impostors of this class have been judicially punished for attempting to terrify individuals of feeble minds—and, in some instances, for extorting money from them. I learn that there was such a case at the last [the Lent] assize in Cornwall, and that the prisoner escaped through flaws in the indictment. Whoever is desirous of understanding the nature of the ancient incantations, in particular, should make himself well acquainted with those poems of Theocritus and Virgil, which I have referred to: likewise, with Lucan, B. vi. 667, &c.; but most of all, with Epode v. of Horace, together with an admirable commentary upon a part of it by Dr. Joseph Warton [on Pope, sect. vii.]. He will then be more sensible of the propriety and skill of the grouping in Rev. ix. 21, xviii. 23, xxi. 8, xxii. 15; no less than in Gal. v. 20.

|| Matt. viii. 30, Luke xv. 20, Matt. xxvii. 55, Mark xv. 40, Luke xxiii. 49; and see Bishop Watson's Apol. for Christianity, [ed. 6,] p. 232, &c.

case, I repeat, the Patriarch's visitors were not so *far off* as to have failed of discerning him, had he been untouched by the hand of God,—had he still worn the garment of praise, nor clothed himself in that of a mourner. Scott has rendered the clause with fidelity and skill:

"His form now opens to their distant view;
But O how alien from the form they knew!"

I shall take this opportunity of laying before my readers a valuable observation of Griesbach's, and also of remarking upon a passage in a Roman Poet:

"In Matt. viii. 30, ['there was a good way off from them an herd of many swine, feeding,'] the Vulgate and Italic, with the exception, however, of the Cambridge manuscript, the Greek text also of which is here wanting, have erroneously* the Latin rendering, *non longe* [not a great way off]; and to this reading they were led by the words, *¶ & c.*, [there was, &c.,] both in Mark and Luke;† and by what is related concerning the herd of swine, the circumstances of whose madness and destruction appear to take for granted that these animals were only at a short distance from the scene of the foregoing miracle."‡

Griesbach, therefore, was of opinion that the received text ought not now to be disturbed; and that the just rendering of the clause would be, "at some distance." His remarks are the more valuable, as they shew the way of applying Biblical Criticism to the interpretation of the Scriptures.

The Latin Poet, to whom I have alluded, is Virgil, a line in whose Eclogues [vi. 16] well suits the purpose of this note:

"Serta procul, tantum capiti delapsa, jacebant."

I have followed the punctuation suggested by Servius [*Æn.* x. 835]. Heyne [Comm. in *Ecl.* vi. 16] records, though he hesitates at accepting, what seems the true meaning—"Dicas *procul* relative dici," &c. It is a lively picture. The fillets had recently dropped from the head of Silenus, and, consequently, were lying at no great distance from him. §

Ps. cx. 2: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

Mudge supposes that the second of these clauses is addressed to the Sceptre—the rod of the Sovereign's strength: "this," says he, "seems to be the form of commission to the Rod, whereby He [Jehovah] empowers it to destroy its enemies as it pleased."

Examples, I admit, are not wanting of this kind of personification and address.¶ But I discover none where the compellation is di-

* "*Perperam.*"

† Mark v. 11, Luke viii. 32.

‡ Comm. Critic., p. 93 [Partic. I.].—The author of *LESSER JESU*, [4 Aufl.,] either unacquainted with Griesbach's annotation, or not admitting its justness, supposes that here is a real discrepancy between Matthew and the two following evangelists; and builds strange reasoning upon this fancy. B. ii. 35.

§ So Facciolati, in verb.: "*Rectius est si dicamus, procul et parvam et magnam differentiam significare.*"—Dr. H. Owen, in Bowyer's Conject., adopts the reading of the Vulgate, Matt. viii. 30.

¶ Zech. xiii. 7, Jer. xlvii. 6, 7, upon the latter of which passages the student

rected thus suddenly and abruptly to a thing, after its having been made to an actual person. The two clauses are parallel to each other: and, from the whole form and tenor of the Psalm, it is clear that the object addressed, like the matter treated of, must be the same.

Matt. xi. 3: "— Art thou he who should come, or do we look for another?"

I believe that the Baptist made this inquiry for his own satisfaction. "The least in the kingdom of heaven was greater than he:" and if even our Lord's apostles were long mistaken as to the nature of the Messiah's office, and deemed it temporal, and occasionally gave tokens of a wavering faith, can we be astonished that this was the case of his imprisoned forerunner? Why regard John as exempted from doubts and errors, to which men around him were liable? The evidences of Christianity are so far from being injured by the contrary supposition, that they hence acquire strength. Inspired persons remain merely human beings, as to purposes not immediately connected with their special powers and endowments: and the proofs of the truth of Revealed Religion, and of its unrivalled value, are very seriously affected by popular views of Inspiration, applied indiscriminately—as men in general apply them—to persons and to writings.

Luke vii. 33, 34: "John the Baptist came neither eating nor drinking, &c.—The Son of Man came eating and drinking," &c.

There are other passages where an ascetic is thus contrasted, expressly or by implication, with a social life: * nor do these forms of speech, as of course, denote any thing besides.

This difference in the manners of the Baptist and those of the Messiah, suited their respective offices, and was presumptive both of the heavenly origin of John's ministry, and of the spiritual character and object of the Gospel.

His baptism had a limited sphere and a short duration, and was accompanied by his earnest denunciations of the vices of those who resorted to him. Accordingly, his habits of life bespoke the rigid censor. The mission of Jesus, on the other hand, took a wider range, as to scene, time and purpose. It required that he should have intercourse with men of all classes, for their benefit; that he should be the familiar teacher, the compassionate Saviour. Therefore he "came eating and drinking."

There was nothing secular, no selfish, no political aims, in the ministry of either the Messiah or his forerunner; but the reverse. The mutual divergency, not to say opposition of their manners, will repel the thought of their having been leagued together in executing plans that had originated with themselves.

John xx. 31: "— these are written that ye might believe that Jesus is the Christ, the Son of God."

may, with pleasure and advantage, consult the xliith of Bishop Lowth's Lectures on Hebrew Poetry. That passage contains both a personification and a dialogue; each grand and spirited in its kind—and deeply impressive in their combined effect.

* The phrase is sometimes idiomatic, v. g. Luke xvii. 27, Jer. xxii. 15; sometimes elliptical, v. g. Luke vii. 33, 34, compared with Is. xxii. 13.—Col. i. 16, first clause, belongs to another class of texts, such as Rom. xiv. 2, 3.

Christianity is built upon facts—for the most part, upon miraculous facts: and its evidence is mainly historical. Its proofs, direct and indirect, are of this character: they rest on narratives of events, not on abstract reasoning; they appeal to actual, not to fictitious, History.

I am disposed to look upon the four Gospels as being, with few exceptions, independent and fragmentary memoirs. When I call them *independent*, I mean that the several authors did not borrow from each other; and that if these writers ever made use of a common document, it was simply for enabling them to record their Master's discourses with some degree of verbal exactness. By the word *fragmentary*, I understand, detached sections or notices; under which form the contents of the Gospels, and especially of the two first, are distinguished from continuous and regular narratives; a peculiarity that in no way deprives them of the characteristic features of historical testimony and evidence.

Acts viii. 11 [compared with 9 and 13]: “— he had bewitched them,” &c.

Here King James's Translators have retained what they found in Cranmer's Bible; the rather, we may suppose, because, like their Royal Master, they considered witchcraft a reality, not a pretension. No rendering can be worse: it is unfaithful to the original, inconsistent with the rendering in verse the thirteenth, and tends to establish a claim at variance with the spirit and object of Revelation, and with its express prohibitions.

We meet only once more in the English Testament with the word, “bewitched” [Gal. iii. 1]. But the translation should there have been, “Who hath fascinated [*ἑξέσκαψε*] you?” &c.,—a term especially appropriate to what follows—“*before whose eyes* Jesus Christ hath been evidently set forth crucified among you!” In 2 Cor. xi. 3, the same writer employs a third yet still eminently proper word: “— as the serpent *beguiled* [*ἑξαπατήσας*] Eve,” &c. There are perceptible shades of difference in all these verbs; and the meaning of *ἑξοκλήσας* is, “made to wonder.” *

Our translators would almost seem to have been aware of their mistake before they came to verse the thirteenth. Here they are correct and faithful: “Simon himself—*greatly wondered* [*ἐξέστη*], beholding the miracles and signs which were done.” Why, then, did they lose sight of this signification of the word in verses 9 and 11—the signification of *wonder*, or *astonishment*, irrespectively of its quality and cause?

I apprehend that most of the persons who read or hear of “Simon's *bewitching* the Samaritans,” will consider the historian as recording processes of *witchcraft*, in the current sense of this expression. Serious evils flow from such ignorance and error. We have before us one among many cases, which shew the moment of the strictest attainable accuracy in a translation of the Scriptures. They who know the power of language, whether as an instrument of thought or as the means of conveying it, will be the last to question the necessity of distinguishing between the primary and the secondary, the

* Or “astonished.”

literal and the figurative, meaning of words. If we further recollect that, as to numbers of the people, the English Bible is the book chiefly, if not exclusively, read, we shall set a high value upon efforts for correcting those renderings that inculcate or countenance dangerous mistakes, in respect of the Sovereign Agency and Providence of God.

Rom. xv. 6: "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

This verse is memorable, as it points out the end and principle of social worship among Christians; and as it enables us to judge whether any and what *creed* is implied, or should be recited, in that worship.

To "glorify God," or, in other words, to advance the interests of Pure Religion, should be the aim of such an union, and of such assemblies. This is their comprehensive object. Here Christians are to join together with one mind and one mouth. No profession, no homage, no unanimity in either, can be acceptable, unless it is sincere; and, if we follow apostolical precepts and example, we shall direct our homage to God, even the Father of our Lord Jesus Christ.

So far, Christian worshipers must be like-minded. Yet, coming together in this character, and addressing their prayers to One God, even the Father, they do not in such an act declare any farther opinion concerning the rank of the Lord Jesus, than that it is subordinate. *A church, a religious communion*, must satisfy itself with this, if it would not desert Scriptural authority and guidance.

In associations simply for the advancement of Christian Knowledge and Virtue, by the distribution of Books, it is allowable, and, under some circumstances, important and praiseworthy, to state the views which the members of them take respecting the person of the Saviour. This statement they put forth, not as a bond of union in separate societies for Christian worship and ordinances, but as declaratory of the purpose for which they unite with one another in availing themselves of the agency of the Press.

A creed is understood to regard those who conduct public worship, or those who join them in this worship; or both ministers and people. Now we have no evidence whatever of the recital of a creed in assemblies worshipping among the early Christians; though it be probable that one was used at the baptism of converts. Indeed, the only creed, traces of which occur in the New Testament,* is singularly concise and simple: and this is intimated, I think, in the language, "that ye may with one mind," &c. It was the belief of a fact, not of a theory; the belief that Jesus is the Christ, or the Son of God.† Every prayer offered to the Father, in the name of the Son, implied it, and rendered the distinct formal declaration of it superfluous and improper.

When creeds framed by Man are employed in worship, whom do we propose to make acquainted with the articles of our faith? Cer-

* Rom. x. 9.

† The Jews and the first Christians agreed together in regarding this as a designation of office, and of nothing else. It was a false Philosophy which held forth the Son of God as possessed of a divine nature: hence the subtle distinctions and antithetical phraseology found in popular creeds, &c.

tainly, not the adorable Object of Prayer. Is the communication, then, designed for our fellow-worshippers? Can it be needed by them? Does not the very nature of the homage that we unite in presenting, supersede this necessity?

Creeds of human structure cannot secure uniformity of faith and judgment. None of them is devoid of ambiguous language, and of questionable statements. So far as they can be pronounced intelligible, the subject-matter of them is still left open to discussion; while their general character is, that they "darken counsel by words without knowledge."

According to some writers, the recital of such creeds, or subscription to them, is "honest avowal," an "evidence of sincerity," a "pledge of faithfulness."* But of faithfulness to whom? Not, surely, to Him who has said, "Call no man Master upon earth;" and who requires that we be *just* and *considerate* to our brethren, nor wantonly deny them his name, or exclude them from even his visible church. Christian sincerity is honest and firm adherence to His words; not to those of uninspired men. Far greater fortitude and integrity have been shewn by impugnors of the principle and the contents of creeds than by their strenuous advocates. To affirm, is frequently a much easier matter than to deny: to assent, than to withhold.

The divine who pleads in behalf of a human creed, that it is "honest avowal," has also eulogized the Westminster Confession of 1647; "the production," he says, "of men the most pious in spirit, the most learned in Scripture, the most honest in exposition, that ever assembled in council."

"That ever assembled in council!"—Had he forgotten the council of Jerusalem [A. D. 50, and Acts xv.]? So it is: when human creeds are the subject of panegyric, the records of genuine, apostolical Christianity must be passed in silence!

In perfect consistency, and with like injustice, the same writer stigmatizes NON-SUBSCRIPTION as "founded in *latitudinarianism* or *nothingarianism*."†

N.

METEMPSYCHOSIS OF ERROR.

THE metempsychosis of error is a curious phenomenon. Though not immortal, it transmigrates through many forms of being before it is finally destroyed. Apparently dead, buried, rotten—consigned to dust and darkness so long ago, that the very volumes in which it lies entombed are worm-eaten, and the controversies in which it seemingly perished no longer read, it often breathes and lives again after the lapse of centuries, and takes its place amongst "the things that are;"—not usually, it is true, in the very form in which it disappeared—in *that* it would not be lightly tolerated again—but in a shape adapted to new times and circumstances, with an organization, so to speak, which qualifies it to exist in a different element of thought and feeling. The chrysalis becomes a gaudy butterfly, misleading into a foolish chase thousands of those overgrown boys of the human family, who perchance would have despised it in its original deformity.—*Edinburgh Review*, Vol. LXXVI. p. 382.

* Northern Whig, Belfast [March 16, 1843].

† The *italics* are not mine, but Dr. Henry Cooke's.

GOVERNOR MORTON'S ADDRESS.

(Concluded from p. 218.)

GOVERNMENT being instituted for the common benefit, its support should be a common burden. But the best method of apportioning this burden and deriving this support from the people, is a problem of some difficulty, and one which requires the careful consideration of the political economist. The contributions should undoubtedly bear some proportion to the benefits derived, and those who have most under the protection of the government should contribute most towards its support. But as its protecting power is necessary to all, and as the benefits derived are incomparably greater than the burdens imposed, the most practicable rule is, that each one should contribute in proportion to his ability to pay. However obvious the justice of this rule may be, and however great the desire to adhere to it, yet, in practice, even an approximation is a difficult attainment.

Although, in imposing charges upon the people, equality should be the leading and paramount object, yet other considerations are entitled to weight. The facility or expensiveness of the collection of taxes, their influence upon the habits, the industry and the morals of the community, their operation upon the luxuries or necessities of life, and their openness to the observation and knowledge of those who pay them, are considerations which should be regarded.

Those who pay, and those who receive as well as pay, taxes, have adverse interests and form a check upon each other. But for this restraint there would be great danger that unnecessary and oppressive burdens would be laid upon the people. This has ever been the case where their voice was heard but partially or not at all. That mode of taxation, therefore, which exhibits most clearly and distinctly to the tax-payer the exact amount which he pays, has, at least, one very strong recommendation in its favour; and that system of appropriation which shews most plainly the objects for which taxes are imposed, is most consonant to the principles of a free government. It is the right and the duty of the people to know how their agents expend the funds which are placed in their hands—whether for the common benefit of all, or the especial advantage of a part—whether judiciously and economically, or improvidently and profligately. And where the call of the tax-gatherer annually or oftener admonishes the people of the exact amount of their contributions to the public treasury, there is very little danger that they will neglect to investigate the nature and extent of the public expenditure, or to call their agents to account for any waste or misapplication.

In the distribution of powers between the National and State governments, the power of taxation necessarily exists in both. The former have the exclusive authority to impose duties on imports, and the paramount nature of all their powers necessarily gives them the exclusive right over most subjects of internal taxation, when they choose to exercise it. The power of the States to impose indirect taxes is circumscribed, and in some measure dependent upon the action of the federal government. The system of taxation by a tariff of duties furnishes great facilities for the collection of a national revenue. And although it operates insidiously, taking from the people contributions the nature and extent of which they cannot well understand, and inequitably exacting from the poor nearly as much as from the rich, yet, as by a wise discrimination it tends to the promotion of American industry, and has so many other and great advantages, it never will be abandoned.

A democratic government is called the cheapest government which can be maintained. It truly is so. The disparity between the expenses of our own and those of any other government is very great. But we should not

deceive ourselves nor overvalue our political advantages, great as they are. The power of taxation is divided among so many different authorities, that with the United States taxes, the state taxes, the county taxes, and the town taxes, without mentioning other occasional taxes, the whole amounts to no inconsiderable burden. Let provident management and practical economy so reign in all these departments as to prevent any unnecessary burdens in any of them.

The sources of revenue which have been principally relied upon, of late, for the support of our State government, are the tax upon banks and the duty on sales at auction. It should not be forgotten that all taxes, however imposed, necessarily fall upon the people; some with more and some with less equality and justice. The abundance of the income derived from these sources, and the indirect and imperceptible manner in which it has been drawn from the people, have been the principal causes of that improvident expenditure which has involved the financial affairs of our Commonwealth in embarrassment.

The State, as well as the nation, having derived its revenue from other sources, has left the subject of direct taxation to towns and counties. But if the State should never have occasion to resort to it again, it is not the less our duty to prescribe just and equitable rules of assessment. From my observation of the operation of the existing laws, I fear that the burdens fall with unequal weight upon different portions of the community. Real estate, which is not the most productive species of property, being incapable of concealment, receives more than its just share of taxation; while personal property, and especially shares in joint-stock companies, and money at interest, being less tangible and visible, in some measure escape the notice of the assessors. The agricultural interest is not only the first and greatest interest, but the basis of all other branches of industry. It comprehends three times as many persons as any other pursuit, and more than all others united. As a class, they ask less and contribute more than any other class; and while they seek no special privileges or exclusive advantages for themselves, they are peculiarly liable to be preyed upon by them in the hands of others. If any remedy for the unequal burdens imposed upon them can be devised, it will be our duty, as I am sure it will be our pleasure, to adopt it.

Another remark, which doubtless has occurred to every one conversant with the practical course of direct taxation, is, that the assessments are almost invariably heavier upon the poorer than upon the wealthier classes. As the property diminishes, the ability to pay taxes more rapidly diminishes. Yet it is feared that, in practice, the proportion of the taxes to the estate increases as the ability to pay decreases. This tendency should be strenuously counteracted, especially as in our complicated system the indirect taxes, depending on consumption, take nearly as much from the poor man as the rich one. And if we cannot countervail the inequality of indirect taxation, we should be cautious not to increase it by a corresponding inequality in our direct taxes. It is worthy of your consideration, whether some relief may not be found by transferring the assessment on mortgaged estates, to the extent of the amount secured, from the mortgagor to the mortgagee. This would prevent the same property from being twice taxed, or the money at interest from escaping taxation.

Another measure of relief to the poor tax-payer, which I recommend to your favourable regard, is the reduction of the poll-tax. This would accomplish two objects—the one affecting essential political rights, and both worthy of earnest consideration.

I hold that every man has a natural right to a voice, and an equal voice, in the government under which he lives—a voice which, like other essential rights, he may forfeit by his own misconduct, but of which he cannot rightfully be deprived without his fault. This right is not derived from the

government. It cannot be bought of it by the payment of a price, nor can it be withheld by an omission to call for or a refusal to receive money. Every man, whether he pays taxes or not, owes duties to the government over him, is entitled to protection from it, is bound by its decrees, and has a right to be heard in making them.

The political axiom so much venerated in the days of the revolution, that "representation and taxation go together," was used only to deny the liability to taxation of those who had no voice in imposing the taxes; but never was relied upon to exclude any from the right of suffrage because they were omitted from the tax-bills. But in any sense it is broad enough to support universal suffrage, for every man who consumes dutiable articles pays a tax. And who is there that does not, every year, in the duties on the goods consumed by him, contribute to the revenue many times the amount of a single poll-tax? I therefore recommend that the poll-tax be reduced to a very small sum, and that it be imposed upon every male between the ages of twenty and seventy years, "excepting paupers and persons under guardianship."

In assuming the government of the Commonwealth, we find its pecuniary affairs in an embarrassed condition. It is deeply involved in debt. Its credit is impaired. It has been compelled to sell its own notes under par to meet its obligations. It has become a partner in a joint-stock company controlled by individuals. Its stock will take from the earnings of the people more than fifty thousand dollars a year, without any present prospect of a return in dividends. And it has also involved its fiscal liabilities with numerous private corporations, upon whose ability and punctuality may depend the public faith and the honour of the Commonwealth.

The income of the State, derived principally from the sources above referred to, gradually increased for a number of years, till from two hundred thousand it rose to four hundred and fifty thousand dollars per annum; and although it is now somewhat reduced, still it is more than double what it was twenty years ago. But notwithstanding the rapid increase of our revenue, our expenditures have increased more rapidly; and the State now owes a debt of one million two hundred thousand dollars for money which, during the last eight years, it has expended over and above its receipts; and five millions dollars on the scrip or notes which it has issued, and for which it holds the securities of several railroad corporations.

These expenditures never would have been incurred by the government had it been under the necessity of raising the amount expended, directly and in a perceptible form, from the people. They would have scrutinized the objects and the necessities of the expenditures, and would have condemned many of them as unnecessary and extravagant. They would have required a course of retrenchment and reform, and would have holden their agents to a system of economy which would have saved the State from its present indebtedness.

When, three years ago, it became my duty to address the Legislature on the subject of our finances, I urged upon them, in language as strong as official decorum and my respect for the co-ordinate branches of the government would permit, the retrenchment of expenses and a course of rigid economy. Then, in my judgment, it would not have been impracticable, or even difficult, to have reduced our expenditures within our income, and to have made a gradual reduction of our debt, so that in a short time our State would have been raised to the financial condition it was in a few years ago—free of debt, with a full treasury. But in the last three years our revenue has diminished, while the increase of our debt has caused, by the increase of interest, a great addition to our annual expenses. The interest which we are now obliged to pay amounts to sixty thousand dollars a year. But for this, the yearly reduction and eventual extinction of the direct debt of the State might be easily accomplished.

Fellow-citizens, we have been selected for the purpose of reforming supposed abuses—of substituting a wise economy for improvidence, and a reduction of expenses for a system of borrowing. Much is expected at our hands. The responsibility is onerous, but it must be met. The honour of the Commonwealth must be maintained with untarnished lustre. The public faith must, in all events, be preserved inviolate. We must adopt and firmly adhere to the position, that our income must exceed our expenses. The latter must be so reduced, or the former so increased, that, after meeting all necessary demands upon the treasury, there shall remain a surplus to be applied towards the extinction of our debt.

The first effort to accomplish this object should be, the adoption of a system of retrenchment. Let this be thorough and effectual. The people expect and demand it; the times favour it; the depression of prices and the stagnation of business justify it. The most rigid economy, public and private, presents the only relief from the disorders under which we labour, and the only means of a restoration of prosperity. But as the present time is favourable to retrenchment, so is it unfavourable to taxation. We should submit to almost any privation, not unjust or dishonourable, rather than resort to it. But if no other resources sufficient to meet the exigency can be found, we must do our duty. An enlightened constituency will prefer a present burden to a perpetual round of new loans to pay old ones, and the continual accumulation of debt. We may safely rely upon their intelligence to distinguish between those whose improvidence rendered the imposition necessary, and those who resorted to it to rescue the credit and preserve the honour of the State. But, seeing our great embarrassments, perceiving the cause of them, and feeling the extreme difficulty of removing them, let us, if possible, provide a remedy against their recurrence.

Of all the contrivances ever invented to impoverish the people, to eat out their substance, and bind upon them perpetual burdens grievous to be borne, that of a public debt is the most effectual and unailing. How many unnecessary and profligate expenditures have been incurred—how many useless and pernicious enterprises have been undertaken—how many unrighteous and bloody wars have been waged, by nations and states, on resources derived from loans! But for these, how many crimes against humanity would have been restrained or wholly avoided!

Great Britain, which boasts of her love of liberty and justice, and claims to be the most enlightened nation of the old world, now owes a debt of more than thirty-five hundred millions of dollars, upon which she is obliged to pay every year an interest of at least one hundred and thirty millions of dollars. What an oppressive and grinding burden upon the people of that nation! This debt is the accumulation of ages. How many millions of industrious people are reduced to the lowest poverty and extremest privation, to pay the interest on a debt contracted by some former generation!

Public debts, in the course of time, become merely a mode of making the whole people, for a consideration received by their remote ancestors, tributary to a part, and of taxing labour for the benefit of capital. Sometimes, as in England, the interest is paid to inhabitants of the same nation; and sometimes, as in the States of this Union, it is paid to foreigners. In both cases it is highly injurious to the industry and prosperity of the people, but in the latter it is peculiarly so, as it constitutes a continual drain of the specie and other valuable property of the country. Notwithstanding the apparent injustice of one generation's imposing burdens on other generations, the power of borrowing is undoubtedly an incident of sovereignty. But in free governments, where those who pay the expenses hold the sovereign power, and where authority is exercised by delegation, there can be no difficulty in restraining and limiting this dangerous power. And although in the national government the wisdom of imposing such a restriction may not be so apparent, yet in a state government, whose powers are principally

employed in domestic regulations and internal legislation, it would seem to be peculiarly proper, and experience has already shewn its utility and necessity. I therefore present to your consideration the propriety of proposing an amendment to our constitution, restricting the power of the legislature to borrow money, except in case of invasion or insurrection, to a limited and certain sum. Should an emergency arise, or an object be presented, which should seem to require the use of the credit of the State, it would be easy to obtain the opinion of the people upon it, and their authority for it, should they approve of the measure. This appears to me to be a salutary restriction, and one which, had it been a part of our constitution, would have saved us from the extent of our present indebtedness. I can hardly doubt that, should it be proposed to the people, they would readily adopt it.

My views of the evils of an inflated and fluctuating currency, and of the vices of our banking system, were very fully communicated to the legislature on a former occasion. These vices and evils seem to be, though slowly and, unfortunately, through the sufferings of the people, working out their own cure. Most of them have, undoubtedly, been caused by a course of legislation tending to aid the few at the expense of the many, and by an abuse or evasion of the laws conferring special privileges. The aggravating cause of the failure of so many of our banking institutions has been the abuse of the power of bank officers in making extravagant loans to themselves, and swallowing up the capitals of the banks in their private speculations. The relations of borrower and lender, like those of buyer and seller, are so incompatible, that they never can be safely joined in the same persons. Their union should be effectually prohibited or properly restrained. Although the statute of 1838, chapter 196, doubtless was intended to limit the amount of loans to directors, yet many banks have entirely disregarded it; and the inspections of the Bank Commissioners do not appear to have had any influence in restraining them. From the number of failures which have occurred since the establishment of that board, and the extent of the losses which have thereby been sustained, it would seem that the object of their creation had failed. The legislature will, therefore, consider whether the expenses of that board may not be one item in the system of retrenchment which we trust is about to commence. A statute provision opening, under proper regulations, the books of the banks to the inspection of stockholders, and requiring bank officers to state in their returns the amount loaned to each director, would furnish a more effectual safeguard against excessive loans to bank officers, and a better security against losses to the public and stockholders, than the examinations of any board of commissioners.

Upon the subject of capital punishments, and of incorporations for the transaction of private business, I ask your attention to views heretofore presented by me. My conviction of their soundness and justness has been confirmed by reflection and observation.

The history of criminal jurisprudence shews that the mitigation of punishment does not increase crime. On the contrary, crimes are found to be most numerous where penalties are most severe. All unnecessary severity is vengeance rather than punishment. Not only benevolence and humanity, but justice and expediency, enforce the argument in favour of lenity. I therefore renew my former recommendation, that the punishment of death be abolished in all cases, unless the legislature should deem it more wise to commence the experiment with the exception of aggravated murder. I am also of opinion that a general melioration of the criminal code would better comport with the present spirit of penal legislation, and tend to diminish, rather than increase, the commission of offences.

If joint-stock companies derive any advantage from the possession of corporate powers, equal justice requires that all partnerships, when sufficiently numerous, should be entitled to the same. A general authority to

this effect would take from corporations their character of monopoly; and if the members were made personally liable for debts, as partners now are, the exclusive privileges which they possess would be removed. I can perceive no valid reason for exempting corporators from liabilities to which they would be subject if they transacted the same business as private individuals. Wisdom and sound policy, in my opinion, recommend a general statute provision authorizing all persons who may wish to associate as a corporation for the transaction of business, to avail themselves of the powers conferred on such corporations, by recording in some suitable office their articles of association, and giving such other publicity as may be thought advisable. This would relieve the Legislature from much labour, tend to reduce the length of their sessions, and save expense to the Commonwealth. I can discover no objection to the measure. Experience is in its favour. Religious societies, proprietors of libraries, members of lyceums, proprietors of general fields, tenants in common lands, wharves, and other real estate, when sufficiently numerous, have long possessed and exercised the right of acquiring corporate powers by their own acts, and no inconvenience has arisen from it.

To the wisdom of our patriot fathers are we indebted for that wonderful scheme, unknown to the ancients, of a federal union of numerous independent sovereignties into one general government, combining for foreign purposes the concentration and power of a mighty empire, with all the freedom, the rights, privileges and benefits of a genuine democracy. Though composed of many parts, and capable of comprehending any extent and variety of territory, population, wealth and business, it is a beautiful and symmetrical machine; and as long as each member shall keep within its proper sphere of action, and perform its legitimate functions, the whole will move in perfect harmony.

Although there are many subjects, within the jurisdiction of the general government, now exciting a deep public interest and calling for marked animadversion, yet, on the present occasion, in the discharge of my official duty to you and the people of the Commonwealth, I have supposed that, by confining my remarks to matters within the range of our own jurisdiction, I should better serve our common constituents.

And now, in conclusion, allow me with earnestness and deep solicitude, but with great deference and respect for the more immediate representatives of the people, to counsel and urge you to a prompt despatch of the public business, and an early termination of the session. Public laws, rather than private, local or special acts, should command our attention. Statutes, to be useful, should be few, simple and intelligible. There is more danger of too much than of too little legislation.

Every change is of itself a positive evil, and should not be adopted unless overbalanced by the remedy of a serious defect or the introduction of a material improvement. Our statutes have recently been revised with great learning and care, and, it is believed, require but little amendment. Let us, then, immediately enter upon such important subjects of general interest as may require legislative action. Diligence, assiduity, and the addition of a few hours to our daily labour, will enable us, in the shortness of our session, to set an example of retrenchment and economy. And in any measure calculated to improve our general laws, to secure the rights of the people, to protect the weak, to relieve the distressed, to promote industry, economy, education and good morals, and to increase the comforts, the happiness and the prosperity of the People of the Commonwealth, it will be my pleasure to co-operate.

MARCUS MORTON.

LADY HEWLEY'S CHARITY—"THE TIMES."

THE strange state of the Hewley suit is attracting public attention, and in proportion to that attention public opinion does not appear to grow in favour of the design and scheme of the Independent Relators and Witnesses. We extract two articles on the subject from the *Times* newspaper of Saturday, April 15th—one from a Correspondent, the other from the pen of one of the Editors. We commend both to the notice of the persons above referred to, who should observe "the signs of the times" before they enter upon any new crusade of a like kind.

LADY HEWLEY'S CHARITY.

(From a Correspondent.)

The Lady Hewley's Charity suit has been many years before the public, and has been lately revived, and occupied much of the time of the Vice-Chancellor; but though technically it is still the case of "the Attorney-General *v.* Shore and others," yet the late discussion has substantially concerned an entirely new question, an offset from the original suit, which was terminated by the final decision of the Lords.

That suit may be now spoken of as a matter of history, and its relation to the present litigation pointed out in a few words. It sprung out of some squabbles among the Dissenters of the North of England: some very zealous Independents raised the question, Whether the Presbyterian trustees of the extensive charities given by Lady Hewley could lawfully administer those charities, because they were avowed Unitarians? And Lady Hewley could not possibly have intended that her endowments in favour of the ministers of the orthodox creed should be administered by persons who, though recently received within the pale of toleration, in her days constituted no recognized church, and were viewed with general abhorrence, as heretics of the worst description. And to this conclusion came the several judges successively before whom the case was argued, and ultimately the House of Lords, with the dissentient opinion of a single judge. But then arose the new question, who shall supply the place of the expelled trustees? It was not to be expected that so rich a body (several thousands a-year) should be enjoyed by one only of the three denominations of Dissenters, and that one not of the sect to which the foundress herself belonged. She was a Presbyterian; and it was clearly proved in the original suit that though by no means an Unitarian, she was on the outside verge of orthodoxy: and it was a remarkable fact that her immediate followers in the next generation became Arians, and gradually lapsed into Unitarianism. It was an admitted fact that throughout the kingdom it was among the Presbyterians (and not the Independents) that heresy sprung up—an incident that was promoted by that which constituted the practical difference between the sects. The Independents required subscription to the orthodox doctrines of the Trinity, &c., as a condition of church-membership, while the Presbyterians, though they in fact entertained like opinions, held subscription to be an infringement on the right of private judgment, and a violation of Christian liberty. However, by no means all the Presbyterians were infected with heresy; and they naturally thought, that as unquestionably they agreed in opinion with Lady Hewley on *all* points, even on matters of church-government, they ought not to be excluded from all participation in her bounty. These Presbyterians (like the original Presbyterians in England during the Commonwealth) were in close connexion with their Scotch brethren in name and doctrine. As in Scotland the Presbyterians had separated into two churches—the established and the secession churches—so the English Presbyterians in the northern counties had separated into two well-known connexions; and each of these parties put in a separate claim. The contest

was carried on with great zeal and acrimony before the Masters, of which an ample report is published in a pamphlet entitled, *The Third Act of the Lady Hewley Charity Suit*. It is a sad exhibition of evil passions on the part of these eminent divines, for whom the established church is not pious enough. In their several affidavits these learned doctors pretty broadly insinuate each that his adversary is not to be believed on his oath, so that we Churchmen cannot but feel some satisfaction at the liberality and tolerance our own establishment exhibits, contrasted with these litigating Dissenters. The Master reported in favour of receiving all the varieties of Dissenters among the trustees; and as from the beginning the donations had been impartially distributed among all sects (for even the Unitarian trustees had never distributed more than a fifth of the funds to objects not contemplated by Lady Hewley), the Master probably thought it safest to select his trustees from the most respectable members of the orthodox churches, and ordered that three-sevenths only of the trustees should be appointed by the Independents, and two-sevenths by each of the Presbyterian churches. It is this report which is the subject of an exception by the Independents, who contend that they alone ought to succeed to the inheritance forfeited by the heretical Presbyterians, even though there are orthodox Presbyterians in existence. This is a startling claim, unquestionably. We leave the learned judge to decide this question on the technicalities of the case, and presume to take a merely common-sense and historical view of it.

It was observed by Mr. Baron Gurney, on giving his opinion in the House of Lords, that Presbyterians had become Independents; by which we apprehend the learned Baron meant, not that there had been any abandonment of the hostile principles held in the 17th century by the orthodox Presbyterians in opposition to the Independents, still less that they (the Presbyterians) had ceased to be such and had lost all right to inherit the property of their ancestors; but that the Presbyterians in England had been obliged, from the want of means to constitute it, to forego the establishment of a church on their own principles. Only a friendly intercourse subsisted among the ministers of their several churches; ordination, by imposition of hands, was retained, but each church became in fact independent, without the formation of synods or presbyteries uniting the several churches, as was the case during the Commonwealth. This constitutes the established church in Scotland; and, even in Ireland, an imperfect system of presbytery was established, because the Protestant Dissenters in that country were countenanced by all the Governments since the Restoration (even while in England they were most discountenanced), as a balance against the Roman Catholics, and they were looked upon as allies of the Episcopalians established there. But, though the Presbyterians in this country have been unable to maintain their public institutions, they have never been the unqualified and fierce enemies of a national church, as the Independents have at all times been. So far is this from being the case, that the idea of a church is not less strenuously maintained by the Presbyterians in Scotland than by the Episcopalians in England. Whoever carefully watches the proceeding of the church party in Scotland at this moment will find what closely resembles the high-church doctrines in England. It seems a strange combination; but that which it is now the fashion to call Puseyism in England may be found among the Presbyterians of Scotland. In both churches apostolic succession is maintained; with this difference only, that the order of bishops is left out of one church, while the succession of divinely-appointed Presbyters is asserted; so true is Milton (the Independent's) line—

"New Presbyter is but Old Priest writ large."

And here in England, though there were not the materials for keeping alive the church, the sentiment remained. One of the characteristic differ-

ences in modern times has been this,—that the Arminian and Arian Presbyterians never joined the fanatical Calvinistic Independents in their attempt to destroy the union of church and state. We recollect many years ago hearing with surprise, from an eminent minister among the heretical Dissenters, this declaration :—"I think my church ought to be established; but, as I am in a very small minority, that cannot be; and, therefore, I would do all in my power to preserve the church; for any definite error or superstition is less mischievous than the wholly leaving the uneducated people without all provision, to be worked upon by a rabble of half-educated, self-appointed preachers."

We do not affect to be alarmists for the church. The repeal of the Corporation and Test Acts had the effect of breaking up all union and co-operation among the Dissenting bodies. Had those acts remained in force, the Lady Hewley's case would, probably, never have been argued; and the numerous and well-organized masses of the Wesleyan Methodists are an important check to the high Calvinistic body. But it is from the excessive zeal of that assiduous body alone that attacks on the church now emanate. These are the disturbers of our parishes on the question of church-rates. These are the rigid contenders for extreme observance of the Sunday, in which they are joined by the Calvinistic Presbyterians of Scotland; and it is notorious that it is by the *soi-disant* Evangelical or Calvinistic party in the church (in opposition to the high-church section) that this single point has been yielded to the Puritans. Of course political considerations cannot be listened to in courts of justice; but, representing the interests and feelings of the community, we may express the hope that in this case the ultimate decision will be in harmony with that liberality of our national church which so honourably distinguishes it from other churches. Among the reproaches cast on the establishment is one which we think redounds to its honour,—we refer to the alleged discrepancies in our articles and ritual. There can be no doubt that the articles were framed on a principle of comprehension. As there are in the Holy Scriptures numerous texts which, without being extraordinary,* nevertheless modify each other, so that it is necessary to apply that cardinal rule of interpretation,—*So understand each text as to make it reconcilable with all other texts*; so is it with our ritual. It may be assented to by those whose inclinations and tendencies are towards Calvinism, as well as by those who favour Arminianism, or even have their faces turned towards Rome; and on no other principle could an enlarged and national church be formed. With a subscription to a stricter code, only a race of servile hypocrites could be produced. Let any one compare the history of our church with the proceedings in other countries after the Reformation, and he will have reason to rejoice. We recollect, in Holland, for instance, a pious minister was kept in prison many years, and with difficulty was saved from martyrdom, merely for asserting that a man's own conduct and efforts might have some influence and effect on his own salvation! For, as now in Portugal and Spain, the one doctrine which it is dangerous to dispute, while about others the believers are indifferent, is that of the immaculate conception of the Virgin, so when Calvinism triumphed in Geneva and Holland, the one doctrine on which all the affections of men were fixed (and the race is by no means extinct) was that of the absolute predestination of man to eternal happiness or misery, irrespective of all personal qualities. We should not wonder if attempts were one day made to expel from their churches all who now reject this extreme Calvinistic doctrine; but we do not think that any of our judges will sanction an inquiry which would convert our secular courts into schools of controversial divinity.

The case of Lady Hewley's charity, which has now been before the

* So in the Times: qu. contradictory? Ed. C. R.

public for ten years, and has lately been the subject of a learned theological, rather than legal, discussion in the Vice-Chancellor's Court, affords an apt illustration of the doctrine, as old as Pythagoras, that "Truth is something one and definite, while falsehood is multiform and infinite; that there are many ways of going wrong, but one way only of going right." When Dame Sarah Hewley, in 1704, bequeathed a fund for the support of "poor and godly preachers of Christ's holy gospel," meaning thereby persons of her own persuasion—Presbyterian Nonconformists—she bequeathed, at the same time, to the future interpreters of her will—to those who were to determine what persons came within this denomination—a difficulty which no human ingenuity can solve, until the doctrine enunciated above be disproved, and stability and consistency be imparted to error. It is the difficulty of arresting the Protean forms of Dissent—of defining a *negative* idea. Consequently, it is much easier to say who are *not* entitled to the charity than to determine who are. Accordingly, in 1833, after an able argument by Sir Edward Sugden against the claims of the *Unitarians* to be trustees, and their actual participation of existence in the trust, the present Vice-Chancellor decided for their exclusion, and added a clause to his judgment which excluded members of the Church of England also. But this, though it was all he was called upon to decide, was but a small advance towards settling the difficulty. The question still remains—who are the persons that fitly fulfil the terms of Lady Hewley's will? Three parties now present themselves as entitled to this distinction—members of the Secession Church of Scotland, Dissenters in connexion with the Kirk of Scotland, and the Independent English Dissenters—the two former claiming a *participation* in the trust, and the last an *exclusive* enjoyment of it; and it is to decide these conflicting claims that the case has again appeared before the Vice-Chancellor. But, whatever the decision, now pending, of that learned and acute judge might be, it can only be a *temporary* settlement of the difficulty, for there is nothing to hinder the same causes which operated before to divert the charity into the hands of Unitarians, from acting again to place it in the power of some other sect quite as remote from the opinions of the foundress. Progressiveness is the very boast of dissent. "Keep moving" is its motto. This must, in the course of time, bring the case forward again for a new decision, unless, indeed, the issue be at once forestalled and allowed by a decision, which, taking (within certain limits) the most general view of Lady Hewley's *opinions*, adopts the essential points of her *faith* as a test, and assigns a right of participation in the charity to *all* who agree with this test.

And, without presuming to anticipate the judgment now pending, we may observe, that this is the view taken by all the common-law judges, by the House of Lords, and confirmed by Lords Lyndhurst and Cottenham; and that it seems to be not only the most complete mode of settlement, but also the most equitable and most consistent with the intentions of the foundress. For any intention of hers to limit the benefaction to one sect to the exclusion of others must be shewn either from the terms of her will or, by history, from the circumstances of the times. Now, the terms of her will are as general as they well could be. No argument has been attempted upon this ground, except for the exclusion of Unitarians, who are not now any party to the claim. And the circumstances of the times were certainly not such as would lead us to infer any exclusive partiality in the mind of Lady Hewley for the Independents.

The Presbyterians, after the Restoration, rose as much in influence as the Independents (who had been uppermost under the patronage of Cromwell) declined. So much so, that in 1691, we find the latter gladly accepting an association with the Presbyterians under the name of *United Brethren*, and cementing their union by nine articles of agreement, in which certainly the peculiar doctrines of the Independents were not pre-

dominant. There is not a shadow of probability, then, that Lady Hewley, who, as Mr. Bethell allows, "belonged to that class of Dissenters known after the Restoration by the name of Presbyterian Nonconformists," should, by her deed of 1704, intend any exclusive benefits for the Independent Dissenters. The good lady seems to have meant by "godly preachers of Christ's gospel," all Trinitarian Dissenters, and not to have minded to puzzle her own head nor ours with distinguishing between their various shades of opinion or governments (a task which no *acumen* is equal to but that of Quashy's, who discovered that "Sambo and Quaco were very much alike, but particularly Sambo").

But for whomsoever Lady Hewley intended her charity, one thing, we think, all parties will allow—that she did *not* intend it for those who are now reaping considerable advantages from it. We would remind the parties concerned of a certain important practical truth contained in the expression, "a lion's share," and advise them to close as soon as they can with the advice of the Attorney-General, that they should settle down amicably together, and carry out the intentions of the foundress towards the poor for whom her charity was meant.

THE LAST WORD.

AND now there is a word that I must say—
 I feel it struggling on my heart's last swell—
 It fills my soul with its lorn echo. Nay,
 Strong Passion down, nor against Death rebel!
 I feel thou know'st what I would say—the knell
 Smites ere it sounds:—it is, dear love, it is
 Like dying twice, to say it—but—*Farewell!*
 Receive, forgive, forget, remember!—kiss
 The sound from off my lips—Oh, bitterness of bliss!
 And yet once more—once more—yet let me look
 Once more upon thee! No, I cannot part—
 No farewell has been spoken—I mistook—
 Love is too strong for Death within my heart;
 We *cannot* be divided. I must start
 From this chill dream of palsyng faintness. Faith
 Unvenoms—cannot Love *break* the pale dart?
 No, no,—alas, this is, it must be Death—
 I see with darkening eyes, I breathe with shortening breath.
 The Present fades—but forth from the dear Past
 A starry hope of solemn sweetness springs,
 Tells me that this—even this—is not the last,
 And light into the Future's dimness flings.
 Beloved One, I feel as though strange wings
 Were lifting me to some serener sky,
 Where no affliction blights, no evil stings,
 But the calm ages of eternity
 Find all that love still blest, where none that love can die.
 There we shall meet. Trust thou the inward voice,
 Which tells me that there is a meeting-place
 For those who part in faithfulness. Rejoice,
 That such a hope is left us—such sweet grace
 Permitted to our parting. One embrace—
 The last this world will yield us! Oh, to tell—
 But it were idle. Bend thy long-lov'd face
 Nearer—What mist grows o'er it?—Dearest, dwell
 Lightly upon my faults—they were not *all*—FAREWELL!
Liverpool.

MINOR CORRESPONDENCE.

DR. CHANNING'S LETTER TO MR. TREBILCOCK.

[This letter was given entire in our last No., p. 238. We made some remarks in a previous No., p. 175, upon an extract from it, with some illiberal reflections, inserted in the Cornwall Gazette and transplanted into the Baptist Magazine. A Baptist minister had, it now appears, remonstrated upon the subject with the Editor of the Magazine of his own denomination, who, however, declined printing the remonstrance. Mr. Casewell, the writer, now sends the rejected communication, with a preface, to us, through the hands of Mr. T. Davis, whose letter we give as an introduction to the interesting article.—Ed. C. R.]

SIR,

Evesham, April 19, 1843.

I am requested by Mr. Casewell, the intelligent, well-informed and liberal minister of the Second Baptist congregation in this town, to forward the enclosed letter for insertion in the *Christian Reformer*. Mr. C. was some years settled in New Brunswick and visited Boston, since which time he has become an ardent admirer of Dr. Channing's talents, character and spirit, as will appear from his letter, which was rejected by the Editor of the Baptist Magazine, though he himself differs from some of Dr. C.'s religious opinions.

It is pleasing to see such a liberal spirit among orthodox Christians as appears in this letter, and lately in the *Eclectic Review* of Dr. Carpenter's Life, and Morell's Sermon on the Church, &c. Let us hope that it may go on increasing, every section of the Christian church urging each other to love and good works, and thus effectually advance the kingdom of Christ among men.

TIMOTHY DAVIS.

Sir,—The following appeared in the Baptist Magazine of January 1843, and the subjoined notice of it was sent immediately to the Editor, who in the plenitude of his liberality declined to insert it in his ably-conducted and orthodox periodical. We now forward it to you, with a few trifling additions, to be inserted, if approved, in the *Christian Reformer*.

"THE LATE DR. CHANNING.

"To the Editor of the Baptist Magazine.

"Dear Sir,—In reading over the Cornwall Gazette of Friday, the 18th inst., I met with the following paragraph in reference to the late Dr. Channing. The extract from one of his letters is of high interest, and the reflections accompanying it are, to a considerable extent, painfully just. Your insertion of them in whole or in part will oblige,

"Dear Sir, yours, &c.,

"Rochdale, Nov. 25, 1842.

"W. F. BURCHELL.

"Extract.

"This eloquent preacher and powerful writer, who in a private station, by the force of only talent and character, could win the admiration and influence the opinions of a nation; who had the courage and the virtue to denounce the sins of his countrymen—the foul blot of Slavery and the nefarious invasion of the Texas—died early in last month, and his death is regarded throughout the United States as a public loss. The opinions of such a man, especially towards the close of life, are always interesting; and, after having held the cold and presumptuous heresy of those 'who deny the Lord that bought them,' we desire to know how he thought and felt when infirmity compelled him to retire from active duties, and warned him of an approaching change.

"We are happy to be enabled to lay before our readers the following extract of a letter which he wrote from Boston to Mr. W. Trebilcock, of Carharrack in Gwennap, in this county, and which is dated so lately as August in last year :

'As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connexion with the universal church,—with all good and holy men. I am little of a Unitarian; have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light,—who look for a purer and more effectual manifestation of Christian truth.'

"This, from Dr. Channing, is an important and painful confession. It is melancholy to find such a man, in the last stage of life, compelled to distrust the tenets he had held and taught, without knowing what to take in their stead; seeking every where to attach himself to personal goodness, in despair of attaining to divine truth; and, while the multitude regarded him as the light and glory of their land, to see him, by his own confession, waiting for light, but behold obscurity; for brightness, but walking in darkness; groping for the wall, like the blind, and stumbling at noon-day as in the night; distrusting the fallacies which had led him astray, but unable to apprehend those great and saving truths which alone could guide his feet into the way of peace,—those truths which even little children can receive in the full assurance of faith, to their great and endless comfort. But thus it hath ever been. The world by wisdom knew not God, who 'out of the mouth of babes and sucklings hath perfected praise.'"

Such are the remarks which the Rev. W. F. Burchell has been at the trouble to extract and send to the organ of a part of the Baptist denomination, and which he, in the depth of his wisdom and fulness of his charity, regards as being "painfully just." I am sure it is under no other than a benevolent spirit that I am led to hope that, in future, that gentleman will occupy his time more profitably, and in a way more likely to please the glorious Author of Truth, than in aiding a feeble-minded and prejudiced man in bearing false witness against his neighbour. That he has been guilty of this in the present case, his paper supplies abundant proof. And allow me to say, that my respect for departed genius and high moral worth must be my apology for noticing that which in itself has no claim to regard. The reflections which are made on the extracts from the venerable Doctor's letter are quite unfounded, and injure and misrepresent that illustrious man.

We ask any person to read the extracts in a candid spirit, and say, do they not embody grand and noble sentiments, such as we might expect from so lofty and dignified a character as Dr. Channing? What do they indicate? That the writer could not witness, but with unmingled sorrow, any operations that interfered with the free and independent exercise of mind, and stood in the way of its advancement in the path of truth, power, beauty, and splendour. He was a man who, by his preaching and writings, aimed to carry others into the depths of their own spiritual nature, to shew to them its awful and imperishable grandeur, to bring out its powers in the love of truth for its own sake, in clearness of perception and force of thought. Perhaps in all these respects he approached nearer to the immortal Milton than any other man, who by his writings, which have never yet been appreciated but by the few, has robbed the name of his country in the unstained radiance of literature, liberty and virtue. Is it not easy to understand how afflictive it must be to such a mind to observe the doings of interested, crafty men, who by forcing upon others a theological creed against the convictions of their own minds, or civil enactments on the great subject of education, or any thing else, design to crush the intellect with the foot of an unfeeling and anti-christian tyranny, stagnate the current of libe-

ral thought, roll back the streams of light which have flowed from the glorious Reformation, and enwrap us in the huge overshadowing night of ignorance, error and sin which was the sad characteristic of the middle ages? Such a man, witnessing such enormities, must feel all his high and virtuous sensibilities stirred within him, and be conscious that nothing can be more justly entitled to hatred than that vile tyranny which interferes with reason and conscience, the soul and God, especially when arraying itself in the attire of apparent benevolence. For this proper and noble feeling, Dr. Channing is made the object of misrepresentation.

Another part of the extract shews that his attachment to good men of every name was stronger than to any one denomination of Christians. Does this prove that his soul was alienated from goodness? Does it not, on the contrary, prove that his soul was the home of that all-embracing and holy love that encircles the lovers of Jesus, wherever they are found? Dr. Channing's distinctive excellence was not blind attachment to systems of human opinions on any subject, but the enlightened, strong, impartial love of character enriched with truth, virtue and religion. Does not this most sweetly accord with the generous sentiment of an inspired apostle—"Grace be with all them that love our Lord Jesus Christ in sincerity?"

And we may also observe, that in the little regard which Dr. C. had for systems of religious belief, he was by no means singular: many wise and good men have thought them unfriendly to the mental and spiritual improvement of mankind. He, with many others, loved to look at truth, and have fellowship with truth, as she appears with all her native sweetness and celestial beauty in the Word of God, unobscured and uninjured by erring mortals. And who that is wise does not prefer the sun to a taper?

The other part of the extract shews that the Doctor was a believer in the indefinite progress of the human mind; that its perceptions of truth would become more refined, exert a more quickening and transforming energy, and admit of perpetual accessions of brightness, strength and light. For this he looked, for this he prayed, and in doing so evidenced his accordance in sentiment with Paul: "For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known." He did not forget that the holiest and loftiest minds—minds on which Christianity is constantly shedding its beautifying and transforming influence, which are daily enriched by living in close communication with the spirit of truth and holiness—are in their most matured state only in their infancy here. He did not forget that the truths of revelation, rising in sublimity and mysteriousness, partaking even of the awful glories of their Author, stretching in their incomprehensibility and grandeur beyond the grasp of even the mightiest intellect, were not to be understood, in all their depth of meaning, beauty of holiness and moral harmony, in the present state. He allied himself with those "who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth." Does this indicate that his faith in the truths of Christianity wavered? On the contrary, does it not shew that in relation to them he had no distrust, but he believed that on entering the spiritual world he would behold them in a purer, clearer light, and become more intimately acquainted with their meaning and grandeur? And is not this in harmony with revelation?

And if the writer of the feeble remarks on the Doctor's letter—remarks which contain no element of strength but that of injustice and gross misrepresentation, and which Mr. Burchell has been at the trouble to transcribe (we fervently wish him happier employment)—if this writer will read what Channing has published on the Character and Work of Christ, we think that he will not regard him as one who denied his Lord,—that is, if he be not blinded by prejudice.

We say, in conclusion, let such mere superficials cease to malign a man who has endeared himself to humanity by using his unrivalled powers in

promoting some of its dearest interests, whose name is borne to our shores upon the wings of the wind which come fresh and fragrant from the Western world,—which is at once the synonyme of all that is bright and beautiful, piercing, soaring and comprehensive in intellect, lovely and alluring in virtue,—which is identified with the greatness of principle, and the majesty and sacredness of truth,—and which recalls to our remembrance one whose free and noble spirit now shines with unsullied beam amid the bright constellations which adorn the firmament of the better world.

J. D. CASEWELL, Minister of the Gospel,

Evesham, April, 1843.

INNOCENCE OF ERROR.

SIR,

Carmarthen, Feb. 11, 1843.

I WAS glad to see, in the last number of the *Christian Reformer* (p. 108), that my observations upon the "Innocence of Involuntary Error" had been noticed by a Member of the Ministers' Conversation Society, Bristol. Nothing is so friendly to truth, or so hostile to error, as a little *discussion*, provided it be conducted in a proper spirit.

I shall pass by the little pleasantry in which your correspondent indulges at the commencement of his letter, with only one remark. He might have well spared himself any anxiety about "clothing Nuda Veritas at so inclement a season," as *Veritas*, or Truth, never appears so attractive as when completely divested of all the "materials and clothing" with which human ignorance or *mistaken* kindness wish to veil her charms.

As your correspondent has carefully avoided to make any allusion to the *principles* upon which I founded all my remarks upon the "innocence of involuntary error," it remains a matter of uncertainty whether he agrees with those principles or not. It seems to me incredible that any one who professes to entertain rational views of the attributes and government of the benevolent Creator, can dissent from them. The first principle in true religion is, that the universal Father not only loves all his children, but consults their highest good in all his conduct towards them. Every suffering, every punishment from such a Father must, therefore, be looked upon as a temporary chastisement, designed to lead them from *error* to *rectitude*, where alone happiness can be found. Every punishment dictated by unerring Wisdom can be inflicted *only* as a means of effecting the ultimate happiness of the child, and therefore must be in its very nature salutary and *corrective*. Hence the nature and object of punishment are clear and distinct. Were there *no error*, no deviation from rectitude, there could be no punishment, for there would be nothing to correct. And wherever there is error (whether voluntary or involuntary) there must be punishment, or else the error will remain for ever uncorrected, and those affected by it ever miserable, as nothing can result from error but misery. Or, in the language of one of the most eminent ministers of our simple creed, the late Rev. T. Kenrick, in his sermon on the "Value of Truth and Danger of Error,"—"One unfortunate mistake brings after it many more; until man, the unhappy wanderer, is involved in a labyrinth of errors. At every step he deviates farther from the right path; at every step his way becomes more intricate, and the gloom thickens until he is wrapped in all the horrors of midnight darkness." And the object of punishment is to bring the wanderer back to the right path, which alone can lead to safety and happiness. The laws of the beneficent Creator are as perfect, and the connexion between cause and effect as certain and uniform, in the moral as they are in the physical world. And the whole of man's constitution is so formed that he cannot obtain happiness except in conformity with these laws; and for this reason every deviation from them must be punished, not in order to gratify any

arbitrary or revengeful feeling, but to secure an undeviating adherence to the path that leads to happiness. This once granted, and the "innocence" of any description of "error" must appear an absurdity.

I am fully aware that many like your correspondent feel startled and alarmed at the idea that error, whether voluntary or involuntary, must be punished. They are ready to exclaim, "Can the righteous Judge punish a man for errors committed in ignorance?" This exclamation could not have been made if *correct* views were entertained with respect to the nature and object of punishment. Some of the old leaven of Trinitarianism still clings to them, and therefore they cannot do less than associate something of a *vindictive* nature to God's punishment; and for this reason it becomes naturally abhorrent to every feeling of benevolence. But, on the other hand, were they convinced that every punishment was a wise and merciful means of rescuing men from error and misery—the silent voice of an all-benevolent Parent winning back his child from error to rectitude, from misery to happiness—they would no longer regard punishment with horror, but hail it as one of Heaven's greatest blessings.

Your correspondent's first observation is, "The pervading feature of what we deem the erroneous reasoning of Nuda Veritas," &c. But the duty of a critic is not only to "deem," but also to *point out* the "erroneous reasoning." As no allusion has been made to any statement of mine, I am at a loss as to the object of his observations. I am fully aware that it is a much easier task to pass a general and sweeping censure upon the *whole* reasoning of an opponent, than to *prove* any particular part of it to be erroneous. The first charge brought against me is that of "confounding together the ideas, error and guilt, or, to use the equivalent scripture term, sin; whereas there can be no two things more directly and essentially distinct,—the one arising from a disorder of the will, the other from a particular condition of the understanding." I could not have confounded ideas to which I never made any allusion. In all my letter nothing appears about guilt. But your correspondent in the above passage makes guilt and sin "equivalent" terms, while upon the slightest reflection he will find one to be the cause, the other, the effect. Guilt is the *pain* which is always the result of sin. The word is of Saxon origin, and its meaning originally was the fine or mulct paid for an offence. It is not to be found, I believe, in the New Testament. The word *guilty* often occurs, and means, in the original, subject to, in the power of, *συνεχός*; and means in morals, that he who commits sin becomes subject to the penalty of sin, which is pain. Sin is represented by your correspondent as "arising from a disorder of the will, and error from a particular condition of the understanding." The language is so lax or ambiguous that it is difficult to ascertain its meaning; one conclusion, however, can be fairly and easily drawn from it, that whenever the "*will*" is disordered, its sins will be inevitably punished; but that the understanding may err, ad infinitum, and be perfectly innocent—thoroughly *guiltless*! The "pervading feature" of your correspondent's letter is this doctrine: it is reiterated in every sentence. But can the will be *disordered* and the understanding be in *order* at the same time? Does not every disorder of the will originate in a disorder of the understanding? Does not the understanding always dispose and incline the will to act? The moment the understanding ceases, or becomes too imbecile to influence the will, man ceases to be a moral and responsible being, and joins the inmates of a lunatic asylum. It is the *intellect*, and not the *will*, that constitutes man a moral being. Although your correspondent is particularly anxious to attribute "sin to a disorder of the affections," and error to what he calls "an uninformed or misinformed understanding," both arise from the same cause—the *understanding*. An error of the understanding necessarily and uniformly leads to an error of the will, and this fanciful and unphilosophical distinction vanishes. I shall again introduce the forcible and clear language of the same author, in the

same sermon: "Errors in judgment lead to errors in conduct, with as much certainty and uniformity as a bad tree produces bad fruit, as the shadow follows the object, or darkness ensues when light is withdrawn." Dr. Channing's definition of sin comes next, which seems to give your correspondent much satisfaction. "'Sin,' as Dr. Channing has well defined it, 'is voluntary wrong-doing.'" The Dr. would have defined it much more correctly if he had stated that wrong-doing was sin, whether it was voluntary or involuntary. Despite of this definition, there is no axiom in Euclid more self-evident, than that *wrong-doing* must become *right-doing* before the *doer* can escape from its consequences. Were this truth deeply impressed upon the mind, what a powerful, irresistible impulse it would give to the pursuit of rectitude and virtue!

The following appears to me to pay to error too great a compliment—"sincere error (does such a thing exist?) always loved the light." "Sincere error," I suppose, is the same as pure error—error without a grain of rectitude! But how can any thing love what is fatal to its existence? The moment light approaches, error vanishes, like darkness before the morning's sun. Your correspondent goes on to observe, that "apart from their circumstances, truth does not save, and error does not condemn. A man may be in the truth, yet, by accident or interested bias," &c. I can only wish that men generally felt a greater interest and a stronger "bias" for the truth. No one can be fully sensible of its importance without feeling an irresistible bias in its favour. And if a man be in the "truth" or the light, whether "by accident" or not, he will be safe from all the horrors and dangers of darkness. Error always carries with it its own condemnation, and truth has always its own reward. To say that error does not, in all circumstances, condemn, is to belie the experience of every hour; and to say that truth does not always save, is to gainsay the explicit declaration of the Author and Finisher of our faith—"The *truth* shall make you free." I ought, perhaps, to have stated before, that the scripture word for sin is uniformly *apartia*—*missing* or *wandering* from the *mark*, which exactly corresponds with the views I have taken of sin. The mark at which every feeling of our nature constantly prompts us to aim, is happiness; and when we *miss* or *err* from this mark, happiness is lost, and we meet with misery and pain: and this misery and pain are the index, or, if I am allowed the expression, the finger-post, by which the Universal Father warns his children that they have erred from the way that leads to life and happiness. To forego the penalty in any *case of error*, or to make it "*innocent*," that is, not to bring with it pain, would be to leave man to wander, without any chance of ever returning to the *mark* which he had lost.

Upon this important subject, I should recommend your correspondent to consult much more correct thinkers than Jeremy Taylor or Archbishop King,—Priestley, Belsham, Fawcett, Cogan, T. Kenrick, &c.,—men who thought no error greater than the supposition that *any error* could be innocent.

I have dwelt the longer upon this subject, because clearness and precision in our ideas are of the utmost moment. By avoiding as much as possible all obscurity, we avoid much useless disputation.

With all respect for "A Member of the Ministers' Conversation Society,"
I am, &c.,
NUDA VERITAS.

DEATH-WARRANT OF THE DOCTRINE OF HEREDITARY DEPRAVITY.

SIR,

Shelton, Jan. 31, 1843.

MR. WILDERSPIN, so eminent as the inventor of an excellent method of instruction, adapted to unfold the faculties of infants, both of body and of mind, is assuredly well known to many of your readers. He has been

devoted with enthusiastic ardour to the benevolent design of carrying out his system of education for about a quarter of a century. The experience thus gained to his acute and attentive mind, so aptly adjusted to the observation of the little creatures he has taken under his protection, is of unusual importance and value. In a recent visit to this town, for the purpose of delivering his Lectures on Infant Training, finding that he frequently indulged in the use of terms in accordance with the popular theology in reference to the evil tendencies of the infant mind, I took the opportunity of inquiring of him whether, from his extensive experience, he had really found such tendencies to exist in the degree theologians of what is frequently called the Calvinistic school would contend for. I was truly astonished to find him give me an answer which appeared to me the most complete refutation the doctrine of hereditary depravity had ever yet received. Thinking his reply of great moment in determining a question which admits of other evidence besides that of the Scriptures,—evidence equally, if not more, convincing,—I begged he would do me the favour of briefly expressing it in writing, which he not only did do, but kindly accompanied his death-warrant to the impious doctrine of hereditary depravity, with permission to make whatever use of it I thought proper. The document runs as follows :

“In the course of twenty-three years’ *practice*, with as many thousands of children in the three kingdoms under seven years of age, I have found, by a diary which I have kept, that the average of actions which we should approve, compared to those we should disapprove, under a judicious system of training, to be as two and a half in favour of virtue to one of vice.

“June 6, 1842.

“SAML. WILDERSPIN.”

As the value of all testimony, independently of the talents and opportunities of the observer, greatly depends on his prepossessions, it is right to add, that Mr. Wilderspin stated that this result ran counter to his theological sentiments, and his consequent expectations, in toto; that his partialities were entirely on the other side; and that, his diary being kept under these impressions, he had no doubt whatever that he constantly leaned to the vice side, and the balance would have been much more in favour of good actions had he been free from Calvinistic prepossessions. It should also be remarked, that the children who were under Mr. Wilderspin’s observation were perhaps the most unfavourable of any in the community to the spontaneous evolution of virtuous emotions, as they had for the most part been exposed from the period of birth, and even during their attendance at the infant school, to evil examples at home; nay, as he clearly shewed in his lectures, to a deliberate and systematic infusion of vice, which would destroy an endless number of virtuous impulses in the germ. When we recollect that Mr. Wilderspin has undoubtedly occupied a position which no other human being in the history of the race save himself has enjoyed,—of intimate communion with, I believe, five or six-and-twenty thousand infant minds, the perfect adaptation and entire devotion of his acute penetration and all his talents to the study,—the immense value of his testimony becomes apparent. He has stood in a situation which I believe no other human being ever occupied—a situation the most favourable that can be conceived for ascertaining the genuine and natural tendencies of the infant mind; and although prejudiced with the conviction that these tendencies were evil, he has ascertained by personal observation beyond the possibility of contradiction, that the vast preponderance of these tendencies, even under the influence of bad example, is altogether towards moral good and virtue. Whether I over-estimate the value of Mr. Wilderspin’s testimony, I know not, but I conceive it gives the death-blow, in a new and unquestionable form, to hereditary depravity. I think there is some allusion to observation, in refutation of the doctrine, in Dr. Cogan’s excellent Letters to Wilberforce; but it is so many years since I read them, that I forget the particulars.

Under the impression just described, I have ventured to beg you will give a place to Wilderspin's remarkable warrant in the *Christian Reformer*, the fittest situation in which such a document could see the light. I hope, however, it may attract the attention and elicit the remarks of some of your learned and excellent correspondents, who are much better able to appreciate its real worth than myself.

J. B. DAVIS.

P. S. I should be glad if some of your readers who may have access to the Parliamentary Reports on Education, will undertake to examine the Report of a Committee of the House of Commons which sat three or four years ago, and of which Lord Sandon was Chairman; for I learned from Mr. Wilderspin that he had laid these views and some other matters, the results of his unique experience, before that Committee. If such should meet the eye of any one of your readers, probably he would favour us by quoting some portion of Wilderspin's evidence in a future number of the *Christian Reformer*, and communicating the exact date of the Report.

I fear this is an inopportune position to allude to another subject, yet I trust I may append to this P. S. my testimony to the merits of your *invaluable obituary*, with a hope that it may not be shorn of its radiance and due extent: for I have observed within the last two years the departure of some names of great eminence and influence amongst Unitarians only noticed in the briefest manner.

"CHURCH PRINCIPLES."

ON the passing of the new Marriage Act, the Rev. H. H. Norris, Rector of South Hackney, preached and printed a violent sermon against it, in which he declared that "the blessing of the priest has something to do in raising up a family." He has just now put out another sermon, defending the changes in form and dress lately introduced at church, in which he insinuates that the prayers of the priest in the ceremony of baptism have something also to do with the fate of a child in the world to come. Protestants laugh at the Pope because he says he holds the keys of heaven: a louder laugh, surely, should be raised at Mr. Norris, and such as he, who pretend to have the keys both of this world and the next. Not without reason do the clergy claim the right to superintend the education of the people. Where, in time, would such teachers as Mr. Norris find flocks, unless from their infancy flocks were trained to the teaching?

Feb. 14, 1843.

H.

SUGGESTION OF UNITARIAN TRACTS.

SIR,

Your reviewer (p. 244) suggests the desirableness of a tract containing a list of such Laymen as have written in defence of Unitarianism. It would certainly be an interesting compilation, especially if, "with an analysis of their various works," there were connected short biographical sketches.

Might not another useful tract be drawn up, giving as accurate a list, as can be obtained, of Unitarian ministers who have conformed to the Church of England, and of the clergy of that Church who have become avowed Unitarians, and also of such of them as have entered our ministry? The former list need not be invidiously worded, and both lists would teach some useful moral and Christian lessons, in this day of indifference on the one hand and of readiness to change sides on the other.

STEADFAST.

"PEOPLE'S EDITION" OF CHANNING.

SIR,

Bridport, April 12, 1843.

As it was in your periodical (December, 1842) that I first started this project, I am anxious to record in the same columns its triumphant and most cheering completion.

While I never doubted of the success of my plan, yet my hopes were humble when compared with the splendour of the reality. I contemplated at the most 2000 subscribers; they have amounted to nearly 5000. An impression including that number of copies has just been published, and in a few weeks not a copy will remain unsold. I presume this work is the cheapest that ever emanated from the British press—at least I can find no previous instance of 1258 pages, 8vo, being sold for 4s. 7d. My anxieties, of fifteen months' duration, are now at an end; and the thought that I have introduced these inestimable writings into 5000 families, is more than a reward for all my labours and cares, were they ten times told.

I have to thank Messrs. Simms and M'Intyre for the beautiful style in which they have brought out the work; I have to thank yourself, and the respective Editors of the "Inquirer," "Christian Pioneer," and "Bible Christian," for the readiness with which all opened their pages for my advocacy of the project; and I have chiefly to thank those friends, clerical and laic, of my own and of other denominations, whose zeal in procuring subscribers mainly contributed to the magnificent issue.

ROBERT E. B. MACLELLAN.

NEW UNITARIAN CHAPEL, CHELTENHAM.

SIR,

Cheltenham, April, 1843.

I beg leave to state, in the name of the trustees of the above chapel, that its exterior is now completed, the expense of which is nearly defrayed. We take this opportunity of thanking those friends who have already so generously assisted us, and of informing the public that about £500 more will be necessary to finish the building. We earnestly hope to be soon enabled to raise the above sum, as we are desirous of opening the chapel without a debt. In order to forward this object, I purpose commencing a personal application next Whitsuntide to our friends in London, by whose liberality, in conjunction with that of our provincial brethren, we hope to proceed with the interior of our chapel, so as speedily to render it fit for public worship.

L. LEWIS.

FATE OF SCEPTICISM.

THE genius of Greece fell with liberty. The Grecian philosophy received its mortal wound in the contests between scepticism and dogmatism which occupied the schools in the age of Cicero. The Sceptics could only perplex and confute and destroy. Their occupation was gone as soon as they succeeded. They had nothing to substitute for what they overthrew; and they rendered their own art of no further use. They were no more than venomous animals, who stung their victims to death, but also breathed their last into the wound.—*Sir James Mackintosh. "Dissertation on Ethical Philosophy," by Whewell, 8vo, pp. 86, 87.*

INTELLIGENCE.

AMERICA.

Clerical Intelligence.—(From Mr. Gannett's "Monthly Miscellany" for April.)

A member of the Board of Trustees of the "Church of the Messiah" in New York, writing to his friend in this city at a recent date, says, "I received a letter from Dr. Dewey, a few days ago, highly encouraging. He writes that his health is greatly improved, and gives encouragement of returning to resume his full duties by the first of September next."—Rev. Mr. Huntington, of Boston, received an invitation to become colleague pastor with Dr. Dewey, but after due consideration declined it, deeming it rather his duty to remain with the society over which he had been recently ordained. This society has gained a large increase of members since Mr. Huntington's settlement, and is in a sound and prosperous condition.—Rev. Mr. Muszey, of Cambridgeport, has been compelled, by the loss of health occasioned by the variety and intensity of his occupations, to ask leave of absence from his people for a few months, and is now on his way to Europe, where he expects to spend the summer and autumn.—Rev. Dr. Greenwood, of this city, who has for months been unable even to attend public worship, can still only leave his house to ride, but is less feeble than at the commencement of the winter. The King's Chapel congregation contemplate settling a colleague with Dr. Greenwood.—Rev. Dr. Ware, Jun., who has been residing at Framingham since his removal from Cambridge, though better than when he resigned his professorship, is still unable to resume any active duties of a professional kind.—Rev. Mr. Pierpont, of Boston, the questions in controversy between whom and the proprietors of the Hollis Street meeting-house were two years ago submitted to an Ecclesiastical Council, has instituted a suit in law against the said proprietors for the recovery of salary due to him since the date of their vote to raise no money for this purpose. The suit was entered the last November, and will come on for trial before the Supreme Court in due course of business, either this spring or at the next October term.—Rev. Mr. Shackford, of South Boston, on account of ill health, has requested his people to relieve him by the choice of a successor.—Rev. Mr. Simmons, of Waltham, has asked a dismissal from his society, that

he may take a year of rest from the duties to which he has confined himself since his settlement.—Rev. Mr. Jones, of Brighton, has asked and received a dismissal from his people.—As also Rev. Mr. Lord, of Southboro'.—Mr. Rufus Ellis, of Rochester, N. Y., accepted, some time since, the invitation of the Unitarian church and society in Northampton to become their minister, at the close of the engagement which he made with the people at Rochester, to remain with them one year.—Rev. Mr. Gannett, of Cambridge, has accepted a similar invitation from the congregational society at South Natick, and commences his ministry among them with the present month.—Mr. J. C. Nichols has accepted an invitation to settle at Saco, Me; Mr. C. R. Pope, a like invitation from Kingston; and Mr. J. F. W. Ware, from Fall River. These three gentlemen belonged to the class which graduated from the Theological School at Cambridge last July, seven of which class have now been invited to take charge of congregations.—Rev. Mr. Allen, of Bolton, has requested his people to hear candidates with a view to the settlement of a colleague, and they have acceded to his request.—Rev. Warren Burton, who has been lecturing the past winter on Education, has fixed his residence at Salem, where he has made arrangements for opening a private school for young ladies; he does not, however, intend to relinquish preaching.—Rev. H. F. Edes, late of Nantucket, has made arrangements for a school of a similar character at Plymouth, without meaning, however, to quit his profession.—Rev. W. H. Channing, formerly of Cincinnati, has commenced the formation of a Free Church in Brooklyn, N. Y., and another in the city of New York.—Rev. Mr. Brooks, of Newport, R. I., has been preaching, since the 1st of January, to the Unitarian society in Mobile Ala., while his pulpit is supplied by Rev. Mr. Silsbee, who lately resigned the charge of the congregation at Walpole, N. H.—Rev. Mr. Motte, of Boston, went to Savannah Geo. a few weeks since, in compliance with a vote of the Committee of the American Unitarian Association, founded on a request from the Unitarian society at Savannah that they would send them a minister, but upon his arrival he was informed that on account of suspicions which were entertained respecting his connexion

with the *subject* of Abolitionism, it was deemed best that he should not preach to them, and he was unceremoniously allowed to return home at the expense of the Association whose officers had, as they supposed, made the best possible provision for the supply of the Savannah pulpit. We have never known a more pregnant example of the jealousy—as injurious to themselves as unjust to others—with which the people of the Southern States guard their “peculiar institutions.” Mr. Dexter Clapp, who left the Theological School last summer, has since gone to fill the vacancy at Savannah.

Mr. Motte.—(From “The Christian World,” a weekly religious newspaper, published Boston (U. S.), of the date of March 4, with the heading, “Southern Chivalry.”)

Under this head, Mrs. L. Maria Child, the editor of the New York Anti-Slavery Standard, makes a statement of an extraordinary character, by which it appears that Rev Mr. Motte, a Unitarian clergyman, recently of this city, has been made a victim of that sentiment at the South, which permits no “discussion of the peculiar institution.” It seems that Mr. Motte was born and educated in South Carolina; and that when his father died, several slaves fell to him in the division of the estate, which he would have freed immediately, but, as Mrs. Child states,

“Unfortunately, these slaves had husbands, wives and children, who belonged to other masters; and if they received their freedom, the law would compel them to quit South Carolina. Having a small share of worldly goods, he was unable to purchase the families of his bondmen. But he did the best he could. He ordered them to be sold to masters of their own choosing, and to none other, at whatever price might be offered; and he placed the money in suitable hands, as a fund for the use of the slaves themselves, and their heirs for ever; declining to touch either principal or interest himself.”

Recently, it seems, Mr. Motte went to Savannah, Georgia, to supply the Unitarian church there. On landing, he was informed by the committee that an “unpleasant rumour” had preceded him, namely, that he entertained sentiments unfavourable to slavery. Mr. Motte acknowledged that he did, but stated that he was connected with no anti-slavery society. The committee thought it not an insurmountable objection.

tion that he entertained such sentiments, provided he had not *avowed* them, and then informed him that they had heard that he had preached an objectionable sermon on the subject, in Dr. Channing's church. Mr. M. informed them that that sermon related to “prejudice against colour,” at the North, but that he had in his own church preached against slavery. The result was, that the committee decided that Mr. M. could not be permitted to enter the pulpit. This was on Saturday; and on Monday, Mr. Motte took the boat to return. “Not a word was said about the payment of expenses; and Mr. M. was left to find his way back to Boston, so destitute of means, that he was obliged to travel with the utmost expedition, and eat but one meal a day, in order to make his scanty purse hold out.”

Mr. Dall.—(From “The Christian World.”)

Bro. C. H. A. Dall has commenced a second society in Baltimore, something after the plan of the ministry at large: and the accounts thus far are encouraging. Mr. Dall's abilities seem particularly adapted to the South.

SCOTLAND.

Meeting of Non-intrusionists in Edinburgh, in consequence of the Decision of the House of Commons respecting the Scotch Church Question.

It was stated in the last number of the C. R. (p. 260), that the House of Commons had rejected Mr. Maule's motion for the House to go into a Committee to consider the Petition of the Commission of the General Assembly of the Church of Scotland, and the matters contained in it. Upon the division, a considerable majority of the *Scottish* members voted in favour of Mr. Maule's motion. The whole number of Scottish representatives in the House of Commons is forty-five, of whom only thirty-seven were present at the debate; and of these, twenty-five divided in favour of the motion.

In consequence of the unfavourable determination of the House, a great meeting of the Non-intrusionists was held in Edinburgh on Wednesday, the 22nd of March, when the Right Hon. Fox Maule was called to the chair. On taking his place he said, “Ladies and Gentlemen, considering that this great and important meeting has been called together on a question intimately connected with the interests of religion in our land, I am sure you will all agree

with me that it should be opened with prayer." The Rev. Mr. Grey then offered up a very appropriate and impressive prayer.

Mr. Maule then rose and said:—"Being honoured with your confidence, and placed in the chair at this great meeting, it becomes my duty, as shortly as I possibly can, and not to interfere with those who are to follow me, to state the object for which we are met together. But before doing that, permit me cordially to thank this meeting for the high honour they have conferred upon myself in selecting me to fill this chair,—an honour which I fondly anticipated would have fallen upon one who, from his family claims, would have filled the chair much better than myself. I say, from his family claims—for his ancestors have laid down their lives for the cause which we advocate, which we are assembled to promote. (Applause.) I did trust that my noble friend, the Marquis of Breadalbane, would have been in the chair this day; and I will take the liberty of reading to this meeting his own apology for his absence on this occasion—an apology which, while we are all bound to admit, we cannot fail to regret having been tendered." (Here the Right Hon. gentleman read the noble Lord's letter, stating that, in consequence of the illness of the Dowager Marchioness, he was unable to leave Berwickshire.) Mr. Maule continued—"We have thus been robbed, by a domestic affliction, of a temporary nature as I trust, of the presidency of a tried friend—of one who, by his birth and by the long train of his ancestors who have advocated the cause of the Church, ought to have been our president on this occasion. In having selected me in his absence, I feel that no higher compliment could have been paid to me by any body of individuals in the known world. I feel that I am occupying a station of which a Scotchman may well be proud—(loud applause)—a station which, without any act on his part, is sufficient to hand down his name to a grateful posterity. And what must be the feelings of gratitude on the part of him who, without any act of his own, has celebrity thus thrust upon him? The object of this meeting is one of deep and serious moment; it is to hear from those who went as a deputation from the Church of Scotland, the result of the appeal which the Church has made to the House of Commons—an appeal made, I will say, in terms dignified and becoming to the Church herself, and representing clearly both the consti-

tution of the country, and the rights which we, as Scotchmen, are entitled to demand. In union with a number of other Scottish members—one of whom I am happy to see present at this meeting to-day—the Commission of the General Assembly did me the honour to entrust their petition to my care. I presented that petition to Parliament, and I afterwards brought forward a motion, having for its object the recognition by the House of Commons of the claims of the Church and the rights of the Scottish people. On the 10th of this month, I had the honour of bringing forward this question in the House of Commons, and I regret to say that, after a debate of two days—a debate which was conducted with sobriety and with temperance—a debate from which I arose with the undoubted conviction that it had been seriously carried on, and that there was no mockery whatever involved in it,—after this debate, the House of Commons came to the decision, by a large majority, that they would not entertain those claims put forth by the Church, though founded on the constitution, and supported by the people of Scotland. Under these circumstances we have now met, not to hear my statement of the facts, but to hear from the deputation of the Church their impressions as to what was done and said in the House of Commons, and moreover, after hearing them, to unite in adopting certain resolutions on which the people of Scotland may act in this great and trying emergency. This is the first time that I have had the privilege of uniting with you on this great question. I did not abstain from doing so from any doubt or difficulty in my own mind; but feeling that, as a member of the legislature of the country, it might fall to me to take a part in the discussion of this question in the House of Commons, I thought it better, for the sake of the Church and of the cause, to abstain from mixing myself up with the controversy at public meetings. But now the time has come when the highest power in the State has distinctly told us that, notwithstanding our claims are, as we apprehend and assert, founded on the constitution of the country,—that notwithstanding they have been secured to Scotland by treaties which ought to have been sacred and irrevocable,—the House of Commons have given a decision that they will not maintain the Church in her independent spiritual jurisdiction, nor grant the right of the people to a voice in the election of their ministers. These are two simple claims, and they have been simply, broadly and

intelligibly denied us. The Prime Minister of England, in his place in the House of Commons, says, in words which I fear will create a broad fire of discontent throughout the land—'I will not consent to entertain or recognize such a jurisdiction as the Church has claimed, not (mark) because I deny, or even go into the consideration of that claim on the ground of Scottish law, but because, if I were to grant it on that side of the Tweed, it would soon spring up on this.' (Hear, hear.) What, then, has it come to this? In the year 1843, do we see an absolute realization of all the fears with which our ancestors were filled at the Treaty of Union? Do we see a distinct announcement, on the part of the people of England, through the Prime Minister of England, that the time has now arrived when the jurisdiction secured to Scotland in ecclesiastical matters by the Treaty of Union, and for which they struggled so nobly and so well, is to be made of none effect, because, forsooth, it may interfere with church government in England? (Tremendous cheering.) Such is the state of the case—let Scotchmen mark it—let Scotchmen act upon it. With reference to the other point, the Secretary of State for the Home Department, to whose care is entrusted all the patronage of the Crown, distinctly stated, that to no measure having for its object the alteration of the law of Patronage would he give that, without which the House of Commons cannot even propose to change the law—the consent of the Crown. On these two subjects, therefore, we have our full answer. Our claims have been refused. It was my duty to advocate those claims in the House of Commons. But that period, the period of advocacy, has now passed away, and the time has come when I feel I should be doing injustice to the great cause with which I profess to be connected,—that I should be suffering those reverend gentlemen to proceed unaided by any feeble assistance which I may be able to afford them, if I did not come here and associate myself with the people of Scotland, in this great cause of national liberty, both civil and religious. I feel that it is unnecessary to detain you farther at present, because anything further I have to say, would only be saying imperfectly and briefly what will be handled much more ably by the speakers who are to follow me. I feel that it is unnecessary to ask your patient attention to the speakers who are about to address you. You have heard them so often, you know the value of their

words so well, that I am persuaded every sentence will fall upon your ears like the drops of the limpid stream upon the parched lips of the weary traveller." The Right Hon. Gentleman resumed his seat amid loud and reiterated cheering.

As the resolutions proposed by the successive speakers were not numerous, we shall give them at one view, before transcribing passages from the eloquent and impressive addresses delivered on this occasion.

"Resolved,

"I. That this Meeting deeply deplore the recent decision of the House of Commons on the Petition of the Commission of the General Assembly, by which the Claims of the Church, both as regards the liberties of the people and the exclusive jurisdiction of her Courts, have been conclusively rejected. That while it is matter of the highest satisfaction that so large a majority of the Members of Parliament from Scotland should have supported the cause of the Church, the Meeting cannot but feel that the injury inflicted on Scotland by the overthrow of the ecclesiastical Constitution, won by their forefathers after a long and arduous struggle, and solemnly guaranteed by the Treaty of Union, is aggravated by the circumstance that this has been effected in opposition to the voice of the Scottish nation, and the votes of so large a proportion of her Representatives in the Imperial Parliament.

"II. That this Meeting confidently trust that the Office-bearers of the Church may be strengthened under the trials which await them, to continue steadfastly to maintain those great and fundamental truths for which they have hitherto contended, and which the Church has so solemnly pledged herself, at all hazards, not to abandon.

"III. That, viewing the disruption of the Establishment as now to all human appearance inevitable, this Meeting would earnestly urge on all the friends of the Church, the duty of proceeding in the most active preparations for that event, with energy and zeal, so that the Free and Ancient Church of Scotland, which was planted and grew before receiving any support from the State, may continue long to flourish after that support has been withdrawn.

"IV. That this Meeting record their deep sense of the obligation under which the Church and country lie to the Right Hon. Mr. Maule, Mr. Rutherford, Mr. Campbell, Mr. Stewart, and the other Representatives of Scotland, constituting

a large majority of Scottish Members, who so nobly maintained the good cause in Parliament,—as well as to those Irish and English Members who concurred in Mr. Maule's motion, among whom they would especially mention Sir George Grey, whose testimony, as that of an impartial English Statesman, this Meeting regard as peculiarly valuable, and whose services they gratefully acknowledge."

We are sorry that our limits do not permit us to give the whole of the impassioned address with which Dr. Candlish introduced the first resolution. It was the address of a man in *earnest*, fully determined and prepared to resign his emoluments, and to relinquish his connexion with the State Church, rather than to act in opposition to his sense of duty. And in the same noble spirit were all the addresses—the spirit of men standing upon the high ground of principle, as seeing Him who is invisible, and not fearing the wrath of man.

After some compliments to the Chairman, Dr. Candlish adverted to the introduction of the Claims of the Scottish Church to the consideration of the House of Commons, and mentioned his own impressions during the debate at which he was present. "It could not fail," he said, "to strike us, as we sat spectators, and as we listened to the debate, that this, though almost the first time in modern days that the House of Commons had resolved itself into an ecclesiastical assembly, for the discussion of ecclesiastical matters, yet, in all probability, judging from the signs of the times, would not be the last. We could not but remember the days of old, when almost the same question was discussed in the Commons House of Parliament. We could not fail to remember, that, both in Scotland and in England, matters were tending to a great similarity of proceedings with those of ancient days; and the great probability there is, that, if the House had been compelled, for the first time, to entertain this question of religion for two nights, the ominous signs of the times indicate that other questions of religion, or the same questions in other forms, will trouble them, not only for nights, but for weeks together. For I am deeply impressed with this consideration, that if our rulers and legislatures wished to prevent the principles of the Church of Scotland crossing the border, they could not have taken a more singularly perverse way of accomplishing their object. If they were afraid of our demands crossing to

England, their wisdom and policy would have been to spite our claims, by granting to the Church all her reasonable demands. But instead of this, what have they done? They have allowed the flame to kindle, and they have now no power to arrest its progress; for assuredly there are symptoms in England of the great principles of the Scottish question having taken a hold of the public mind. They may think they have extinguished our claims; but they will, I doubt not, find, soon enough for their comfort, that they have extinguished them in a corner, only to have them blazing over all the land." The Rev. Dr. then proceeded to notice misapprehensions that might arise from a Memorial that had been sent to Government from Glasgow, and from some letters of Mr. Colquhoun, and entered at some length into the question of the propriety of the repeal of the Veto Act. He contended that, in present circumstances, that Act could not be repealed without involving consequences which would annihilate the spiritual jurisdiction of the Church. Having disposed of these points, he said, "I conclude by recalling our friends to the Report of the authorized Deputation, and the deliverance of the Church thereon, through its authorized organ. That Report states unequivocally, that the claims of the Church have been, in both particulars, disallowed; and the deliverance of the Commission thereon is, that now *the door is closed*, now the answer of Parliament is received, we have nothing to do but to gird up our loins and make preparations—earnest, vigorous, systematic preparations—for the institution of the *Free Presbyterian Church of Scotland*. (Great applause.) To what extent we may be allowed by a hostile aristocracy—enemies who are provoked and stimulated by our very success—to what extent we may be allowed by them to carry forward our schemes and our plans for preaching the gospel of Christ to all the inhabitants of this land, God only can tell. The future is in his hands. He only knoweth whether we shall be allowed to make this, our ancient kingdom, a moral paradise, by such a preaching of the gospel as she has not witnessed for many a day bygone; or whether we shall be made instrumental in other lands—in England or elsewhere, to diffuse the sound knowledge of the word of God to multitudes who are now lying in all the blindness of ignorance, or of virtual Popery. . . . I know not how soon the disruption may take place; I know

not if it can be postponed to the meeting of the Assembly; but I do anticipate as the result of that Assembly, and of the excitement of the succeeding months—I do anticipate a glorious campaign during the summer and autumn, of the preaching of the gospel throughout the land. (Great cheering.) Our enemies, who do not understand either our principles or our integrity—our enemies are fond of saying of us, that we like better the agitation of public meetings than the preaching of the Lord Jesus. A few months will shew what we have been driving at—that though we have been fighting for principles of church-government, we have been fighting for them not for their own sake, but as subservient to the preaching of the gospel; and that our principle is this, as it was the principle of Knox,—No free Assembly, no free Gospel. We shall have a free Assembly—whether with or without the Queen's Commissioner, time will shew—we shall have a free Assembly in May; and God grant that immediately thereafter we may be able to shew what the free Gospel is which a free Assembly is prepared to give forth. . . . We shall indeed cultivate our own districts, we shall have stated congregations, with stated elders and ministers; but we shall have our tours of preaching too—our visits to all corners of the land; and I believe that yet, by God's blessing on our free and faithful preachings, in the highways and hedges, in barns and stables, in saw-pits and tents, we shall yet regenerate Scotland, and have multitudes of those who are now perishing for lack of knowledge, to listen to the glad tidings of salvation. This will be a blessed reward for all our agitation; well worth all that it has cost us—well worth the overthrow of the Establishment.” (Great applause.)

Mr. Campbell of Monzie, the only member of Parliament present besides Mr. Fox Maule, spoke with the utmost indignation of the conduct of Mr. Colquhoun, as a deserter and traitor to the cause. “A great battle,” said he, “is about to be fought; merely secular politics are rapidly giving way to the religious warfare. . . . Every thing is now pointing to the time when truth and error shall come into open conflict; and I ask you, do we in such a battle require—would we be aught the better of the service of cowards, when the armies join in the deadly conflict, as doubtless they are about to do—would not such recreant hearts be in our way, and throw our ranks into confusion! Some ask, what

number of ministers will go out? I say, I would rather go out with one hundred true men, than stay in with five hundred traitors. (Tremendous cheering) But what will be the effect of all this controversy on the minds of men? I will tell you, as an illustration, its effect upon my own mind. When the controversy first arose, I knew very little about it. I was led, however, to take no small interest in it; and I candidly confess to you that when I did so, I found myself ignorant of the first principles of religion bearing reference to it—ignorant of the intimate connexion which subsists between every individual believer and his Lord, between Christ's church on earth and his church in heaven. This made me look carefully to first principles,—and when I did so, I soon chose my side. And have I found aught since then to make me doubt or waver? No. I have been built up day by day,—every day adds a corner-stone to the fortress of my truth, and deepens the conviction that the course which I have followed is the only one which can be followed by every sincere Presbyterian Christian.”

But the address which perhaps deserves most attention is that of the Rev. Dr. Gordon, one of the ministers of the High church, Edinburgh, a man of a singularly calm, philosophic mind, most averse to engage in political strife, and among the last who joined the anti-patronage party.

Dr. Gordon rose, and was received with enthusiastic and reiterated applause. He said, “I believe I should better consult the comfort of this meeting, as well as my own feelings, if I were simply to second the resolution which has just been proposed. And certainly I shall not do much more. It appears to me altogether unnecessary to state what I believe every one present must be convinced of,—that we have now done with negotiations with the Government and Legislature of the country. I cannot, indeed, comprehend how any one who has read the debate in Parliament should think otherwise; and far less can I conceive how any man at this time of day should coolly and deliberately tell the ministers of the Church of Scotland, that they may have an excellent and complete non-intrusion measure for the taking. I protest that I cannot see on what ground even the slightest hope of that can be entertained. But supposing it were possible, and that we were to receive to-morrow a non-intrusion measure up to all that we ever asked, I cannot

see how we would be in the least degree bettered even by that measure. It is now the unquestionable law of the land, that the Civil Courts have supremacy in matters spiritual. It is now the law of the land, that I, as a minister of the gospel, if I abide in the Establishment, must give my consent to this principle. It will not do to say to me, that I might accept a non-intrusion measure, and then, in all probability, no new case of collision will arise; I may, indeed, sit down and calculate the probabilities of such cases occurring; and I may come to the conclusion, that for the few years I have to live, not one will occur to molest me. But supposing all this,—supposing not only that there was no probability of such a case arising, but a certainty that it would not, still I cannot now retain the benefit of the Establishment, without solemnly giving my consent to the principle, that the Civil Courts are supreme in spiritual matters. If I am an honest man, it is utterly impossible that I can put forth my hand and take the benefits of an Established Church, if I really and honestly believe that the principle to which I refer is an unscriptural one. And when things are brought to this pass, I hope and trust that none of us will be tempted even to look at a measure which does not set us free from the trammels of the Civil Courts. I trust that none of us will be so far left to ourselves, as to sacrifice the principles for which we have been contending these several years past, for the sake of any temporal advantage, or to avoid any temporal suffering. I do not boast of any firmness,—I am not forward to encounter danger and distress, or afflictions of any kind. God knows it is painful enough for me even to contemplate them. But I am shut up to follow this course by stern necessity—by the conviction that God has left me no way of escape of which I may avail myself, without making sacrifice of great fundamental principles,—without becoming perjured,—without acting the part of a traitor to the cause which I have sworn to maintain. Amidst all the alarming prospects that are before me, I draw great comfort from this consideration, that hitherto, up to the present hour, through the good providence of God, our path has been made very plain. Entanglement after entanglement has been removed, and it would seem that if we really do hold the principles which we profess to hold, God has left us but one plain road to follow. And seeing that he has shut us up to the necessity of forsaking the benefits

of the Establishment, I believe firmly that he has some great object to accomplish; and, though I may not live to see it, yet I doubt not it will be hereafter seen that He has done better and more wisely for his Church, than if he had permitted us to retain the benefits which we are now obliged to surrender, and keep the station which we must now leave. These views, I trust, are the views of my fathers and brethren; and I do pray that, by God's grace, we shall be enabled to stand fast, holding the truth as it is in Jesus, and committing the consequences to Him who hath said, that he will never leave nor forsake them who put their trust in Him." (Great applause.)

A second meeting was held on the evening of the same day, when the Lord Provost was called to the chair, and similar addresses were delivered. We shall make room for a few sentences of the speech of Mr. Campbell, of Monzie, in acknowledging a vote of thanks to the Members of Parliament who had supported the cause of the Church. "Many of you may not know that I have had to endure trials in working for your cause. I will not attempt to conceal from you, that when I resolved to advocate the cause of the Church of Scotland, I sat down to count the cost. I saw that I should have to endure the cold and chilly looks of former friends,—I saw that it was possible, and it has turned out an absolute fact, that I alone, on the Conservative side of the House, would be found to open my mouth in defence of the Church of my fathers. I foresaw all this,—I knew that from those who held opposite views in secular politics, they might respect what they would call my manliness and my honesty,—but I could not expect the same cordial sympathy as I expected from my own friends. I knew all that,—but in such a cause these considerations lost all their value—I opposed principle to political alliance; and poor, humble, weak advocate as I am, I trust I have proved an honest one. I will not detain you. I implore you all to feel that your struggles and your trials are only beginning. Let no man imagine that the day of peace will arrive on the day that we leave the Establishment. No. It is only the beginning of a great end—an end which every man and woman here should feel it a privilege in bringing about. (Great cheering.) Remember the lines which you have, I doubt not, so often heard, that

Freedom's battle once begun, &c.
Remember, and act. I will not add

one word more, but will simply thank you for the compliments you have paid me." The honourable gentleman sat down amid prolonged and enthusiastic applause.*

From these heart-stirring addresses it appears that the speakers considered the disruption of the Established Church of Scotland to be inevitable; and a secession of five hundred ministers, followed by their people, will be the noblest triumph of principle that has been exhibited in Britain since the ejection of two thousand eminent ministers from the Church of England in 1662. It is most remarkable that the point of *Presbyterian ordination* was the ground upon which the English ministers resigned their livings (for Calamy says that they chose rather to resign their livings than to invalidate their Presbyterian ordination); and it is for freedom of *Presbyterian ordination* that the Scottish ministers now declare their readiness to resign their charges.

How far the secession may extend, how many may fail in the day of trial, or whether Government may yet grant all that the Non-intrusionists require, a few months will determine. There does seem to be a lurking expectation that Government will yield to their firmness. The Rev. Dr. P. M'Farlane, of Greenock, one of their ablest leaders, has addressed a letter, dated March 28th, to the Ministers, Elders, and other Members of the Church of Scotland, encouraging hopes of satisfactory proposals being yet put forth by Government, for preventing the disruption of the Establishment. He thinks that Sir Robert Peel and Sir James Graham will become sensible that they have *misunderstood* the question. He says, "It has grieved me to learn that some have already gone back, and that others are in danger of being perverted by temporizing churchmen and crafty politicians." He entreats his brethren seriously to consider, before taking the last fatal step of leaving the Church of their fathers, whether they ought not to hold themselves in readiness to receive with candour any proposals which may yet be made for preventing the disruption of the Establishment. He had declined being present at the meetings on the 22d, and he most deeply regrets that the speeches delivered at these meetings, and the resolutions adopted, were not in the spirit which the

minute of the Special Commission was intended to express. He had assisted in drawing up that minute, and it was expressly and avowedly intended to *leave the door open* to any proposal, not involving sacrifice of principle, which might come from Parliament or her Majesty's Government.*

These things are indications of dissension in the Non-intrusion camp, and numbers will be glad to rank themselves under the banners of an old minister, so respectable as Dr. P. M'Farlane is.

April 5, 1843.

E. C. P.

DOMESTIC.

Cheshire Presbyterian Association.—

The thirteenth half-yearly meeting of this Association was held on Good Friday at Dukinfield. Notwithstanding the wetness of the day, members and friends were present from Chester, Warrington, Macclesfield, Styal, Cross-Street, Congleton, Hyde, Stockport, Stand, Liverpool and Manchester. The religious service was introduced by Rev. Mortimer Maurice, of Chester, and an appropriate and impressive sermon was preached by Rev. Francis Bishop, of Warrington, on the *Christian name and character*.—After the service, between fifty and sixty gentlemen assembled to dinner at the principal inn in the village. The duties of Chairman were very ably and pleasantly fulfilled by David Harrison, Esq., of Stalybridge, a magistrate of the counties of Lancaster, Chester and York. He was supported by nearly all the Presbyterian ministers of the county, and by many of the leading members of the Dukinfield and Gee-Cross congregations. After three hours of most harmonious and pleasant intercourse, the gentlemen adjourned to the large school-room, where a public tea-party was held, at which nearly 400 persons were present. Many of the principal ladies of the district presided at the several tea-tables. The operatives of the district, with their wives and daughters, attended in great numbers; and their decent appearance (notwithstanding the long-continued distress), their intelligent countenances, and their correct demeanour throughout the evening, gave a forcible contradiction to the calumnious representations of the spiritual and intellectual degradation of the population of Dukinfield, recently, from party or personal motives, published by Mr. Horner and the incumbent of Dukinfield. Rich and poor sat down together to

* The whole of this account is taken from the Witness Newspaper for March 25th.

* Scotsman Newspaper, April 1st.

an elegant but not unsubstantial meal, many of the ladies of the Dukinfield congregation having contributed a variety of substantial dishes to the friendly meal. A musical class, under the able conduct of Mr. Brierley, of Dukinfield, gratified the company with many well-executed pieces of music, both sacred and otherwise. The chair was taken by Rev. R. Brook Aspland, and the business of the Association was transacted. The Rev. W. Smith, of Stockport, drew the attention of the meeting to the importance of attracting to our religious societies the co-operation of the labouring and humble classes. He suggested that the establishment of Benefit Societies in the several congregations might be serviceable, such societies to be connected together under a uniform system, and with common funds. The matter was ultimately referred to the consideration of the Committee, after a lively discussion, in which both ministers and laymen took part. Mr. Smith's proposal was warmly seconded by Rev. J. Colston, of Styal, who detailed his experience of the working of such institutions in his interesting village, and spoke of the good effects which they had in binding in friendly union the different members of a Christian society.

Another subject that excited very general interest was, the Education Bill lately introduced by the Government. Some discussion arose, in which Rev. Mortimer Maurice, Rev. John Colston, Rev. James Brookes and the Chairman took part. In the end, the following Petition was unanimously agreed to; and it was resolved that G. W. Wood, Esq., M. P., should be requested to present it:

To the Honourable the Commons of the United Kingdom in Parliament assembled: the Petition of the English Presbyterians of the county of Cheshire, in half-yearly meeting assembled, Sheweth,—

That your petitioners regard the education of the people as an object of pressing and paramount importance.

That your petitioners formerly approached your Honourable House with the prayer that there "might be secured to every child in the land the means of a sound and useful education, free from sectarianism and truly national in its character."

That your petitioners, having taken into their serious consideration the provisions of a Bill now before your Honourable House for providing education

for children engaged in Factories, while they cheerfully award praise to Her Majesty's Government for calling the attention of the Legislature to the wants of a portion of the people in respect to education, regret that they are compelled to oppose many of the provisions of the Bill, which they cannot but regard as *unjust* to Dissenters and Roman Catholics, because they give exclusive privileges to the ministers and members of the Established Church,—and as *unconstitutional*, because they take away from the ratepayers all control over the expenditure of the funds raised for education.

That your petitioners pray that in any Bill that may pass your Honourable House, due provision may be made,

1. For the election of the board of trustees by the payers of parochial rates;

2. For the election by such board of its chairman;

3. For excluding from the schools all religious books except the Bible in the authorized version, or selections from the Scriptures similar to those in use in the Irish National Schools;

4. For special protection for the children of Roman Catholic parents in respect to the reading of the Scriptures;

5. For perfect freedom to all children in the schools to attend such Sunday-schools and places of worship as their parents may desire;

6. For the licensing of all schools efficiently conducted, to give certificates to qualify children to enter factories for employment.

And should it please your Honourable House to pass a Bill for promoting education framed in this liberal spirit of concession to all religious denominations, and of respect for the constitutional rights of ratepayers, your petitioners humbly and earnestly pray that its provisions may be made at once to extend to all parts of England and Wales.

And your petitioners will ever pray, &c.

After the business of the Association was concluded, a variety of sentiments were introduced to the meeting by the Chairman, Charles Hudson, Esq., (one of the coroners for the county,) Rev. J. Brookes, Mr. Poynting, of Flowcry-field, and Rev. J. Colston. All the addresses during the day breathed the spirit of Christian charity to all men, and an earnest desire for their moral and spiritual welfare. The company separated a little before ten, highly delighted with the proceedings of the day. So bountiful had been the provision made for

the tea-table, that many poor families were the next day supplied with bread, and some excellent pea-soup made from the remains of the feast.

R. B. A.

Kenilworth—Testimonial to the Rev. W. Field.—An elegant silver Inkstand, bearing the following just and suitable inscription from the pen of an early and highly-esteemed friend, was presented last month to the Rev. William Field by his Kenilworth congregation :

Kenilworth, March, 1843.

Presented

To the Rev. WILLIAM FIELD

By his affectionate Congregation,

In Testimony

Of their Gratitude for his highly-valuable Services,

As their Pastor,

Through the last Seventeen Years ;

And of their Veneration

Of his Fidelity and Zeal,

From early Manhood to honourable Age,

In the Cause

Of Christian Knowledge, Liberty and Virtue.

In return, their venerable and honoured Pastor addressed to the congregation at Kenilworth the following affectionate acknowledgment of the gift, through John Jackson, Esq., of Wroxal, an elder of the congregation, and a truly enlightened and firm friend of the cause of civil and religious liberty :

Dear Sir, *Leam, March 28, 1843.*

I could not longer delay to offer you, and through you to the members of the Kenilworth congregation, my best and sincerest assurances of gratitude for the favour which you and they have so unexpectedly and generously conferred upon me, in the splendid gift of a beautiful silver Inkstand, received a few days ago, by which I feel gratified and obliged more than can I express. But valuable as the gift itself is, it is far more valuable, in my view, for the inscription it bears—recording the affectionate esteem of those who have already so well rewarded my services as their afternoon preacher, for so many years past, by their presence, their favourable attention and encouraging approbation. Though I fear their partiality has led them to think too highly of my ministerial services, yet there is one part of the praise they have so kindly bestowed upon me which I do venture to take to myself; it is that of sincerity and earnestness in my endeavours to promote the cause of "Christian Knowledge, Liberty and

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Virtue." I need not say it is indeed a high satisfaction to me, now that age admonishes me it is time to withdraw from a public to a more private station, to be assured that I carry with me into my retirement the good opinion and the good wishes of those with whom I have been so long connected as their pastor, both at Kenilworth and Warwick, of which I shall not fail to be perpetually reminded in the most agreeable manner, by the munificent present now received from the one, and the equally munificent present received eighteen years ago from the other. I cannot conclude without adding, that though advanced in years, since it has not yet happened to me that "the eye is quite dimmed and the natural strength entirely abated," I shall have much pleasure in continuing to conduct your Sunday services till my successor is chosen and ready to enter on the duties of his office.

I am, dear Sir, with sincerest respect and gratitude, yours and their retiring pastor,
WILLIAM FIELD.

PARLIAMENTARY.

House of Commons, Friday, March 31.

Unitarians.

On the order of the day being read for the house going into committee of supply,

Lord J. RUSSELL said that he had been requested by a number of most respectable members of the body of Unitarians to correct an error which he had committed a few nights ago. He had stated that that respectable body did not use the authorized version of the Scriptures; he found that he had wounded the feelings of several parties by this observation, and he was assured that he was misinformed on the subject. At the same time he found that the version of the Scriptures by Archbishop Newcome had been introduced into some schools and places of worship.

Monday, April 10.

Education Bill.

Lord J. RUSSELL begged to lay on the table of the house the resolutions which it was his intention to propose after Easter, on the subject of education. The noble lord then read the resolutions, as follow :

"1. That in any bill for the promotion of education in Great Britain, by which a board shall be authorized to levy, or cause to be levied, parochial rates, for the erection and maintenance of schools,

provision ought to be made for an adequate representation of the rate-payers of the parish in such board.

"2. That the chairman of such board ought to be elected by the board itself.

"3. That the Holy Scriptures, in the authorized version, should be taught in all schools established by any such board.

"4. That special provision should be made for cases in which Roman Catholic parents may object to the instruction of their children in the Holy Scriptures in such schools.

"5. That no other books of religious instruction should be used in such schools unless with the sanction of the Archbishops of Canterbury and York, and the concurrence of the Committee of Privy Council for Education.

"6. That, in order to prevent the disqualification of competent schoolmasters on religious grounds, the books of religious instruction, other than the Holy Bible, introduced into the schools, should be taught apart, by the clergyman of the parish, or some person appointed by him, to the children of parents who belong to the established church, or who may be desirous that their children should be so instructed.

"7. That all children taught in such schools should have free liberty to resort to any Sunday-school, or any place of religious worship which their parents may approve.

"8. That any school connected with the National School Society, or the British and Foreign School Society, or any Protestant Dissenters' school, or any Roman Catholic school, which shall be found upon inspection to be efficiently conducted, should be entitled, by license from the Privy Council, to grant certificates of school attendance, for the purpose of employment in factories of children and young persons.

"9. That, in the opinion of this house, the Committee of Privy Council for Education ought to be furnished with means to enable them to establish and maintain a sufficient number of training and model schools in Great Britain.

"10. That the said committee ought likewise to be enabled to grant gratuities to deserving schoolmasters, and to afford such aid to schools established by voluntary contributions as may tend to the more complete instruction of the people in religious and secular knowledge, while at the same time the rights of conscience may be respected" [hear].

Sir J. GRAHAM had not, of course, had as yet any opportunity of considering these resolutions, for he was not at

all cognizant of them until now that they had been read by the noble lord; but he would give them his best attention. He had every reason to hope and believe that this question would be most dispassionately considered [hear, hear]. On the former occasion he had received the greatest assistance from the noble lord and other honourable members in promoting a calm and dispassionate discussion; and he trusted that the house would act up to this principle throughout [hear, hear]. Since the second reading of the measure he had received many deputations on the subject, and had heard objections to various parts of the bill. It had been the duty of himself and of his colleagues, a duty which they most readily fulfilled, to give their most calm and dispassionate consideration to the objections suggested. He was not prepared now to state exactly what modifications of the original proposal the government was disposed to make; but thus far he was at liberty to mention to the house, that several points touched upon in the noble lord's resolutions had formed the subject of deliberation with the government; and he confidently hoped that, consistently with the principles announced by him on the second reading, it would be in his power to propose several modifications upon those points [hear].

A Bill for the Improvement of Health in Towns, by removing the Interment of the Dead from their Precincts.

In the last session of Parliament, a Bill under this title was introduced by Mr. Mackinnon, which called forth much free criticism in this work and elsewhere. The present Bill, now before the House of Commons, is a new and, we are bound to acknowledge, greatly improved edition of the former. If Mr. Mackinnon deservedly exposed himself to censure for the ill-considered measure he at first proposed, he is entitled to commendation for the disposition he has shewn, in the amended Bill, to meet objections urged from various quarters, and not always in the best spirit.

By the first Bill (an abstract of which appeared in C. R., p. 54) it was proposed to shut up all burial-grounds within two miles of London and Westminster, or within one mile of any other town or borough containing a certain number of houses. The only exception to the rule was in favour of any cemetery established within the last ten years under the authority of an Act of Parlia-

ment,—every cemetery so established dividing its profits with the clergy. By Clause 3 of the new Bill, the exception extends to "any churchyard, cemetery, or burial-ground specified in the Schedule (A) to this Act annexed." This Schedule is at present a blank, but will include, we presume, all places, consecrated or not, the continued use of which will not offend against decency or the welfare of the surrounding neighbourhood. It removes altogether the ugly feature which distinguished the former Bill, of shutting up cemeteries or allowing them to remain open, not as their situation might be supposed to affect the public health, but as their deeds of incorporation provided for or disregarded the profits of the clergy.

Clause 4 of the new Bill also exempts from its operation, for twenty years, interment in any family vault or churchyard or cemetery specified in another Schedule (B).

The Committee for managing the proposed cemeteries were, under the first Bill, to consist of the rector and two churchwardens only: by the Bill before us, the addition of two inhabitants, to be elected annually by the ratepayers, is provided for.

As in the first, so in the new Bill, a portion of each cemetery is to be consecrated for the use of Churchmen—what proportion, was in the original measure left to the discretion of the Bishop of the diocese: in the amended Bill, it is provided that "the portion of the cemetery which shall be consecrated shall be the same proportion, as nearly as the same can be conveniently ascertained, as the number of the members of the Established Church residing within the parish, township, place or union of places, in respect of which the cemetery shall be formed, shall bear to the number of the remaining persons residing within the same."

In both Bills, provision is made for "some distinctive land-mark or separation" between the consecrated and unconsecrated portions of the ground. This, though it is to be done according to the pleasure of the Bishop, may be managed, we should think, without displacing anybody else.

The old Bill directed that the unconsecrated ground should be set apart for persons not members of the Church, "in proportion to the extent of the population of each class" of such persons. The parish churchyard was to exhibit, at a glance, the relative strength of contending religious parties in the parish.

It was asked, we think, in this work, after allotting the whole to existing sects, what was to become of any new parties that might spring up? This difficulty, the extent of which, in these "onward" times, nobody would venture to calculate, is wisely got rid of, in the new Bill, by the simple direction, "that the Committee shall set apart the remainder of the cemetery as a place of burial for the remains of persons not being members of the Established Church."

The first Bill provided for the payment of fees for interment in any part of the cemeteries, and for vaults, stones, &c., but it omitted to direct to what object this profitable source of revenue should be applied. The new Bill is explicit and satisfactory enough on this head—it is to be applied to "the purpose of raising a fund for the maintenance and support of the cemetery, and the chapels and buildings connected with the same." There is no clause in the Bill we like better than this; there is not one that the clergy generally will like so little: for the fashion has been, in most places, for the parishioners in the first instance to be taxed to provide a churchyard for themselves; then they have year by year been taxed to meet every expense connected with it; while the clergyman has oftentimes put hundreds of pounds annually in his own pocket by granting the right to use it by those to whom it morally and legally belonged.

In both editions of the Bill, the Committee are empowered to raise a rate, like that for the Poor, for carrying out its provisions. We are strongly of opinion that parochial cemeteries may be formed and kept up in the best manner without entailing the slightest charge on the inhabitants. The fees paid for interments and for vaults, &c., would not only cover the ordinary expenses, but leave a balance large enough to pay off in a few years the money which government or other parties might advance for the purchase of the ground. If cemeteries can be made profitable speculations in the hands of joint-stock companies, surely they may be made to support themselves in the hands of parochial authorities.

The first Bill made no provision for any statement of receipts and expenditure by the Committee; the new Bill directs that such statement shall be annually laid before the vestry of every parish in which a cemetery may be formed.

As in the original, so in the amended Bill, provision is made for a fee to the

incumbent, and "to the clerk or (and?) sexton," of the parish from which a corpse is brought, in addition to the ordinary fees for interment payable to the Committee. But this has reference to interments in the consecrated portion only,—a matter between the Church and her members, with which we, as Dissenters, have little concern. If they choose to pay an additional fee to their own clergy and subordinate officers, well and good: such of them as may decline to do this will be at liberty, we presume, to make use of the unconsecrated ground,—which in that case, we venture to predict, will be found to fill much the fastest. Whatever be the virtue of *consecration*, which we have not just now time to discuss, nobody can doubt that by far the larger portion of our countrymen do not esteem it quite equal in value to *money*.

The old Bill provided for the registration of burials in the consecrated portion of the cemetery, but made no provision in that respect for interments in the unconsecrated ground. The new Bill is more impartial, providing nothing at all on the subject, and wisely leaving it to the operation of wholesome laws already existing.

As first introduced, the Bill contained various clauses in reference to the performance of the service by the incumbent and clerk of the parish for which the cemetery was formed, and for the appointment of a chaplain, &c., if they declined. The amended Bill is silent on the matter; but as regards Dissenters, ample and liberal provision is made, the 20th Clause enacting, "That the Committee shall construct, within the unconsecrated part of the cemetery, a chapel for the reception of the dead immediately previous to the interment, and for performing therein the burial service according to the rites of any church or congregation other than the Established Church, by any minister of such other church or congregation duly authorized by law to officiate in such church or congregation, or recognized as such by the religious community or society to which he may belong."

The first Bill made provision for a distinct and separate place of interment for the Poor—a cruel and disgraceful suggestion, from which the new Bill is free.

As far as a hasty examination enables us to judge, the above are the only important alterations in, and are in fact the principal provisions of, the Bill now before the Legislature. To the original

measure, we entertained and expressed strong feelings of repugnance: in its present shape, as regards Dissenters, we must confess that, in our judgment, the objectionable features are very materially altered for the better. For many of these alterations we are probably indebted to Mr. Hume, whose name we are glad to see on the back of the Bill. G.

Factories' Education Bill.

It were useless to criticise further Sir James Graham's Bill, under this title, for before this number is in the hands of a great part of our readers, it will have been presented to the House of Commons with alterations,—such as we trust will wholly remove the objectionable clauses. Lord John Russell has produced a series of Resolutions, which we have already given, declaratory of the principles upon which an Education Bill should be founded. They are upon the whole excellent, but may, we conceive, be amended. Mr. Roebuck has given notice of an amendment upon them. There is, we fear, little chance of the Resolutions being carried, still less of an amendment laying down abstract principles; which the public will scarcely regret if Sir James Graham shall go as far, possibly further, as he seemed to intimate, on some points of concession, than the Resolutions themselves. Should the Government not fulfil its implied promise, and amply too, public indignation will be aroused, and many that have waited for an expression of opinion until the measure be fully matured, will be among the foremost to express their dissatisfaction, and to add their influence to an opposition already fearfully strong.

It is now evident that the people of England are divided in opinion and feeling upon the subject of national education. Some object to compulsory education, and would rely wholly upon voluntary efforts. Some are jealous of State Inspectors. Some distrust the impartiality of a Committee of the Privy Council. Many protest against the increase of the poor-rates, by such a heavy burden as Education by law would throw upon them. The majority, probably, are in favour of scriptural education, that is, the use of the Scriptures in the schools; while some, the Roman Catholics, if not the Puseyites, predict evil from laying open the sacred book, without note or comment, to vulgar eyes, and the former, at least, are opposed to the use of the authorized version,—

many suspect an ill-use of the Scriptures if the masters, especially should they be left in any manner to the dictation of the clergy, have the selection of the Bible-readings,—and a few protest against the Bible as a school-book, either from fear of its desecration, or from liberality towards the Jews and others, who from conscientious or other scruples wish their children to be left without any Christian instruction.

Amidst these jealousies and fears, there seems to be no probability of general acquiescence in any scheme of national education; and the Legislature would do harm rather than good by enacting a measure which should excite the hostility of any large masses of the population. Are we then to slumber on the volcano of mischief which is involved in popular ignorance? Is our only hope to rest on accidental, and often misdirected benevolence, or on sectarian zeal?

We wish that instead of piece-meal legislation,—now a Factory Education Bill, then a Bill for children in Poor-Law Unions, afterwards a Bill for the rural districts, and, in the end, a Bill for poor children not included in any of the former arrangements,—the Government had possessed the courage to bring forward at once a general measure for the whole people. They had a model in the Irish Education scheme, which is working well, and, as a proof of this, now embraces in its operation the angrily-divided great sects of a people, heretofore thought to be the least likely of any in Europe to coalesce in a common plan of national instruction.

Could the Government proceed strongly and boldly without submission to the Church or fear of its power, the way would be straightforward and easy, and has, indeed, been often pointed out. Let the Education by the State be secular merely, and let the Church and the Sects take care respectively of religious education, and there might be peace and harmony, and the blessings of knowledge would circulate through the whole land. But the Church will not consent to this, and no administration could stand against Church-opposition.

Unless, therefore, we abandon the hope of popular education, and risk tumult and confusion, we must make mutual concessions, and tolerate a little that is evil for the sake of the inestimable good of universal education, which would in time throw off the evil under which, and in spite of which, it rose up.

The opposition to the Bill as it now

stands has been and is general and fierce,—displayed chiefly by the Wesleyan Methodists and the Orthodox Dissenters, and, if they be not the same, Sunday-school teachers and patrons, and the heads and *employés* of the British, formerly called Lancasterian, Schools. With much exaggeration and some intemperance of language, the opposers profess, and generally, we doubt not, feel, an eagerness on behalf of religious liberty, certainly an impatience and hatred of clerical domination, which some clauses in the present Bill would create or strengthen. The Resolutions and Petitions of the Wesleyans assume more of a Nonconformist tone than has been usual with this body, who, until the rise of Puseyism, seemed to be coquetting with the Church, and even scheming to be admitted into the Establishment as auxiliaries. The Resolutions, in particular, of their United Committee, consisting of their laymen and divines, are sensible and discriminating, and would almost justify the hope that this large and flourishing sect are prepared to agree in some rational and practical measure of general education, that should leave liberty of conscience untouched.

As far as we can observe, the mass of the people for whom the stir is made are indifferent to the result, even if they do not, as they look on, betray a suspicion of the motives of the actors on both sides. In truth, they do not possess sufficient knowledge to enable them to compute the benefits to all classes, but especially to the poor, which knowledge brings in its train.

We conclude these desultory remarks with an approving reference to the petition of the English Presbyterian Ministers in the county of Chester (see p. 324), which, while it declares opposition to the present Bill, does not overrate its injuriousness, and at the same time expresses the wish, which every enlightened man and every consistent Christian must entertain, for a speedy and certain supply of one of the most pressing wants of the People—good and efficient instruction.

The annual meeting of the *Kent General Baptist Association* will be held at Bessels Green, near Sevenoaks, on Tuesday, May 9, 1843. The Rev. John A. Briggs, of Dover, will preach on the morning of the Association, and the Rev. C. N. Saint, of Headcorn, on the evening preceding.

MARRIAGES.

1843. March 19, at the New Gravel-Pit meeting-house, Hackney, by Rev. R. K. Philp, Wm. COLEY HUTCHINS, of 6, Old Road, Limehouse, to ELIZABETH PABRETT FRAB, of 18, Trafalgar Place, North Street, Bethnal Green.

April 10, at Clifton church, near Bristol, the Rev. JOHN DANIEL MORRELL, M. A., Independent minister, of Gosport, to ELIZABETH MORRELL WREDFORD, youngest daughter of Mr. R. V. Wredford, of Bristol.

March 31, at the New meeting-house, Kidderminster, by the Rev. M. Gibson, Mr. HENRY BUTT, of London, to CAROLINE, third daughter of Mr. Edward BROADFIELD, of Kidderminster.

April 17, at the New meeting-house, Kidderminster, by the Rev. M. Gibson, JOHN FIELD to HANNAH TIBBITTS, both of Kidderminster.

April 3, at the Unitarian chapel, Little Portland-Street, by the Rev. Edward Tagart, the Rev. SAMUEL WOOD, B. A., second son of Ottiwell Wood, Esq., of Liverpool, to ELIZABETH, only daughter of the late Joseph STANLEY, Esq., of Birmingham.

April 20, at Cardington, near Bedford, by the Hon. and Rev. T. Keppel, THOMAS WILLIAM COKE, Earl of Leicester and Holkham, to JULIANA, the eldest daughter of Samuel Charles WHITBREAD, Esq.

OBITUARY.

1843. April 21, His Royal Highness AUGUSTUS FREDERIC, Duke of SUSSEX, departed this life, at a quarter past twelve o'clock at noon, at *Kensington Palace*, in the 71st year of his age. He was High Steward of Plymouth, Ranger of St. James's and Hyde Parks, Colonel of the Hon. Artillery Company, Grand Master of the United Order of Freemasons of England and Wales, President of the Society of Arts, and a Fellow of the Royal Society, of which he was for several years President. Until within a few weeks, he appeared to enjoy his usual health;—towards the last his decline was rapid, and the successive bulletins of the physicians prepared the public for the melancholy termination of the illness. These sad announcements excited strong feelings of anxiety amongst the people. It is an interesting fact, that solemn services were held during the public suspense, in the Jewish Synagogues of the metropolis, with special prayers for his Royal Highness's recovery. The Duke was President of the Jews' Hospital, Mile End, and Patron of several of the charitable institutions of this people, at the anniversaries of which he was accustomed to take the chair; shewing in this as in many other ways his liberality and generosity of heart. He delighted to regard himself as one of the People, and with this view, it may be presumed, directed that his remains should be interred—not, as is customary with the Royal Family, in the magnificent sepulchre at Windsor, where our Kings "lie in glory,"—but in the Cemetery at Kensall Green, on the Harrow Road. The funeral, it is said, will be as private as is possible. The day fixed for it is reported to be Wednesday, May the 3rd. Hereafter we shall say something of the character of this popular and deeply-lamented British Prince.

February 25, at *Walsall*, aged 80 years, BENJAMIN PENN, Esq.—He was the most aged member of the Unitarian congregation, and was the last of a generation of worshippers who now all sleep in the dust. In early life he was educated for the medical profession, and in his active years was always ready to

supply the pulpit in the absence of the minister. The cheerfulness which ever distinguished him, the equanimity he manifested in the decline of life, and the calmness with which he contemplated and met the last enemy, were strong evidences of his knowing and experiencing his filial relation to God, and his

being sustained by that faith which overcometh the world. His last words were,

Though in the paths of Death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still.

March 10, at his son's, in *Stoke-Newton*, Mr. ROBERT WILKES. He served his apprenticeship with Mr. John Almon, of Piccadilly, the well-known bookseller in the days of Junius, and was for many years an eminent printer in Chancery Lane, part of the time in partnership with Mr. Richard Taylor. He was employed by Dr. Paley, Baron Maseres, Dr. Gregory, Dr. Hutton, Sir Edward Sugden, and many other eminent authors, to print their works. He was many years on confidential terms with Baron Maseres; and as the Baron's eye-sight was much impaired, he read to him every day, which led to expectations that on the Baron's death were not realized, the Baron leaving the bulk of his property to the Rev. Dr. Fellowes, who had been introduced to the Baron by Mr. Wilkes, to the exclusion, as he thought, of his own fortune. This disappointment so preyed on his mind that he occasionally betrayed symptoms of insanity. He died, however, at peace with all the world.—*Gent. Mag.*

March 14, at *Penton Place, Pentonville*, in his 72nd year, Mr. O. TOMALIN, formerly of Daventry, after a lingering illness of five years.

March 19, at the Library in *Red-Cross Street, Cripplegate, London*, Mrs. PHÆBE SHARP, aged 64, who had been resident there for upwards of forty years, and for the latter half of that time the housekeeper to Dr. Williams's Trustees.

March 27, at *Newport, Isle of Wight*, Mrs. CLARKE, mother of Mr. Abraham Clarke, of Carisbrooke, aged 82 years.

April 10, at Lady Holland's residence in *South Street*, Mr. JOHN ALLEN, the Master of Dulwich College.

In early life Mr. Allen gave lectures on comparative anatomy at Edinburgh, which were of such excellence as to have induced M. Cuvier eagerly to seek his acquaintance. At the beginning of the present century he left Edinburgh, and since that time was a constant inmate, first with Lord Holland, and after the death of that amiable and enlightened statesman, with Lady Holland. All who

resorted to Holland House valued his extensive research, his accurate knowledge, his ever ready and exact memory, and his kindness in imparting information to those who sought it. His facility in unravelling the most intricate and obscure parts of history was most remarkable. His articles in the *Edinburgh Review*, his *Treatise on the Rise of the Prerogative*, and other works, attest his various and profound learning. His zeal for the Constitution led him to search for its foundations in the Anglo-Saxon laws, and to study a language comparatively little known.

Mr. Allen was indeed an earnest friend of civil and religious liberty, to which he rendered many valuable services. Wherever an effort was made to establish good government it had his warmest sympathies, and Horner mentions with the highest praise an exposition of the principles of Representative Government which he drew up for the benefit of Spain in 1809:—

"I mentioned to you a paper which Allen had drawn up, while he was in Spain, at the request of Jovellanos, upon the principles which ought to guide and direct the statesmen of that country, in attempting to found a free form of government upon the foundation of their ancient assemblies. Since you left us, he has been induced to print some copies of this; and I have procured one for you, which I enclose under this and two other covers. At the present moment, there seems but a slight chance to remain, that the Spaniards shall have any immediate opportunity of carrying into effect so great a design. But the reasonings of this short statement belong to all times, and may be of use in all countries; for not only has he given an appearance of originality and newness to a subject which is among the most trite, but it is the best exposition I have ever seen, in so small a compass, of the principles of representative government; and though our own subject of parliamentary reform was least of all in his mind at the time he wrote this at Cadix, it presents the views on which I should deem it most useful to dwell, in executing that important and difficult measure."

From such a man as Horner this is an exalted commendation. Upon the death of Horner, Mr. Allen wrote to the father a tribute to his son's worth, full of feeling and of a noble appreciation of a beautiful character. There is a very touching passage in it, which may in some minds be now applied to the lamented author:—

"The prospect of life before me, though

uncertain, is long enough to make me feel severely the loss of such a friend and counsellor; and too short to allow me to indulge a hope that I can acquire another of the same value, if such another, as he was, is to be found."

Horner, in one of his letters, says that he never knew a finer intellect than Jeffrey's, unless he were to except Allen's.

An inmate in Holland House for more than forty years, Mr. Allen had the opportunity of becoming acquainted with all the distinguished men of all countries, and his long life may be said to have been passed between the best reading and the best conversation. Nor in a society where Romilly, and Horner, and Mackintosh were welcome and delighted guests, was there a single person who did not listen with respect to the voice of one, with whom Lord Holland searched the records of history for the materials of his speeches, and to whose friendly eye were submitted those admirable protests in which the cause of liberty was so eloquently pleaded.

He was esteemed and loved by Lord Holland, which is eulogy in itself, and there can be no doubt that his affliction for the loss of such a friend shortened his life.

The warmth of his heart, and the steadiness of his attachment to his friends, were indeed not less remarkable than his high intellectual qualities. He had a marked part in that circle so eloquently described by Mr. Macaulay, "in which every talent and accomplishment, every art and science, had its place." Another of its links, never to be replaced, is gone. *Examiner*.

April 15, at *Pewryn*, Cornwall, aged 59 years, MARY MATILDA, the beloved

wife of George STUART.—High-minded and disinterested in an unusual degree, which gave her feelings far above her situation in life, and being thrown by circumstances amidst uneducated and unenlightened persons, very few could clearly understand, so as fairly to appreciate, the motives by which she was actuated. Her disposition was of the gentlest, and at the same time of the firmest order: nothing could induce her to compromise a truth. Her activity and industrious perseverance in a season of great trial will ever be remembered with admiration and gratitude by her sorrowing relatives, and proved how much she was capable of performing for the objects of her affections.—About twenty years since, Mrs. Stuart and the other members of her family became fully sensible of the inestimable value of having right views of our holy religion. After much reading and reflection, they were thoroughly convinced that those views held by Unitarian Christians were most consonant with reason and the Word of God. Those views they then embraced and took to their hearts, and have ever since nurtured and cherished. And in this faith the lamented deceased experienced all that peaceful assurance of happiness to come, which is felt only by the sincere and contrite in heart; and after enduring great affliction from that terrible disorder, anasarka, departed, at the last, without a struggle or a moan. And, with her, those who are now lamenting her absence, hope for a happy re-union at the last day.

April 17, at *Brighton*, SUSANNAH, widow of the late John CHATFIELD, Esq., of Stockwell, Surry, and mother of Mrs. Abraham Clarke, of Carisbrooke, Isle of Wight, aged 74 years.

CORRESPONDENCE.

Communications have been received from the Rev. M. A. Walker; J. B.; and the Rev. E. Kell, with various original Letters to the late Rev. R. Kell, from Mr. Belsham, Mr. Worthington and other divines.

The friend from whom we were authorized to expect a review of the Domestic Mission Reports has been prevented by severe indisposition from fulfilling his promise, but instructs us to announce that it will be ready for the next Number, to which also we must, for want of room, refer various articles in the same department.

Our correspondents are requested to bear in mind that it is a common rule in periodical works not to insert articles, professing to be original, which have been already given to the public.

While this sheet is under our hands, we see in the Morning Chronicle an admirable Petition on the Education Bill from the Lewin's Mead Congregation, Bristol.

THE CHRISTIAN REFORMER.

No. CXIV.]

JUNE, 1843.

[VOL. X.

HIS LATE ROYAL HIGHNESS, THE DUKE OF SUSSEX.

Tribute of Respect to his Memory, at the conclusion of a Sermon, at the New Gravel-Pit Meeting-house, Hackney, on the Morning of Sunday, April 30, 1843, from Rom. ii. 10,—

GLORY, HONOUR AND PEACE TO EVERY MAN THAT WORKETH GOOD.

THE *Benediction* was virtually pronounced by the whole life of the departed Prince, upon all his fellow-christians and fellow-men ; and may I not say that it now rests upon his own honoured name ?

His late Royal Highness, the Duke of Sussex, is henceforth to be contemplated as an historic character ; for in a greater degree than can be said of most of those filling the same high rank and station, his life was devoted to public, patriotic and charitable objects.

Like his father of venerable age, he gloried in being born and brought up a Briton ; and of this patriotic feeling, which, as we shall see, was not inconsistent with philanthropy, it was a secret token that his speech was purely English, and that his habits and manners were tinged with the spirit of his mother earth.

Endowed by nature with good talents, he applied himself from early years to the acquirement of knowledge, and his love of literature and science grew with his own proficiency. His celebrated collection of Books is said to be an index of his mind.

For the period almost of the life of man, he was at the head of the Society of Arts, and by his exertion and influence contributed to its reputation and usefulness.

He was also connected with the Royal Society, which for more than a century and half has patronized and encouraged the profounder sciences, and was for several years its President ; relinquishing the high honour, as he esteemed it, only because he was not in sufficient affluence to enable him to exercise the hospitality and generosity which the office appeared to him to require of one of his name and rank.

In this free country, it is almost matter of necessity that men of the upper ranks who possess individually intellectual powers and decision of character, should fall into one or other of the great political parties which alternately carry on the government. The Duke of Sussex joined that party which has always held free principles, and considered government to be instituted for the benefit of the whole People. He was a true, steady and consistent friend of Liberty, civil and religious ; and the honesty of his political principles was tried by the great sacrifices which, until nearly the end of his days, he made for them, and made, let me add, with the satisfaction of mind which arises from the conscious discharge of duty. Few of

us in the middle rank of society can estimate the moral courage which, at the period when the deceased Prince made up his mind as to his public course, it required to support him in uniting himself with the few defenders of popular rights, who, notwithstanding the high birth of some of them and the pre-eminent talents of others, were despised and insulted and shut out from all the honours and emoluments which a rich and powerful State confers upon favourites. Ungrateful would the People be if they did not honour the memory of a Royal Prince who calmly resolved to forego most of the advantages of his illustrious descent, for the sake (to use his own habitual language) of asserting the principles which placed his family upon the British throne. For let it be remembered that in his political conduct he ever preserved himself from resentment and even passion: he headed no faction; he abetted no extreme or violent measures, keeping constantly within those constitutional landmarks which have been laid down for the guidance of true patriots by all our wise and popular statesmen from the era of the Revolution in 1688. His patriotic moderation has been liberally acknowledged since his death; that event has proved that he had no enemies but those whose enmity is an honour to the wise and good. Consoling and cheering was it to his friends to hear it declared in the Two Houses of Parliament,—by the leaders of his own party, that he had ever been uniform and steady in the attachment to *them*,—and by the heads of the actual government, that his opposition to their measures arose from honest conviction of what was right, and was always conducted with discretion, good temper and urbanity.*

His votes and speeches as a Senator shew the progression and improvement of his mind. In youth, he united with one at least of his Royal brothers in opposing the abolition of the Slave-Trade, thinking, as he had been taught at Court, that the proposed measure would be a violation of what were called “vested interests;” but he soon rose above all technical pleadings against humanity, and condemned and denounced not only the detestable and almost impious traffic, but also slavery in every form and degree. His voice, too, as might have been expected from his well-tempered heart, was ever raised in favour of peace. With nearly the whole kingdom for his party, he was a zealous advocate of the late Reform in the Commons House of Parliament, as the means of putting an end to much open corruption, popular debasement, and civil and political oppression, as well as of purifying the representative body, and causing it to be in truth, as in theory, the mirror of the nation’s sentiments and the organ of its wishes. No one rejoiced more than he in the good actually accomplished and secured by that great measure; no one lamented more that, through some defects and mistakes, attributable however to good intentions, it left a portion of evil in the representative system, still working most injuriously, which it will require a further steady and unflinching reforming hand wholly to eradicate. His natural humanity, and his enlightened views of man and society, prompted him to support every proposal for the amendment of our criminal code, in order to render it more effectual for the suppression

* See the proceedings in Parliament appended to this address.

of vice and crime by making it milder, and thereby more certain in its sanative operation. But he was more eager for the prevention than the punishment of offences, and was therefore zealous for that one great object without which penal laws, however multiplied, however severe, are in a great degree useless,—I refer to the Education of the People in youth, their real and thorough education. This alone, he knew, is our security for the permanence of any improvement, and for the continuance and healthy working of our civil institutions. Nothing short of this, he foresaw, can save our peace and property and laws and liberties: but to accomplish this end, absolutely necessary to our national welfare, he foresaw also that there must be a friendly and hearty union and co-operation of all classes, and the abandonment of all exclusive ecclesiastical pretensions and all narrow and sectarian jealousies. The agitation of the present moment illustrates the wisdom of these liberal views.*

In this place, and on this occasion, we naturally, and with peculiar satisfaction, call to mind that the Royal Duke was warmly attached and earnestly devoted to the cause, especially, of Religious Liberty. This cause he identified with Protestantism. "To support the Protestant interest," he said on one occasion, in his place in the House of Peers, "is to shew the most perfect toleration to all sects, for the essence of Protestantism is the right of private judgment and complete freedom of conscience."

Agreeably to this declaration, his sympathies were with the Protestant Dissenters in both their adverse and prosperous condition. I can bear witness to his hearty satisfaction in the repeal of the Corporation and Test Acts. Willingly did he preside at the Great Festival held to celebrate that signal triumph of religious freedom; but it is due to his memory to state that he would not on that occasion act as a partisan, but stipulated, contrary to the judgment of many of the leading Dissenters and to the wishes of some few, that he should be allowed in the character of President to bring forward, and in his own words, a sentiment in favour of the Roman Catholics, still left under bondage. When he did so, he and the whole assembly were astonished to find that there was but one heart and one soul in the meeting on this topic; and he himself and many other noble and distinguished persons present expressed their conviction that Catholic Emancipation was virtually carried on that day.

On many occasions he cheerfully gave his presence and influence to the meetings, and particularly the charitable anniversaries, of Protestant Dissenters, Roman Catholics and Jews. Of the charities of

* It may be added that his mind was early made up against the Corn-Law, and that he was one of the ten Peers who signed Lord Grenville's memorable Protest against the measure. The following paragraph embodies the objections of these enlightened and patriotic Lords:

"We cannot persuade ourselves that this law will ever contribute to produce plenty, cheapness, or steadiness of price. So long as it operates at all, its effects must be the opposite of these. *Monopoly is the parent of scarcity, of dearth and of uncertainty.* To cut off any of the sources of supply can only tend to lessen its abundance; to close against ourselves the cheapest markets for any commodity must enhance the price at which we purchase it; and to confine the consumer of corn to the produce of his own country is to refuse to ourselves that provision which Providence itself has made, for equalizing to man the variations of climate and of seasons."

the last-named people, he was a constant and zealous patron; the more constant and zealous, I am persuaded, because he regarded them as having yet many civil rights and privileges to gain, before they could feel at home in their native land. Religious sentiment probably led him with affection—as it has in the same manner led, and as it still leads, many Christians—toward the Hebrew nation. Under the influence of this amiable and pious sentiment, he is said to have studied, in mature life, their venerable and sacred language. It will be recorded with pleasure by his biographers, and be felt by posterity as a pathetic incident, that as soon as serious apprehensions were entertained concerning the termination of the Prince's illness, the wail of lamentation arose in the Temples of this people, and solemn and fervent prayers were put up to the Preserver of men for the prolongation of so valuable a life,—in a kindred spirit of gratitude to that of the Jewish elders who interceded with our Lord on behalf of the Roman Centurion, whose servant, endeared to him by his virtues, was sick and ready to die, alleging that he was worthy for whom he should do a miracle of healing, for (said they) *he loveth our nation and hath built us a synagogue*. So true is the prophet's description of the merciful man, and so comforting his blessing upon him,—*The liberal deviseth liberal things, and by liberal things he shall stand.**

These were only examples of the same generousness of disposition and kindness of heart which appeared to rule the whole conduct of the Royal Duke. He was ever at the call of Charity, and took peculiar interest and delight in that Great Charity, extending through numberless ages and comprehending men of every colour, clime and faith, which it is asserted, (and I can speak only from the testimony of others,) enshrines all the principles of philanthropy, and consecrates all the duties of charity and mercy, and has done more than any other human institution, to beat down prejudice, and to recommend brotherly love, and to carry it out into all the acts by which man becomes the friend, the helper and the comforter of his fellow-man.

What the deceased Prince was in private life, it would be presumptuous in me to attempt to describe; but one unfailing sign of his goodness in the privacy of home is known to the public,—the love borne to him by his household.

And, in a word, there was not only goodness, but unquestionable *greatness*, in his habitual fellow-feeling with mankind—in his being, and wishing to appear, One of the People. This was the ruling sentiment of his life, and this probably dictated the testamentary disposition of his mortal remains.† The people throughout all classes feel

* See also in the Appendix an account from the newspapers of the observance of the funeral by the Jews.

† He was buried, by his own direction, in the proprietary cemetery at Kensal Green, on the Harrow Road, on Thursday, May the 4th, his remains having lain in state the preceding day in Kensington Palace, where he died. The funeral was attended by immense multitudes. His Royal Highness the Duke of Cambridge was Chief Mourner; his supporters were the Marquis of Lansdowne and the Marquis of Breadalbane. Their Royal Highnesses Prince Albert and Prince George of Cambridge were amongst the mourners. In the funeral procession were the executors named in the will of the deceased Prince, viz. Lord Dinorben, Colonel

that they have lost a friend, a benefactor and a champion, and his fall is, in prophetic language, *as when a standard-bearer fainteth*. Here, to refer to the words of the holy apostle in the text, is an example of the truest princely *glory*; and *honour*—true and lasting honour—be to the memory of the departed Prince! *Peace*—Heaven's peace—be with his spirit!

The spectacle of death, always saddening, overburthens the imagination, when the Last Enemy marks out and strikes down a Royal victim; but while we are humbled as men, by a sense of the vanity of our nature in its best estate, let us rejoice as Christians that there is a life in moral goodness which is buoyant over the grave,—that there is a spirit in Charity which cannot be holden of death, which abideth for ever,—a pledge of the resurrection of the just to immortality; which may the Almighty Father, of his infinite mercy, grant to the Departed, and to every soul of man that worketh good! Amen.

Addresses of Condolence to Her Majesty from the Houses of Parliament.

House of Commons, Tuesday, April 25.—Sir R. PEEL said,—I trust that gentlemen who may have priority of me upon this occasion will, in accordance with custom, forego their privilege [general cry of "Hear, hear"], in order to enable me to fulfil the intention of which I gave notice last night, that intention being to propose a motion for an address of condolence to Her Majesty the Queen, on account of the loss Her Majesty and the country have sustained by the lamented death of his Royal Highness the Duke of Sussex. [Hear, hear.] The address, Sir, which I shall place in your hands at the conclusion of my observations, of course conveys to Her Majesty an expression of the sympathy of this house, whilst it also embodies a tribute of public respect to the character and memory of the Duke of Sussex. Although that illustrious Duke was not called on during his life to perform any distinguished military service, or to fulfil the duties of any important civil capacity, yet in the absence of those claims to public regard, he established for himself a strong title to the respect and the attachment of the nation. His long residence amongst us, his conciliating and friendly demeanour to all of us—his social intercourse with all classes of our society—his zeal in promoting every object of science and of art, a zeal rendered more effectual by his own talent in all that related to art and science—his eagerness, in common with the rest of the Royal Family, to make every sacrifice for the promotion of objects of charity and of benevolence—all these points contributed to make his character dear to us all, and to constitute, as I said before, a claim on our attachment which none will hesitate to concede. [Loud and repeated applause.] I may also

Tynte and Mr. Walker,—the Duke of Wellington, with the other Cabinet Ministers,—the Dukes of Somerset, Bedford and Devonshire,—the Earl of Zetland, Viscount Palmerston, Lord John Russell, Colonel Fox, Sir Isaac Lyon Goldsmid, Bart., and Sir Moses Montefiore, and the Staff of the Artillery Company, of which the late Duke was Colonel. The Bishop of Norwich (Dr. Edward Stanley) read the Funeral Service. In the morning of the day, there was a general suspension of business throughout the metropolis.

say of him, that the integrity, the sincerity, and the disinterestedness with which throughout his life he maintained the political opinions he professed, whilst those qualities constituted a strong bond of attachment between the illustrious Duke and all who agreed with him, failed not, as indeed they could not fail, to insure the respect of all who had the misfortune to differ from his principles. His Royal Highness did maintain his opinions firmly, but the absence of all asperity and all intolerance made it impossible that he should leave a political enemy. [Loud cheers.] Such were his strong claims on public regard, simply stated and briefly enumerated. All will admit their consistency with truth, and, being simple truth, their brief statement forms a panegyric better suited to this house and to his Royal Highness's memory, than any inflated encomium that eloquence can pronounce. With this statement, therefore, I beg to conclude by moving that an humble address be presented to Her Majesty, to express to Her Majesty the deep concern of this house at the loss which Her Majesty has sustained by the death of his Royal Highness the Duke of Sussex, to condole with Her Majesty on the melancholy occasion, and to assure Her Majesty that we shall ever participate in the feeling of affectionate and dutiful attachment to Her Majesty and of concern in whatever affects Her Majesty and her illustrious house.

Lord J. RUSSELL.—The right hon. gentleman will, I am sure, allow me to second this motion. I should hardly have felt it necessary to add one word to what he has so well and so feelingly said, were it not that I had the honour of an intimate acquaintance with his Royal Highness, to whom, by every tie, I was sincerely attached. With regard to his political opinions, the right hon. baronet has observed, with perfect truth, that the consistency with which they were maintained attracted not only the attachment of his friends, but the respect and honour of his opponents. I shall not say a word now as to whether those opinions were right or wrong; but this I may declare, that they were taken up with a firm conviction of their justice, that they were not the prejudices of birth or rank, and that they were persisted in in the full conviction that they were the principles which best tended to the maintenance of the constitution and to the furtherance of truth. [Loud cheers.] With respect to his Royal Highness's encouragement of science and of literature, there was nothing like ostentation in the attachment he evinced for them,—nothing like an effort to confer honour or distinction by the fostering patronage he afforded them. On the contrary, a love of science and literature was his sole impelling motive, and it was that love, and that alone, which led him to cherish the attachment and friendship of men with whom his own attainments rendered him so fully competent to associate, and with whom it was his delight to converse on those subjects which would naturally be the principal topics of discourse. [Renewed cheers.] But I need add nothing further to what the right hon. gentleman has said. I entirely agree with him in the expression of regret and condolence which he proposes to address to the Throne, and with him and with the universal people I feel the deepest sympathy for those of the illustrious Family who are left in affliction by the termination of this valued life.

The motion was then agreed to *nem. con.*, and the address was ordered to be presented by such members of the house as are also members of Her Majesty's Most Hon. Privy Council.

House of Lords, Thursday, April 27.—The Duke of WELLINGTON: I rise now in conformity with the notice which I gave on Tuesday last, that I should move your lordships to agree to an humble address to Her Majesty, expressing your lordships' concern upon the occasion of the death of his late Royal Highness the Duke of Sussex, and also of your condolence with Her Majesty on the loss Her Majesty and the nation have sustained. His late Royal Highness the Duke of Sussex was well known to the members of this house, for he took a part in the discussions upon various subjects which came under your lordships' consideration; and although it was impossible that a person endowed with such acquirements as those possessed by his late Royal Highness, and possessed of such an understanding, should not have felt strongly on the various events and questions which came under consideration in this house, it was impossible that your lordships should not recollect that he always discussed the subjects under attention with moderation, and with forbearance towards the opinions of others who might differ from him [hear, hear]. I must do his late Royal Highness the justice to say that, although I had the misfortune to differ from him as to the general policy and politics of the country, and on many of the various questions which came under discussion, yet he was always most affable and courteous towards me, and treated me uniformly with the utmost condescension and kindness [hear, hear]. His Royal Highness had received the benefit of a most excellent education, and spent in his youth a considerable time in foreign countries, and thus became a most accomplished man, and continued his studies in almost all branches of literature and science to almost the latest period of his existence. He was the protector of literature, science and the arts, and of the professors of all these respective branches of knowledge [hear, hear]. For a number of years his Royal Highness had been elected the President of the Royal Society, and during that period he received in his house, with the greatest affability, amenity and kindness, all who cultivated literature and science and the arts [hear, hear]; and he was, I must say, the patron and protector and friend of all these on every occasion when it was necessary for him to be so [cheers]. His Royal Highness, besides, was not backward—on the contrary, he was equally forward with all the other Princes of his family—in patronizing and upholding the various charitable societies and institutions in this great metropolis [hear], and up to the last moment of life he was the friend of the indigent and the unfortunate, wherever they could be found [hear, hear]. Under these circumstances, I am convinced that your lordships will consent to offer to Her Majesty the expression of your regret at the loss of such a Prince, and at the loss which Her Majesty and the nation have sustained by his death [hear, hear]. I shall therefore propose that an humble address be presented to Her Majesty, expressing the deep concern this house feels at the loss which Her Majesty has sustained by the death of his late Royal Highness the Duke of Sussex, and to condole with Her Majesty on the melancholy occasion, and to assure Her Majesty that this house ever parti-

cipates, with the most dutiful attachment, in all which concerns Her Majesty and her illustrious house [cheers].

The Marquis of LANSDOWNE: Although I am perfectly aware that no words or arguments can be wanting to urge your lordships to give your unanimous approbation, and to express your heartfelt sympathy at the motion of the noble Duke, yet when I consider how many there are among your lordships who for a long period of years had been honoured with the personal friendship, and had experienced the unremitting kindness, of the illustrious Prince who is the subject of the motion, I think it will not be altogether superfluous that I should add a few words to that statement which has been made in so kind and so just a spirit, and with so much ability, by the noble Duke. The illustrious Prince who is the subject of this motion had been, from a variety of circumstances to which it is not necessary for me to allude, during a great part of his life in the possession of means comparatively circumscribed—I mean comparatively circumscribed in relation to that standard which belongs to the eminent station he filled. But, however limited those means, I believe there is hardly one of your lordships who does not know that they had been constantly and generously—and, perhaps, in some instances, even too generously—applied to every laudable and to every humane object [hear, hear, hear]. My lords, I do firmly believe that if any future writer or historian of this country for the last half century should endeavour to depict the progress of society, and to analyze its details, I do believe he would find that during that period there had been no one movement, no one effort for the promotion of useful science, and for the spread of general instruction, and, though last not least, for the awakening of the spirit of enlightened charity in the public mind of this country, with which his Royal Highness's name was not closely and constantly connected [hear, hear]. If it can with truth be said of this illustrious Person that the circle of those courtesies and attentions, which derived particular value and importance from the station of the person from whom they came, had been extended to the utmost limits that his knowledge and observation permitted, and that those courtesies and those attentions had never, in any one instance, been withheld from any person, or from any object that deserved them—and if, in addition, in that more narrow circle of private and personal relations and enjoyment which belong to every station, he had been enabled to form solid and honourable friendships, no one of which had ever been forfeited by him to the last hour of his life [hear, hear]—I say that if both of these things can be said of him—and I am convinced that they can, with the most perfect truth—I know of nothing that is wanting to entitle him, his character and his memory, to that unfeigned respect on the part of this house and the public which is due to him as a British Prince, and I will venture to add, as a British gentleman [cheers]. I now beg to express my most entire concurrence in the motion which the noble Duke has made; and upon the part of all those who have had the honour of being admitted to the personal friendship of the illustrious Prince, I will venture to add the expression of my unfeigned thanks to the noble Duke for the manner in which he has brought the motion before the house [cheers].

The Marquis of NORTHAMPTON said that, however unworthy to succeed the illustrious Prince alluded to as President of the Royal Society, yet he should be guilty of a gross neglect of duty if he did not, on the part of all the members of that Society, express the deep sense which they felt at the loss occasioned by the death of his Royal Highness. His Royal Highness followed the example of other members of his family in promoting literature, science and the arts, and he agreed with his noble friend who had just sat down, that the Royal Duke had assisted in promoting every advance in science and improvement that had taken place of late years. I believe that the future historians of this country will point it out as a remarkable fact of the present day, that so many members of the Royal Family had manifested such a strong attachment to literature, the sciences and the arts [hear, hear]. He would only add, that he should not have performed his duty to the Royal Society if he had not expressed their deep sympathy at the loss Her Majesty and the nation has sustained by the death of his Royal Highness.

The motion was then carried *nem. dis.*, and was ordered to be presented by the Lords with white staves.

Observance of the Funeral amongst the Jews.

The Jewish congregations assembled in their synagogues, which were stripped of their usual rich hangings and replaced with black, and a special service, emblematical of the mournful occasion, was read (which is quite unusual except for crowned heads).

The following prayer, composed for the occasion, was impressively read by the Rev. S. Ascher, in the Great Synagogue; and by the Rev. A. Barnett, in the New, Great St. Helens:

"Creator of all! thou art he whose throne is in the heavens, and thy glory filleth the whole earth; and although thou art exalted above all, yet in thine infinite mercy dost thou regard those whom thou hast formed. Thou vouchsafest thy favours to thy creatures. Thou impartest thy grace to those who fear thee, and inspirest them with knowledge and understanding. Happy the man who puts his trust in thee, for all who hope in thee shall never be put to shame, and all who confide in thee shall never be confounded.

"Verily our hearts are faint, and our eyes are dimmed with tears, for the loss of our illustrious and beloved Prince, his Royal Highness Augustus Frederick, Duke of Sussex. He was the joy of our hearts, the promoter of good. Alas! this benevolent man hath passed from earth, his shadow hath departed! The Lord hath taken him; he is no more!

"We know, O Lord, that thy judgments are righteous, and that thou in faithfulness hast afflicted us."

Reader and Congregation:

"We give thanks to thee, O God! Though thou wert in anger with us, thou turnest from thy wrath and dost comfort us.

"O Lord God! remember how he walked before thee in purity and rectitude, and the good which he hath done in thy sight. Great was his charity. He was the hope of the poor, and the strength of the weak. O receive his spirit with mercy and with kindness, that it may find protection under the shadow of thy wings, and may his rest be glorious and everlasting. Amen.

"Almighty, most merciful and gracious, we supplicate thee this day—a day of sorrowful assembly; for our eyes see, and our hearts understand, that

prosperity endureth not for ever. Look down, we beseech thee, from thy habitation; endow us with thy holy spirit; forget us not for ever, for we will make perpetual remembrance of thy name. Cause us to know, that to those only who trust in thee is there hope at the last, and that for those who confide in thee is there eternal salvation."

In the Spanish and Portuguese synagogue a special service, composed by the Rev. D. Meldola for the occasion, was performed to a very numerous congregation. The children of the numerous charitable institutions of that body were in attendance. After the service, Dr. Lowie (his Royal Highness's Hebrew master) delivered a very appropriate sermon in the English language.

At the West London Synagogue of British Jews, Burton Street, after the usual afternoon prayers, a selection of appropriate Psalms was read, an English discourse was delivered, and a prayer, of which the following is a translation, was repeated by the minister:

PRAYER.

"O Eternal God! who dwellest in the high and holy place, and also with the humble and contrite spirit! thou hast fixed a limit to the life of man and a termination to the pilgrimage of those who pass through the valley of weeping. Our judgment proceedeth from thee, O Lord, for in thy hand is the balance of life and death. When thou appointest man to the silent tomb, who shall contend against thee? And when thou callest, 'Return, O ye children of men!' who shall withstand thy summons? From heaven, O Lord, thou hast caused thy decree to be heard; the hand of sorrow is heavy upon us, because, thou hast recalled to the house appointed for all living thy upright servant, the pride and glory of our country, His Royal Highness Augustus Frederick, Duke of Sussex (may his rest be glorious!).

"Remember, O Eternal! the benevolence he manifested to all men, and the faithfulness and truth he shewed to the residue of thy flock, the remnant of Jacob; how earnestly he devoted himself to their happiness and well-being, and how, in the true spirit of justice and philanthropy, he sought to free them from their hindrances.

"Remember, O Eternal! how freely he dispensed his substance to those who were in want; how he delighted to cheer the heart of the widow and the orphan, to succour the oppressed, and to plead the cause of the defenceless poor. O Lord, who knowest our formation, we beseech thee to remember that we are but dust, and that our life is like a fleeting shadow, and judge thy departed servant according to thy abundant mercy. Grant, O Lord, that his soul may abide in the realms of bliss, where the pious meet their reward, and where the righteous exult in thy heavenly light, and rejoice in the fulness of thy divine presence. Amen."

Letter of the late Duke to Dr. Adam Clarke, on the Presentation of a Copy of his Commentary on the Bible.

We take this from the *Christian Observer* for May, 1843, No. 65, N. S., pp. 314, 315. The Editor, in some introductory observations, says significantly—"We fear the remarks respecting dogmas may be construed as implying a rejection of some essential truths."

"Had I not been seriously indisposed for some time, long before this you should have heard from me: an illness of upwards of six weeks has hitherto rendered me incapable of doing any thing except of feeling grateful to you for a most interesting letter, as well as for the most valuable present which you could have bestowed upon me.

"Your precious work is already carefully placed in my library;

and as soon as I return to Kensington Palace, it will afford me infinite satisfaction to study and diligently to examine its contents, which I cannot do so profitably at this place.

"It is with the Almighty alone, who knoweth the hearts and most inward thoughts of every one of His creatures, to recompense with everlasting grace your great exertions and activity in expounding and publishing the Divine Truths to the world at large. That this will be the case I have no doubt, and I most fervently pray that when it may please the Omnipotent Disposer of all human events to call you hence, that you may then receive a more durable and adequate reward for your labours than in this mortal and transitory world I fear you are now likely to attain. We miserable inhabitants of this terrestrial globe are, however, capable at least of judging and estimating your mental and physical exertions in this great cause ; and I, for one, can assure you that I feel most thankful to you for having selected me as a witness of your diligence, assiduity and perseverance, in this god-like work, by the presentation to me of a copy of your voluminous work—the produce of the fruits of your industry. This kind distinction, believe me, is not thrown away upon one who is either insensible to the compliment or ignorant of the value of the gift ; and most faithfully do I promise to read, consult and meditate upon your faithful, luminous and elaborate explanations of the Sacred Book. As far as I have presumed to dive into, and to occupy myself with the Holy Volumes, I feel satisfied of their divine origin and truth ; but that they contain likewise more matters than any one, and myself in particular, can ever aspire fully to understand. This belief ought, however, in no wise to slacken our diligence, nor damp our ardour in attempting a constant research after the attainment of knowledge and of truth, as we may flatter ourselves, although unable to reach the goal, still to approach much nearer to its portals ; which, of itself, is a great blessing, as I am convinced that if we only follow strictly the rules and regulations contained in the Scriptures for the guidance of our conduct in this world, we may present ourselves (although aware of our own unworthiness) before the Divine Throne with a confident hope of forgiveness, from the knowledge we acquire therein of His mercy to all truly penitent sinners.

"Thus far I boldly state what I think ; but I do not venture to enter upon, or to burden myself with, what are commonly designated as dogmas, and which in my conscience I believe for the most part, if not entirely, are human inventions, and not exerted for purposes, or from motives, of Christian charity : I am therefore determined to keep my mind calm upon such topics, and to remain undisturbed and unbewildered by them : I am persuaded that their adoption is not necessary for salvation. This I say, wishing at the same time that I am making this honest declaration, not to be thought a Freethinker, which imputation I would indignantly repel ; nor to pass for a person indifferent about religion, which God knows I consider, if Christianly, I mean most charitably, observed, to be the greatest blessing to mankind in general, and of the utmost importance to my own comfort and happiness in this world, as well as to my hopes in futurity.

"These objects, besides many others which seem to have occupied the greatest and most valuable part of your active life, cannot fail of

being most interesting to the historian, the theologian, the legislator and the philosopher : from all these details the mind will undoubtedly derive rich sources of information, wherewith to make researches and thence to ground deductions. To these I shall assiduously apply myself when retired in my closet, and as my heart and mind improve, I shall feel my debt of gratitude towards you daily increasing,—an obligation I shall ever be proud to own."

HYMN. BY THE REV. R. E. B. MACLELLAN.*

Who stretched out the heavens, alone,
 With unassisted might?
 Who gave the sun his radiant throne,
 The moon her peerless light?
 Who did the dust with Man invest,
 And on his heart and brow
 His God's grand image deep impressed?—
 THOU, FATHER, ONLY THOU!

Who gave the thoughts and hopes sublime,
 That prove our souls to be
 Kindred, though born in later time,
 To Seraphs' family?
 Who gave the loved ones that engage
 Our hearts' deep feeling now?
 Who strews with flowers our pilgrimage?—
 THOU, FATHER, ONLY THOU!

When peril darkened, who stretched forth
 The mighty arm to save?
 Who when our souls were bowed to earth,
 The cup of comfort gave?
 Disease beside our pillow came—
 Who heard our midnight vow,
 And poured glad vigour through our frame?—
 THOU, FATHER, ONLY THOU!

To what throne shall the incense sweet
 Of linked prayer arise?
 Where shall we bring, in homage meet,
 The offering of our sighs?
 To whom shall praise and psalm be poured?
 And, when unseen we bow,
 Who be in solitude adored?—
 THOU, FATHER, ONLY THOU!

* The foregoing Hymn was sung in the Unitarian church, Bridport, on the evening of Sunday, 5th March, after the delivery of a discourse by the author from the words, "The true worshippers shall worship THE FATHER."

ORIGINAL LETTERS TO THE LATE REV. B. KELL, SUPPLEMENTARY TO HIS MEMOIR (pp. 205—211).

SIR,

Newport, Isle of Wight, April 6, 1843.

If you consider that the accompanying letters, illustrative of a portion of the obituary Memoir of my father in your last number, will be interesting to your readers, I cannot think there is any impropriety in committing them to the press, now that the parties referred to are all removed; and we feel assured that the writers and the recipient of them would have been anxious to serve the cause of Truth and Charity after death as during their lives. The reference which Mr. Belsham makes to his own change of religious sentiment in the course of the correspondence, has almost an historical interest in the progress of Unitarianism, as being one of the first instances of his avowal of it out of the precincts of the Academy.

EDMUND KELL.

No. II.

From the Rev. Andrew Blackie, of Stockton, to Mr. Kell, a Student at Daventry.

DEAR SIR,

Stockton, November 29, 1783.

It is probable you may now be charging me with breach of promise in delaying my answer to your very agreeable letter. But if you knew the state of health I have been in, my relaxed habit and feeble spirits, riding to restore the tone of my solids, joined to weekly business and other avocations, you would readily pronounce my absolution. My heart is truly right with you, and I feel a kind of parental regard; therefore I will write you with the same freedom as if you were my own blood. I am very glad to find your situation so agreeable to you, and will indulge the hope that it will be more and more pleasing.

Ere I name any books, I beg leave to recommend to your attention some ideas I have long cherished, and always believed it was to my advantage.

Young persons, piously educated, without proper instructions to open their minds, generally have *harsh* ideas of Heathens, and of such as are or have been accounted what is called *unsound* in principle. I wish you not to fear reading the eminent of both kinds; you will find in them many noble and generous sentiments which, at the same time, will nourish and come home with approbation to your mind: nor have they ever shaken my religious principles.

It is my wish that you would avoid any narrow train of thinking in the matters of religion. Indulge to generous and liberal views of Christianity. It is for the blessing of the world, and should never be conceived as the secluded property of a sect or party. Besides, these enlarged sentiments do it far more honour, and more recommend it to the minds and hearts of mankind. For want of this, like its great Founder, it has been "wounded in the house of its friends."

In a particular manner it is my desire that you avoid all narrow conceptions of the Deity, as partial, implacable, or ruling as a tyrant. Alas! many well-disposed persons fall into that mistake, and then in their minds unhappily turn Jehovah, all-perfect, into a gloomy, forbidding idol. We must never forget that his nature and government are holy; but we should ever view his goodness as his chief glory: it is written on his works, is the voice of his providence, and is displayed in the highest lustre in his word. I ever find it a delightful contemplation; and it is well calculated to soften, sweeten, enlarge and every way meliorate our minds.

Perhaps all these things are clear to you already, and I have troubled you with them in vain. In that case, I will hope my friendly intention will plead my excuse.—As to reading,

It will be of great use to you, even through life, to get a good acquaintance with the classics. Endeavour to form a taste for their beauties. This is of great consequence, in order to obtain an elegance of thinking, and a chaste, correct and elegant style, both in speaking and in writing. This was neglected in my early studies, and I have ever had reason to lament its want. I have taken *some* little pains in my riper years, but youth is the time, and I doubt not you will carefully avoid falling into my error. Alas! I wanted a monitor.

The knowledge of Deity, his attributes and government of the moral world, must be the foundations of all religion. If, therefore, you choose to pursue an order in study, these first demand your attention; and, as I formerly, I think, hinted, I know of nothing better than Dr. Sam. Clarke on the Being and Attributes of God, and Bishop Butler's Analogy. These will take much reading and study; the last, particularly, will require all your judgment and attention. If you be at a loss, some student of longer standing, or one of the masters, will surely take pleasure to help you on. If you have got Latin enough for it, I wish you to read Cicero de Natura Deorum, his Tusculan Questions, and his Offices. You'll see how far he agrees with, and where he falls short of, those who enjoyed the happy gospel light.

You'll find both pleasure and improvement in Derham's Physico-Theology and Astro-Theology. You see I mean the bent of your studies should be directed to the fundamentals of all religion. But it would be foolish to make a numerous list of books. You'll find the maxim true, "*Prestat legere multum, quam multa.*" If you wish to lay a foundation for reading history, I'll pledge my credit in recommending for that end, "*An Introduction to Universal History, by Gregory Sharpe, LL.D.*" For your relaxation, I will venture to recommend Langhorne's Plutarch, Melmoth's "*Lelius de Amicitia,*" and his "*Cato de Senectute,*" both works of Cicero. They are, in my opinion, the best translations in the English language that I have seen: the style is elegant. On Sundays, you have Blair's or other correct Sermons. If Buchanan's Latin Version of the Psalms be in the library, it may entertain you and improve your Latin. There is a pretty poem prefixed, beginning, "*Nympha Caledonia,*" &c.—What think you now of the garrulous old man? You desired much—probably you have here more than you wished. If so, blame yourself, and excuse baldhead.

I am far yet from having recovered the ground I lost by the long sultry heat, but am considerably better.—When any thing is in my power that can oblige you, inform me, for it will add to the happiness of, my worthy young friend,

Very sincerely yours,

ANDREW BLACKIE.

II.

From the Same to the Same, of a previous date.

When you find full leisure and opportunity, I wish to hear farther of the young man who looks toward the pulpit. Did he know all I have felt, he would look, at least, with fear. Tell me, has he solid principles of religion? Has he any just ideas of essential and substantial Christianity? There is much counterfeit in the land, and many have far more of the meteor than of the sunbeams in their religious notions. It may be otherwise with your friend.—I have written this day a whole sermon and these two letters, and done some other offices too. My mind feels jaded; so you must give me leave to assure you again that I am truly, dear Sir, your sincere friend and most obedient servant,

A. BLACKIE.

III.

From the Rev. Hugh Worthington to Mr. Kell, a Student at Daventry.

Nil desperandum! A motto very useful in this world; applicable in the *first place*, may you say, to friend Worthington's correspondence, of which I had no hope left; but the sight of this letter proves how wrong it is to despair. Applicable, 2ndly, to the learning Latin, Greek, Hebrew, Geography, Logic, Short-hand, Mathematics, Ethics, Divinity, and all other things and sciences taught below the moon, or "beyond this visible diurnal sphere." Applicable, 3rdly, we hope and believe, to most adverse situations, though there be much truth in the remark of the *comely* Hudibras, whose wisdom was even greater than his *beauty*,—

"Success, the mark no mortal wit,
Or surest hand, can always hit:
For whatsoever we perpetrate,
We do but row, we're steer'd by fate;
Which in success oft disinherits,
For spurious causes, noblest merits:
Great actions are not always true sons
Of great and mighty resolutions," &c. &c.

However, notwithstanding these sage and sentimental *rymes*, (do put an *h* in that last word,) we commonly see in a little time an end to our fears and sorrows; the clouds may hang heavy or long, but they will be succeeded by sunshine; it is not always night or always winter. Nil desperandum!

Now, to come somewhat nearer to the point, and to write with a little more gravity,—I have been much concerned at the difficulties which you labour under, and grieved that I could not help you, as might be done when you are once settled as a minister. Mrs. Abney's legacies were my chief hope, and I still have hope in them; but after all my waiting and yours, we must continue to wait, for some obstacles have arisen on the subject of the title to her estates, and when things will be finally adjusted, nobody knows.

May 20th, '84.—The other side had been written *five or six weeks* before my friend's letter of the 15th instant arrived. This has called it out of its obscurity; for it had lain by in hopes of being some day extended to a much greater length. *Now* it shall depart, as the folks say, for good. I desire my best respects to Mr. Belsham, to whom I intend writing next week. Your plan of staying through the summer at Daventry is perfectly right, and has often been adopted. But your second scheme of forming an agreement with your tutor for four years only, like Mr. Butcher, (to whom my love, my thanks, my purpose of a reply next week,) I must own (horribile dictu) I *cannot* approve. You did not come to Daventry with Mr. B.'s advantages, for he was at Atherstone *solely* in his studies, and might say with Horace, "*Totus in hoc sum*;" but you were immersed in trade, and nothing but resolution and diligence like your own could have gleaned any knowledge at all. You have done wonders, but *one* additional year at an academy is a special benefit *for life*. Can you not unite both plans?—study *with him* the next three years, and stay a year after him? Think of this, and write soon to

Your most sincere well-wisher and affectionate friend,

H. WORTHINGTON.

IV.

From the Same to the Same.

MY DEAR FRIEND,

Highbury Place, Dec. 29, '84.

I love thy letters, even though the abstruse subtleties of metaphysics occupy a part of them. I think you did right in not delivering an oration which might have offended Mr. Belsham.—Mr. Belsham and I have con-

versed for *hours* on Necessity: the influence of *motives* is the plausible ground on which it is defended, and the grand difficulty on the other side is to reconcile free-agency with *Divine foreknowledge*. But let us remember there is no object of inquiry without its *difficulties*, and this word is ever to be distinguished from *contradictions* and *impossibilities*. I cannot conceive now God foreknows contingent events; neither do I comprehend how he could exist from eternity uncaused, or fills immensity undivided. Yet, even in this intricate subject, I think I see a glimmering of light: e. g. History is a knowledge of facts *after* they happen, yet this does not necessitate them; the facts did not take place because history records, but this records because they took place. Now, prescience may have the same relation to *subsequent* events which history bears to *antecedent* ones. (See what Dr. Doddridge says, Schol. ii. p. 80.) Wollaston's thought is satisfactory to my mind: A, living with B all his life, can determine with the greatest probability or moral certainty which of two things he will choose; what then must be the knowledge of an *infinite* mind, which beholds every latent spring and every possible habit or bias? I must say, for my part, certainty and necessity appear to me distinct ideas. As to *motives*, because it is prudent to *consider* them, it does not follow that the mind is necessarily determined by them. My father (who has revolved these points deeply) actually includes in the *freedom* of the mind, "the power of choosing *by motives*." Can I not look at various motives at once, compare them together, detain them in my thoughts or dismiss them, as I judge proper? Is not the mind then in such operations the *mistress*, not the *slave*, of motives? Or is the *occasion* of an action to be confounded with the *efficient cause*?—the *means* with the *agent*? The argument for natural liberty adduced from our *consciousness*, is an important one: if a man can argue against this, he may against every thing.

Naturam expellas furcâ, tamen usque recurret.

Hon.

Put the question of a late learned divine, "*Suppose God had really made man free, and intended to give him a conviction of it, how could he have made him different from what he is? What stronger sensation of liberty could he implant in the soul? If then it be as strong as possible, who are we to contradict its verdict?*" Dr. Price observes on this subject, that there is not an advocate for necessity who can carry the speculation *from his closet into the world*, any more than Berkley (Berkeley) could his idea of a non-material world. Shall we say that God gave us the feeling of liberty in order to govern us with greater facility, while at the same time it is a mere *deception* he has put upon us? Hume once said something of this kind, but afterwards retracted it. It fills me with horror that any thing but TRUTH should be the basis of God's moral government. Connect with this *conscience*: all its praises and censures, all its joys and stings, are total deception on the necessarian's plan. Shall I be vexed, or *ought* I to *repent*, for sins, when in the infinite chain of causes and effects, of motives and influences, I *could not* act otherwise? How do extremes meet! Philosophical necessity (though the darling of some eminent Socinians) leaves as much fatalism in the universe as Calvin's predestination. They widely differ in the *mode*, but they end in the same issue—*fetters*. They both annihilate guilt, or charge it upon God. Is not Ezek. xviii. 31, 32, on either scheme, a mockery? I know not a page in Scripture reconcilable with either. Look, my dear friend, seriously look, to a *future account*. With this argument I shall lay down the subject. You must condemn civil magistrates for punishing criminals in this world, on the score of irresistible motives; and can we vindicate God's final punishments on them who offended by mere necessity? You must feel that accountable beings are for that very reason self-determined. Without *liberty*, where is *responsibility*? Virtue and vice are in my opinion phantoms and shadows on any other supposition. Priestley goes so far as to say that praise and blame

ought not in fact to exist, and he strongly intimates that Deity is bound by the same coercion of motives. I suppose you know (at least you ought) how he gets over the difficulty of future punishments for actions necessarily determined: it is by the aid of "universal restitution:" without this dernier resort, he must abandon the justice and equity of the Supreme Being for ever; and I doubt not your excellent tutor has the same key in his system. But I have yet to learn one solid text in Scripture to support it. Rev. xxii. 11, looks quite another way. And of Judas our Saviour declared, "it were better for that man never to have been born." But is this true, if, after limited punishment, he will rise into *celestial* happiness, and that happiness *eternal*? Of the eternity of hell torments I shall not here speak: everlasting death may be reconciled with annihilation, but surely not with restitution.

Thus I must leave the subject in your thoughts. I have run to a shameful length, and perhaps said scarcely any thing which you did not previously attend to. I beg your pardon. The whole controversy is but a revival of that between Clarke and Leibnitz. Priestley's acutest arguments were ready to his hand in *Edwards's* treatise; and I think Palmer's reply to Dr. P. sterling. See also Dr. Price's Review of the difficult Questions in *Morals*, pp. 315—319, with the Notes.

Mrs. W. and self are much obliged by your very affectionate wishes; we sincerely return them. Your going to Atherstone is pleasing, and Mr. Wright's invitation kind. I wish you a happy Christmas. Christmas in the country is always more cheerful than in London. But don't let it spoil or relax your future application.

Any other hints respecting learning that occur at this time, will be dropped in the letter to your worthy chum.

I am ever your affectionate friend,

HUGH WORTHINGTON.

V.

From the Rev. Thomas Robins, of Daventry, to the Rev. R. Kell, on his Settlement at Wareham.

DEAR SIR,

Daventry, September 20th, 1787.

Your removal from Daventry a year sooner than was expected is a circumstance which I and my nearest connexions cannot but regret, as we promised ourselves much pleasure from your friendly and frequent visits during the present session; yet, all things considered, we can rejoice and do rejoice in your present situation and prospects. Mr. Belsham kindly shewed us your two letters from Wareham, the contents of which were peculiarly pleasing. Your own conduct in this important step appears to have been open, generous and prudent, in a very high degree—towards Mr. Reader in particular; and his to you also appears to have been as candid and kind as could reasonably have been expected; while your reception by the society lays the firmest foundation for very pleasing hopes of comfort and usefulness. I have long known Mr. Reader, and always very highly esteemed both his literary and religious character. I wish he could heartily have concurred in your invitation: and yet, considering his known sentiments, integrity and zeal, it could scarcely be expected. But while he is treated with the respect and propriety hitherto discovered, I hope you have nothing to fear from him: at least, if to personal respect (which he certainly deserves) you add all the care which the strictest honesty will allow, not to shock him by obnoxious phrases or by positivity in points wherein you differ most widely from him; especially if you discover, as I doubt not you will, that deep seriousness, that love to the exercises and that zeal for the interest of real religion, for which he has so long been eminent. To secure his friendship and affection appears to me a matter of great importance, as it will probably secure the regard of that part of the society from which

you have most to fear. With regard to the more liberal part, you will appear (when contrasted with Mr. Reader) to great advantage; though I hope that every expression of preference that would give him the least pain will ever be discouraged by you and avoided by your warmest friends. It cannot but be a mortification to him to find your strain of preaching (however guarded) preferred even by his catechumens to his own, and I think you and they are bound in justice as well as generosity to render that mortification as small as possible. Excuse my freedom in saying this. I have no doubt of your desire and endeavour to act in the best manner in the important and delicate situation into which a wise and kind Providence has so unexpectedly led you. You will daily and fervently ask wisdom from above, and will, I doubt not, receive it.

Of Daventry news I need not inform you, as I doubt not you will receive sufficient intelligence from other correspondents. Mrs. Robins and Mrs. Tomalin both desire me to convey their very particular respects, and to assure you of their most fervent and devout wishes that you may in every respect be prosperous and happy.

With singular regard and best wishes, I am, dear Sir,

Your affectionate friend and humble servant,

T. ROBINS.

VI.

From the Rev. Thomas Belsham, of Daventry, to the Rev. R. Kell, on the same Subject.

DEAR SIR,

Daventry, December 1st, 1787.

THE receipt of your letter occasioned no surprise. I had been prepared for it by that which I had received from Mr. Thomas Reader, and I did not doubt but the usual methods would be taken to blow up a flame at Wareham to exterminate heresy from the land.

The venerable synod of Poole, who have taken upon them to judge and choose for the congregation at Wareham, to depose the minister of their unanimous choice, and to require the pastor of that church to violate his engagements with his assistant or lecturer, should have recollected that it is inconsistent with every principle of Protestantism, of Dissent, and much more of genuine Independency, to deny to others the right of judgment which we claim for ourselves, and to interfere unasked in the affairs of churches to which they are not related. What could Presbyterianism or Popery do more? It is agreeable to hear of some even in that assembly who understand their own principles, and who had fortitude enough to act upon them. This is one instance amongst many others in proof "how few may be aright when numbers err."

I approve the openness of the rigid Calvinists, and the zeal with which they defend what they apprehend to be gospel truth. I hope that your friends will in this instance imitate their example; and that with equal firmness, but with a better spirit, they likewise will steadily adhere to what they in their judgment and consciences believe to be the cause of Truth. And while they continue to stand by you, I am so far from thinking that it can be your duty to remove, that I cannot but think that to desert them in their present circumstances would be to desert what you apprehend to be the interest of genuine Christianity. And I hope that your worthy colleague, when left to himself, will follow the genuine dictates of his own sound understanding and excellent heart, and that he will not renounce his connexion with a society who, while they think it their duty to adhere steadily to their principles as Christians and Protestant Dissenters, entertain the highest respect for their aged and venerable pastor, and are willing to sacrifice every thing but their consciences to attest their regard to him, and to diffuse tranquillity over the evening of a life that has been spent in faithful exertions to promote their most valuable interests.

I have read the above to Mr. Robins, who desires me to express his cordial concurrence in every paragraph, but thinks it advisable to add, that if matters are pushed to the extremity of a separation, prudence must determine how far it will be right for you to continue at Wareham. I shall be very glad to hear the progress of the affair. I sincerely hope that you may continue to act from the best motives and under the best directions, and am, dear Sir,

Your affectionate friend and humble servant,

THOMAS BELSHAM.

VII.

From the Same to the Same, on the request to take part in his Ordination.

DEAR SIR,

February 28th, 1789.

I am extremely sorry that I am a second time obliged to put a negative upon an application in the success of which you appear to be so deeply interested. Most, if not all the circumstances you mention had occurred to me before, and if I were a hundred miles nearer to you, or if I were not in the midst of a sessions, I would very cheerfully comply with your desire, nor would I have given you the trouble of writing a second time. As it is, I should not feel myself justified in deserting my post for so long an interval as would be necessary for a visit to Wareham. My character for orthodoxy would be but a very frail support to yours—so frail indeed, that this consideration is a very serious objection with me against taking any part at all in the solemnity of your ordination, as I cannot help fearing that my attendance might in this view eventually prove detrimental to your character and interests. For heresy in a tutor is like the ointment of the right hand, which Solomon says “betrayeth itself.”

If you and your friends approve of your coming to town to join Mr. Butcher and Mr. Tice in their ordinations, this plan will meet with my very cordial concurrence: but in my own opinion it would be better that you should be ordained at Wareham by the most respectable ministers of that neighbourhood, of whom Mr. Blake is at the head, and who, if you should call upon him, would, I am very confident, be ready to give you his best advice and assistance. I am, my dear Sir, with compliments to Mrs. K.,

Yours very affectionately,

THOMAS BELSHAM.

VIII.

From the Same to the Same, on the same Subject.

MY DEAR SIR,

Daventry, March 31st, 1789.

Having had an interview with Mr. Worthington, I can now acquaint you with the sentiments I entertain with regard to our attendance at your ordination.

I still think that my presence upon that occasion will be an injury to your reputation and usefulness. My reason is this: I have much altered my views of late concerning the Christian doctrine, and am become a proper and declared Unitarian. In consequence of this, I have thought it my duty to resign the charge of the Academy, and Mr. Coward's Trustees have thought it their duty to accept my resignation. I cease, therefore, to be Tutor at Daventry at Midsummer next. How I may then be disposed of, God only knows. I am in his hands, and I bow to his disposal. If he has farther service for me to do, I would cheerfully obey his call; if I should be laid aside from public service, I would submit with a patient, unrepining spirit: and in every event I desire to think and to say, It is well.

You now, my good friend, clearly see that my assistance at your ordination will do you no credit, nor be of any use: for this reason only I decline attending at that solemnity. I might have added, but that is comparatively a trifling consideration, that the hurry I shall be in when the vacation

commences, in disposing of my furniture, &c., would make it impossible for me to visit Wareham till late in the summer, and would defer your ordination for too long a time. I hope Mr. Worthington will be with you, and I sincerely wish that your connexion with an intelligent and friendly society of Christians may prove permanently happy and extensively useful.

With compliments to Mrs. Kell, I am, my dear Sir,

Yours very affectionately,

THOMAS BELSHAM.

HYMN AND CHORUS, SUNG BY THE CHILDREN OF THE OLD-MEETING SUNDAY-SCHOOLS, AT THE FIFTY-FIFTH ANNIVERSARY, 1842.

In strains of grateful joy,
Come, sing our Maker's praise !
His constant blessings claim
Our hearts' best, noblest lays :
Glory to Him belongs—
He form'd the earth and sky ;
And He will hear the songs
His children raise on high.

Our years of life, though few,
His gracious care hath bless'd ;
His promise points our hopes
To Heav'n's eternal rest :
Without His light of truth,
Our feet had gone astray ;
But He doth guide our youth
From sin to virtue's way.

To learn His " words of life,"
Is now our best employ ;
They make our duty plain,
And death's dark fears destroy :
Oh, may the God of grace
Ne'er draw from us His love ;
But may we see His face
In happy scenes above !

CHORUS.

Lord, crown this glorious work ;
Let knowledge fill the land,
Till men of every state
Submit to Christ's command :
Then shall Thy praise o'er earth extend,
And sound through worlds that never end.

Birmingham.

HUGH HUTTON.

THOUGHTS ON 1 COR. xiii.

May 2, 1843.

"MAY we not suppose, that in this description of Charity, St. Paul intimates, and tacitly reproves their contrary carriage, in their emulation and contests about the dignity and preference of their spiritual gifts?"

A conjecture of Locke's,* like a set of Queries from Sir Isaac Newton,† claims the utmost respect: and every fresh study of "this description of Charity," strengthens my belief that the apostle had in immediate view the members of the Church at Corinth; nor least their contests about their miraculous endowments.

The chapter, which is only in appearance a detached section,‡ admits of being separated into three parts. It opens with a statement of the pre-eminence of Love to gifts, on which the Corinthians placed an undue value: an enumeration follows of its qualities; and the author, after having represented its eternal duration, and contrasted Man's present with his future knowledge, affirms that, even now, Charity excels Faith and Hope [1—4, 4—8, 8—].

I shall take these portions of the chapter in their order, and compare them with the occasion and chief topics of the Epistle.

I. "Though I speak with," &c. [1—4]. Here we can be at no loss in discerning who are reprov'd, and what is meant.—"The most extraordinary spiritual gifts are no better than empty names, if they be not guided by wisdom and kindness, and applied to useful purposes."—Let the xiith chapter be read, for an illustration of this subject, which Paul resumes and dismisses in the xivth.

Whoever was specially inspired with skill and energy in teaching Divine Truth, had "the gift of prophecy." The key to this clause of ver. 1, will be found in xii. 1—12, 28, 29: the viiith chapter explains the remainder of the portion.—In mentioning the faith which could "remove mountains," the apostle recognizes a power of working miracles, that belonged to himself, and perhaps in some degree to the Corinthians.§

He goes on: "And though I bestow all my goods to feed the poor:" rather, "though I part with every fragment of my substance in alms"—"and though I give my body to be burned," as a proof of the sincerity and zeal of my religious profession, "and have not Love, it profiteth me nothing."

These Corinthians, we may believe, were in the habit of making stated contributions, for the relief of the poor among them: they collected money, too, for that of their indigent brethren in Judæa.¶ Their bounty, on such occasions, is not questioned; any more than

* In loc., ver. 7.

† I advert to those which he proposes nearly at the conclusion of the third book of his Optics.

‡ The last verse of the xiith chapter should have been the first of this.—While divisions into chapters are retained, let them, as at the beginning of ch. xiv., mark the continuity of the subject and of the reasoning.

§ xii. 29.

¶ 2 Cor., ch. viii. and ix., compared with 1 Cor. xvi. 1—4.

their readiness to lay down their lives, if necessary, for the sake of their Religion. Paul, however, reminds them that bounty and fervent zeal may exist in individuals who feel nothing of the Christian Love which surpasses both.

II. A description of this Charity next presents itself, and justifies what the apostle has written thus far in its praise: "Charity suffereth long," &c. &c. [4—8].

Was such the temper, such the deportment, of the believers at Corinth? For a reply, the Epistle must be consulted:

"It hath been declared unto me that there are contentions among you"—Brother goeth to law with Brother—"when ye come together in the church, I hear that there be divisions among you."*

A want of mutual forbearance and consideration disgraced this religious society.—Nor were its members devoid of envy, pride and vanity: nor were they innocent of the charge of violating the laws of seemly and decent behaviour. The letter proves the contrary:

"Ye are yet carnal; for there is among you envying and strife."—"If any man among you seemeth to be wise in this world, let him become a fool [abased in his own estimation], that he may be wise."—"In eating [professedly, the Lord's Supper], every one taketh before another his own supper, and one is hungry, and another is drunken."—"Knowledge puffeth up, but Charity edifieth," &c.†

We find that the spirit of personal and of party rivalry was ascendant among the Corinthians. Now rivalry denotes selfishness: this is its source; and this it gratifies. Paul, accordingly, remarks that Love "seeketh not its own." Happy would it have been for this infant Church—happy for the Church through following ages—had a generous public spirit prevailed! Then there had been no occasion for the reproof conveyed by such questions as these: "Is Christ divided? Was Paul crucified for you; or were ye baptized into the name of Paul?"—"I speak to your shame: is it so that there is not a wise man among you; no, not one that shall be able to judge between his brethren?"—Or for the accusation, "You do wrong and defraud, and that your brethren."‡

Some among the Corinthians were "easily provoked." Thus, also, they trampled on the Law of Love. They readily took offence, and were eager in avenging themselves upon him who, either unintentionally or designedly, gave it: witness the cases noticed in the fifth and sixth chapters of the Epistle.

With a quarrelsome, a suspicious temper is naturally allied; both habits being properties and forms of Selfishness. Opposed to both, Charity "thinketh no evil;" does not reckon upon meeting with it from those by whom it is surrounded. Conscious of harbouring no malice, it imputes not this vice to others. But numbers of the Corinthians suspected, as they devised, injury. They were strangers to mutual confidence and esteem; examples of which defect are conspicuous in the eleventh chapter.

The apostle subjoins that Charity "rejoiceth not in iniquity, but

* vi. 6, xi. 16, 18.

† viii. 1.

‡ i. 13, vi. 5, 8.

§ See Locke, in loc., and Worsley's Translation, &c., and the Fr. Genev. Vers.

rejoiceth in the truth," or in upright conduct:* in witnessing as well as in following it; since he does not speak here of the Christian doctrine, but of fair, ingenuous, honourable dealing. Surely, nevertheless, those "rejoiced in iniquity" who not only defrauded one another, but were "puffed up," even amidst their observation of crime.† Now this was the character of some among the Corinthians. A sad reality, to which Paul's delineation of evangelical Love, with his pen and in his life, is a perfect contrast!

He adds, Love "beareth all things." More accurately, "covereth all things;" throws a veil over a brother's faults, instead of holding them up officiously to the eye of Day.—But this praise was not due, and is not given, to the believers at Corinth. On the contrary, they are significantly put in mind of their want of mutual forgiveness; their possession of which virtue would have gone far towards preserving them from the contentions, of various kinds, in which they had been involved.

Again, this Love "believeth all things, hopeth all things, endureth all things." The generality of the expression regards the persons and the actions contemplated in the chapter.—Love, without being credulous, is prone to believe favourable tidings of other men; whatever redounds to their honour; just as we have seen that it readily casts a mantle over their blemishes. Hence, too, it "hopeth"‡ for the best: and, whether this hope be fulfilled or not, contentedly awaits the issue; suffering, if needs be, personal ills, and even preparing itself for disappointments.

III. The sovereign excellence of the Charity inculcated by the Gospel, appears from what our author has thus far said of it; from his sketch of its characteristic qualities and offices. Even had he stopped here, would he not have said enough to convince the judgment and impress the feelings? What he observes of Charity, might teach the Corinthians that this is the only corrective of their jealousies and feuds. But he bestows still nobler praise upon it; and would have left his design unfinished, if he had not touched on the immortal essence of Christian Love: "Charity never faileth," &c. [ver. 8—].

This portion of the chapter shews that the apostle adverts to the disunited state of the church at Corinth. He renews his contrast of the gifts of "prophecy" and of "tongues" with the grace of "Charity." Of what "prophecy" and of what "tongues" is he speaking? Evidently, of those which had just before engaged his thoughts. The Corinthians had made a false estimate of both endowments; had allowed them the first place in their regard; had applied "prophecy" and "tongues" to the gratification of their personal vanity—and this with much disorder. Not that Paul denied the benefit of

* This sense of the word "truth" here, is established, I think, by the foregoing and antithetical clause. The writer opposes "Truth"—whatever is just, fair and honourable—to "Iniquity."—Thus, Clarendon [Hist. of Rebell., &c., B. iv.] speaks of Lord Falkland as "so severe an adorer of Truth, that he could have as easily given himself leave to steal as to dissemble."

† v. 2, vi. 8.

‡ This may allude to the case of the offender mentioned in ch. v.: and see 2 Cor. ii.

either gift. Each had its use in that early age, and in a newly-formed society. Still, their value was but relative and temporary; and they were of short duration. Charity, on the other hand, is everlasting: no limits belong to it, whether of Space or Time.

IV. The train of the writer's thoughts now leads him to contrast the narrow range of our present knowledge with the fulness of it in a nobler scene; and to affirm the lasting existence and superiority of Love! [9—].

"In this infancy of our being, this state of our trial, Knowledge and Talents are of necessity bounded. Hereafter, they will be as complete as our highly-improved capacities, together with the attainments that we shall have made on earth, will admit; our mortal life being that of children—our immortal, the season of manhood. Here our boasted knowledge is dim and partial: we behold objects remotely, and therefore indistinctly. The senses need the help of Art. In a more exalted world our vision will be at once clear and penetrating: and we shall discern things and persons as they are."

The last verse of the chapter is a conclusion formed by the apostle from the whole of his reasoning and statements; nor least from his comparative view of Man's present and future Knowledge.*

We cannot enough admire the enlightened judgment of Paul, in that he never lost sight of the whole of our nature and destiny; but contemplates Man as dwelling, for a time, on earth, yet as intended for a higher sphere, and placed in this world with the express view of his being educated for Immortality.

He who enters into the spirit of this portion of the Christian Scriptures, may well say, "I can as willingly be a martyr for Love, [Love to God and Man,] as for any article of the creed."† Such Love is infinitely more valuable than creeds and rubrics. A creed framed in the language of the Scriptures, is to be prized only so far as the reception of it enkindles and keeps alive and increases this grace of Charity.

The Charity of the Gospel looks beyond the interests of private men and of single communities. It by no means slights them; but they are not the limits of its services and wishes. The circle of our actual labours, it is true, will be pointed out by the spot of our residence; while the nature and purposes of them are fixed, and must be governed, by the characters that we sustain. Now, be our relations in society what they may, we have two general characters—those of Men and of Men professing themselves Christians—to which our other relations, important though they be, are, nevertheless, subordinate. We cannot lightly part with human sympathies: and we incur no ordinary guilt if we deliberately neglect or offend Christian feelings. It follows, that as any theological name by which we are called, however becoming and honourable, is inferior to the name of Christ,

* Locke's paraphrase is—"even in that state [the future], Faith, Hope and Charity will remain." But I doubt of this being what Paul means. In the present chapter he speaks of three successive states of things: (1) that of the church at Corinth; (2) that of the quick cessation of its miraculous gifts, to be followed by the continuance, even on earth, of far more excellent endowments; (3) that of the saints in Heaven.

† R. Baxter.

so the comprehensive Love dictated by the Gospel must sway all our attachments, emotions and conduct, in our intercourse with our fellow-christians.

Widely as this Love extends itself, and sublime as are its aims, it is marked by discrimination, in selecting means and instruments and opportunities of doing good. In other words, it is wise and enlightened as well as ardent. Let us review what Paul has said of it: not only is it "kind;" at the same time, it "suffereth long"—not only pure from envy, pride and vanity; it refrains, too, from behaving itself in an unseemly way; so that it has scope for the exercise of thought no less than of generous emotion. Christian Benevolence is more than the bare desire of doing good—than bare aversion from doing harm. While it looks at the object, while it obeys the motives and impulses, pertaining to its nature, it thinks on the manner in which it may legitimately advance its ends. The selfishness that gives birth to party-strifes, and is marked by a party-spirit, blinds the judgment, nor permits it to take large views of Truth and Duty. Simply kind feeling, destitute of reflection, never awakens the admiring and durable esteem, nor commands the success, belonging to the same kindness when accompanied and guided by reflection.

To the purity of Christian Love, Self-government is essential. There will be numerous occasions of forbearance in our attempts at fulfilling this perfect Law. The chief reason of so many persons failing in their obedience to it, is their neglect both of the cultivation of devout habits and of a careful rule over their own spirits. Who can read this account of the properties of Charity, without a persuasion that they will not be attained by him—whether separately or in mutual, well-proportioned union—unless he is sober and "watchful unto prayer"? The mastery of Self, as the governing spring of action, must always be difficult. However, it is not impracticable. Christian Love gains that mastery; and, in its exercise, makes Self-Love the same with Social.

The claims and feelings of other men are regarded by Christian Love. In every the minutest part of the apostle's portrait of it, our mutual relation is implied: and so are our mutual wants and duties. He assumes that, even though silver and gold we have none, we possess more and better means of making our brethren happy than Wealth can supply, Knowledge suggest, and Zeal and Talent carry into effect.

Paul has distinguished, and teaches his readers to distinguish, between things which differ; while he uniformly preferred those which are of the greatest excellence. Christian Love, he virtually says, can never be inconsistent with itself; never deviates into bye and mutually-crossing paths; never employs measures unworthy of its end. They are therefore Sons of Christian Love and Peace, and, presumptively, of Christian Truth, who, in the exercise of a discriminating judgment, will not sacrifice first principles to a temporary purpose; but cultivate and encourage, as they are able, every branch of the Charity of the Gospel, and abstain from giving deliberate offence either to the Jews, or to the Gentiles, or to the church of God.

The character and pretensions of the apostle are most beautifully illustrated by this chapter. He was no deceiver: he was not himself

deceived. A noble writer* quotes the second, third and fourth verses, and asks, "Is this the language of Enthusiasm? Did ever Enthusiast prefer that universal benevolence which comprehends all moral virtues, and which, as appears by the following verses, is meant by Charity here; did ever Enthusiast, I say, prefer that benevolence to *Faith* and to *Miracles*, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even to the merit of *Martyrdom*? Is it not the genius of Enthusiasm to set moral virtues infinitely below the merit of *Faith*, and of all moral virtues to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation and peace? Certainly, neither the temper nor the opinions of a man subject to fanatic delusions, are to be found in this passage; but it may be justly concluded, that he who could esteem the value of Charity so much above miraculous gifts, could not have pretended to any such gifts if he had not them in reality."

Now if the apostle preferred benevolence to "those religious opinions which he had embraced," in how far greater a degree must he have preferred it to names and titles designating such opinions!

His "description of Charity" recommends itself by the almost boundless extent in which it is capable of being applied. It stands upon record, as opposed to the party-spirit reigning in the Christian society at Corinth: yet in no age of the Church has it been unseasonable; assuredly, it is not so in our own times and country. To borrow Jortin's words, it is still "a proper lesson for the day;" meriting the most careful study from those who, called by one common name, say, nevertheless, "Lo, Christ is here, and Lo, he is there!"

Charity, we have seen, is a comprehensive principle. Let it then be ever cultivated and exercised as such: let no man suppose that the means are more valuable than the end; or that the end will, as of course, sanctify the means. Nor let cases essentially distinct be confounded with each other. Paul was no stranger to human nature and to Religion: and, as though he had foreseen the theological "anomalies" of our age, he has left "this description of Charity" for "a lamp to our path."

A single illustration may suffice. The BIBLE SOCIETY, in its range and object, is a noble fruit of Christian Benevolence. But why have a *Trinitarian BIBLE SOCIETY*? Must we not condemn this sort of attempt at blending a *charitable act* with the profession of a *creed*? Happily, many a sincere Trinitarian declines to join the Society thus denominated. Shall we therefore say that he is not a consistent Trinitarian; that he is ashamed of his religious principles? Should we not rather honour him for his consideration and forbearance; for his practical knowledge that there is a time to speak, and a time to refrain from speaking;—in a word, for his undeviating obedience to the Sovereign† Law of Love?

Whoever keeps Paul's description of Charity in sight, will find that it is the Polar-star which guides him to the desired haven.

N.

* Observations on the Conversion, &c., of St. Paul [by George Lord Lyttleton], ed. 4, pp. 83, 84.

† James ii. 8.

ON THE FULFILMENT OF PREDICTIONS CONTAINED IN THE EVANGELICAL RECORDS.

THE aim of the following remarks is, together with a cursory view of some leading predictions contained in the evangelists, to shew the grounds on which the authenticity and correctness of their testimony is maintained, according to the representations of the books themselves, in their connexion with the subsequent narrative of Luke.

That the Divine Being possesses the attribute of prescience in infinite perfection, or has a perfect knowledge of all future events, and has made many disclosures of that knowledge in the books of the Old and New Testament, will probably be allowed by all who maintain that those books are of divine authority. Indeed, the Christian revelation, consisting of the most momentous of all predictions, that of a resurrection to a future and ever-enduring life, presents us in that prediction with a full declaration of the Divine prescience, as well of power in bringing it to its accomplishment: but it professes also to apprise us, in some degree at least, of many of the intervening events between this great prediction and its full accomplishment, between the ascension of Christ into heaven and his promised return to judge the world in righteousness. Now, in proportion as such subordinate predictions can be shewn to have received their accomplishment, or to be now in the train of being accomplished, evidence of the most direct kind will be afforded of the truth of the Christian religion, and, consequently, of the ultimate fulfilment of its main prediction.

Although the universal Creator is endowed with the perfect foreknowledge of all future events, it is evident that he makes them known to us only partially and imperfectly, almost uniformly leaving the full disclosure of them to their actual occurrence. In the ordinary course of things, this may be said to be universally the case. We are absolutely certain of nothing till its actual occurrence; though, according to the nature and distance of events, there may exist every degree of probability, from almost utter uncertainty to the nearest possible approach to certainty. Such are the *ordinary* dealings of God toward us; nothing future is absolutely certain, but there are, in general, degrees of probability attending what is future sufficient to maintain our reasonable expectations, and to guide and direct our ordinary conduct. We have reason to expect that supernatural predictions should disclose events the knowledge of which is clearly unattainable by the unaided use of our natural understandings; yet, surely, only so far as such disclosures may prove beneficial to us in the regulation of our conduct; for which purpose they must be duly apportioned to the ordinary dispensations of God's providence, leaving full scope for the exercise of the natural powers in their interpretation, and following the analogy of nature in varying the degrees of clearness and the approaches toward certainty with their degrees of interest and importance.

I am unacquainted with the manner in which the "anti-supernaturalists" of the present day proceed in their undertaking to separate the miracles ascribed to Jesus from the rest of his history, though it is evident to my mind that such an attempt must absolutely destroy

the connexion and harmony of its parts; and, besides, I cannot but think, with an ancient Christian writer, that the supposition involves a much greater and more incredible miracle than those which it aims to disprove. "You make the power of the apostles and the Divine favour greater," says Chrysostom, "if indeed without miracles they allured so large a part of the world to true religion. For that would be the greatest and most wonderful miracle of all, that a company of twelve men, poor, mean, illiterate, despicable, should draw over to themselves so many cities, and nations, and people, and kings, and tyrants, and philosophers, and rhetoricians, without performing any miracles. But do you expect miracles done now? I will shew you some greater than any that are recorded: not one dead man raised to life, not one blind man restored to sight, but the whole earth recovered from the darkness of error; not one leper cleansed, but many nations washed from the leprosy of sin," &c.* With due allowance for oratorical exaggeration in this passage, we cannot, I think, but admit with Paley, that "a Galilean peasant" effected a rapid change in the religion of the world, especially in the more civilized and enlightened part of it,—a phenomenon which, if not effected by the miracles to which it was ascribed at the time of its commencement and early progress, can be traced to no adequate cause. But should we admit the insufficiency of evidence, at this distance of time from their alleged occurrence, to establish their reality, can we resist the continually accumulating evidence arising from the fulfilment of the prophecies contained in the Christian Scriptures?

The Gospel histories abound in accounts of miracles, predictions and authoritative injunctions and lessons, proceeding from the lips of the Messiah, "the messenger of an everlasting covenant" from heaven. This is their main purport, nor is it easy to conceive of what they could consist in a state of separation from all such pretensions. If such be their design and purport, and their statements are authentic, it is reasonable to expect that a peculiar providence should have watched over their preservation and their transmission to future ages. Now it appears, according to their uniform representations, that, from the first public appearance of Jesus, several of the persons to whose authorship the narratives are ascribed, "went out and in with him," and consequently were constant witnesses of his words and actions, and of all that befel him from that time forward: this indeed was understood to be their proper qualification: see Acts i. 21, 23; John xv. 27. No sooner did he enter on his more public career in Galilee, than he selected four of his disciples to be his constant attendants,† nor had he proceeded far in his ministry before he added eight to their number. None of these were originally intimates, but utter strangers to him, at least to his pretensions, and one of them was known by him from the first to be "an adversary," and as he was afforded every possible opportunity of watching over his conduct, both public and private, would, after he had publicly betrayed him, gladly have borne testimony against him, could he have done so with truth, instead of sacrificing his own life as a tes-

* Lardner's Works, by Kippis, Vol. V. p. 152; see also p. 149, &c.

† Matt. iv. 17—23.

timony to his worth. Though there were multitudes of witnesses to his proceedings, and a considerable company of avowed disciples, yet these twelve were set apart as his constant attendants, for the special purpose of bearing their testimony to all that they had "seen and heard." Could a more fit mode of preserving his history have been adopted in the first instance? But were they competent for faithfully reporting all that they had witnessed, for making a sufficient and appropriate selection from the many discourses, conversations and sayings which they heard from his lips, and from the innumerable miracles which they profess to have seen him perform? I think not: they had indeed the strongest motives for devoting their closest attention to all that they witnessed, which were of a nature to arrest and become imprinted forcibly on their memories; their constant intercourse with each other must also have greatly tended to keep up and correct their respective recollections; nor could they have had any motive to bear their testimony to any particulars in favour of one who had been publicly crucified as a malefactor, but such as they knew to be strictly true. But the human memory is ever frail, and from the accounts they give, which they occasionally do with the utmost ingenuousness, of the states of their own minds, they must have very imperfectly comprehended the purport or even the importance of many of the sayings and discourses of Jesus at the time of their delivery. These, however, required great fidelity and even precision in reporting; for what reliance could we place on injunctions, the true spirit and purport of which was not laid before us? Or how could we reason on the fulfilment of predictions, the words of which, almost precisely as they were uttered, were not preserved? How, indeed, could we have been put in possession of the true spirit of the great Teacher, in his moral lessons and easy conversational sallies, from men who, though they truly revered and loved him, yet had by no means imbibed his full spirit, and understood but very imperfectly much of what they heard at the time it was uttered?

According to their statements, however, this deficiency was compensated; the apostles, tacitly admitting their own natural incompetency, have ascribed their qualifications for the office to which they profess to have been called, to the miraculous aids which were imparted to them for the express purpose. "It is not ye that speak," saith their Master, "but the spirit of your Father that speaketh in you." The aid which is here more than intimated, is expressly promised by Jesus in several other passages of the evangelists; and they are recorded by Luke as having received such aid at the public commencement of their mission, after his ascension.* The *apostles*, as distinguished from the general body of the disciples, were selected as the specially authorized witnesses of his public history; for though

* On the first meeting of Jesus with them after his resurrection, he gave them a significant indication that they would receive spiritual gifts, (John xx. 22,) of which he had before given them repeated promises (ch. xiv. 17, 26, and xvi. 7, 13); and up to the day of his ascension he renews the promise (Acts iv. 4, 5, 8); till which time they were to wait in expectation of it (Luke xxiv. 49). Its accomplishment, as related Acts ii., was one of the most public, striking and indubitable miracles in proof of his resurrection, and of the qualifications of his apostles and their brethren for proclaiming it to the world. Surely, therefore, they were miraculously qualified for their office, if any credit be due to their statements.

there might be others who had accompanied him from its beginning, and many who were to a considerable extent acquainted with it, yet he chose to make the eleven, whom he had called to be members of his household, the *authorized* witnesses of all that had occurred, and to them alone, so far as appears, he had promised that "all things should be brought to their remembrance whatsoever he had said unto them." From the time of their receiving miraculous spiritual gifts, they fixed their station at Jerusalem, as we learn from Luke's history, with the sole object of devoting their lives to the work of bearing their apostolic testimony; and a specimen of the superior endowments with which they were furnished is presented to us in the opening speech of Peter, who, it must be evident to every reader, had from this time forward become greatly advanced in moral courage, and in powers both of conception and utterance; and, however inadequate he had previously appeared for so great an undertaking—and the inadequacy was indeed apparent up to the moment of the apprehension of his Master—he was now evidently become the able, the firm and persevering champion of his cause. The apostles were thus set apart and qualified, both by natural advantages and supernatural gifts, for the discharge of their office;* and, residing together at Jerusalem for the purpose of devoting their whole time and attention to it, must have enjoyed every facility of mutually comparing their respective recollections, of correcting any misconceptions, and of supplying any deficiencies, and also of arranging a plan for the selection of such leading miracles and discourses from the history of their Master as were most material to be particularly recorded,—of agreeing upon the general accounts of such miracles as were too numerous to be individually recited, at least in written narratives,—and, while making every effort to set forth the true doctrine and spirit of Jesus, of giving special attention to the accurate recording of his *predictions*.

Now the four narratives which have been transmitted down to us as records of the testimony of the apostles, or at least, as Luke states with respect to his narrative, of "those who from the beginning were eye-witnesses and ministers of the word," agree in representing the personal mission of Jesus as devoted to the Jewish nation; nor am

* I cannot but think that the complete correspondence between these accounts and the statements of Clemens Romanus and Irenæus, confirm each other, and mutually establish the fact that the apostles, the leading agents in promulgating the Gospel, were supernaturally assisted in their work. (See Clemens' Epist., § 42, and Irenæus' Testimony to the Gospels, Lardner's Works, by Kippis, Vol. II. p. 158.) That they were thus qualified beyond any of the other disciples, was the general conviction of the primitive churches. To what other cause can the fact that *their* testimony and *their* writings were from the beginning held in chief estimation be ascribed? There was a strong general impression that Christ having selected the eleven in the first instance as special and qualified witnesses, and afterwards made a direct revelation to Paul of the same things, or so much of them as demonstrated the truth of their testimony, a duty devolved upon all Christians to regard them in this light; the principal appeal being made to Matthew and John; while Mark and Luke, having copied from apostles, and being companions of two of the most distinguished among them, were held in a similar, though, I think, a secondary esteem. The attention of all Christians being thus concentrated on the testimony and writings of these men, operated powerfully to prevent their being materially corrupted or altered in subsequent copies.

I aware that the fact has ever been questioned by any who can pretend to the slightest acquaintance with the history of those times. He does not appear to have ever attempted to make any converts immediately from Heathenism to his religion. Hence it would surely appear to all human estimation that his success in obtaining converts would be chiefly among his own nation (to whom his ministry was devoted, and) who were eagerly anticipating the manifestation of their Messiah; and that nothing was more improbable than that, while the Jews as a nation would reject his pretensions, and become signally punished, dispersed and degraded in consequence, the Greeks, the Romans, the Barbarians, the surrounding idolatrous nations in general, would acknowledge his authority, and receive his doctrine in great numbers, and at length nationally assume his name, and profess at least to conform to his requisitions. Yet there are many predictions contained in those books that these most improbable results would flow from his ministry; and these results his predictions connect with an utterly improbable means of effecting them, that of his crucifixion by the concurrence of both Jews and Gentiles. In the immediate contemplation of that event, he exclaims, "Now shall the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me." On a variety of occasions, from the commencement of his ministry to its termination, we find plain traces in his discourses of his knowledge of these two events, and they are so intimately blended with, and form such distinguished parts of, the narratives, as to be inseparable from them, without the most arbitrary disjointure and separation of their parts, and leaving some of his most striking parables and most amiable and generous sentiments without any assignable or probable origin. On the faith manifested by the Roman Centurion, of which so natural an account is given, Matt. viii. 5—13, we read that "Jesus marvelled and said, Verily I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." I see no difficulty in agreeing with the interpretation of Whitby, Le Clerc and other able commentators, "That many Heathens from the remotest parts of the earth should believe on Jesus and share the felicities of the kingdom of heaven with Abraham, Isaac and Jacob, those founders of the Jewish nation, while many of the Jews who had the advantages and rewards of the kingdom of heaven propounded to them in the first place, should be wholly excluded from them." Can we help seeing the respective characters of the Jews and Heathens portrayed in the two sons of the generous father, and the favourable reception of the younger son, Luke xv. ? In the parables of the husbandmen and the marriage-feast, do we not see the conduct and fate of the Jews strongly set forth, and in the former closely connected with the death of Jesus; while all parable is dropped at its close in the words, "Therefore I say unto you, the kingdom of God is taken from you, and given to a people bringing forth the fruits thereof." Again, in his long discourse, John x., in which he represents himself by "the good shepherd who giveth his life for the sheep," and declares that he "has

other sheep, which are not of this (the Jewish) fold," whom "also he must bring, and they should hear his voice, and there should be one fold and one shepherd,"—how justly do we see delineated the suffering meekness of himself and his disciples; his own death; and yet their collection from elements so apparently opposite as those of Judaism and Heathenism, by their coming out as "sheep from amidst wolves," as he describes them in another place, Matt. x. 16, and uniting in that harmony and love under his gentle dominion, which we find carrying forward to so wide an extent in the subsequent history of "the Acts of the Apostles;" and especially in those of a previously bigoted Jew, converted into the most ardent of Christian philanthropists, and put in full possession of the truths of the Gospel, without any communication with the original witnesses; but, having been called to the apostolic office by a great public miracle, confirming all their statements, from information which, in the midst of persecutions, he declares to have received by immediate "revelation from heaven."

In the xith chapter of Matthew, we find Jesus predicting that, a deeper guilt having been incurred by the cities of Galilee, "in which most of his mighty works" are described as "having been done," than by Tyre and Sidon, and, in the case of Capernaum, in which he had fixed his residence, than by Sodom, a heavier fate than that with which those ancient cities were visited would befall them; and when we find that hardly a vestige of any of those Galilean cities is left, and that their sites can scarcely be determined, nay, that they ceased to make any figure in history from the time in which the prediction was delivered, having probably been destroyed by the Romans, do we not see the awful fulfilment of those predictions? Indeed, is not the continued desolate condition of all Palestine down to the present day, arising from the successive devastations of the Romans, Saracens and Turks, and the despotism continually exercised over its inhabitants, a like awful accomplishment of the far-looking prophecy, that, with Jerusalem as its capital, it "should be trodden down of the Gentiles" for a long period? And was this a result that could have been anticipated by human sagacity, as the result of the ministry of him who addressed himself to the Jews as their Messiah, and who has actually succeeded in bringing over a large part of the most civilized nations of the world to the acknowledgment of his claims?

The thirteenth chapter of Matthew is chiefly occupied with parables, predictive, as it is, I think, now evident, of the mode in which his doctrine and kingdom would make its progress in the world, of the obstacles with which it would have to contend, and of its extensive and ultimate universal prevalence. A very moderate acquaintance with the subsequent history and states of the world is sufficient to satisfy most minds of the applicableness of these predictions to a considerable extent. But what human probability was there, when they were delivered, that a doctrine so unpalatable to the great mass of those to whom it was addressed, would find others, much less promising, in whose minds it would produce good fruit in great abundance; that a kingdom, as it were "without hands," or simply by the silent force of a gradually growing conviction, should obtain an acknowledged superiority to all other authorities,—should alter the general condition and character of human society, working

silently, like leaven, in bringing about the supremacy of "God and his Christ," while each form of idolatry by degrees would be removed from before it?

I now would leave to the consideration of your readers whether the account which the evangelists have left of the mode in which the apostles became qualified for their office, was not such as must have fitted them for its discharge, and whether the above cursory view of the numerous predictions, with their fulfilments, contained in those books, does not strongly tend to prove that their authors or originators must have been so qualified.

Maidstone.

P.

A PARABLE OF MANY TRUTHS.

CHAP. I.

1. A CERTAIN lord had four sons.

2. And, while they were young, he sent them into a distant country to be taught in the schools of wisdom for which it was renowned.

3. And when they departed he kissed them and said, Beloved children, ye are of one father; be kind to each other, and gentle, whithersoever ye go. Behold! mine eyes watch for the day of your return.

4. And they went forth from their father's house.

5. Now, after some years, they came together to rehearse the things which they had seen and heard. And when they had talked, they said to each other,

6. Our heart yearneth greatly towards our father: let us go and visit his house.

7. And the eldest son said unto his brethren, Arise quickly, and let us go: for there came to me, of late, a messenger who said that such was our father's will:

8. Moreover, he brought a letter which he said that our father hath written to the same effect.

9. Then did these brethren rejoice together, and journey onward to seek their father's face.

10. And the eldest brother went foremost, and shortly led them to the sea-side, and said,

11. We will enter into a vessel, and go by it; for so the messenger declared that we should do: the pilot of the vessel can alone guide us over the troubled sea.

12. But the younger brethren said, The perils of the sea are very great, and the vessel is frail. Why should we perish, and our father grieve? Surely such cannot be his will.

13. And they demanded to see their father's letter; and when they saw it they were glad.

14. But because the messenger had not been careful to keep it from the wind and rain by the way, it was hard to be read and understood in many parts; and not a few words were quite rubbed out.

15. Nevertheless, they gathered from it that they should be careful to follow only a sufficient guide, and should be kind and gentle to each other by the way.

16. And the younger brethren said, We cannot enter into the ship; for we count not the messenger to have been faithful, else he would have taken greater care of our father's letter.

17. Then the eldest brother grew very wroth, and said, The vessel is safe as the ark of Noah. It is ye only that are proudly set against your father's will.

18. But his brethren answered and said, Nay, brother, condemn us not: hearken rather to what we would say.

19. Yet he would not hearken; for, turning away, he entered into the ship, and gave them no word of peace or kindness.

20. And when he was gone, the three younger brethren went and procured, each for himself, a map of the countries and divers roads that lay between them and their father's house:

21. For they said to each other, Without this we shall have no pledge that we are guided aright.

22. And when they had consulted the maps, they went forward on their way: and the eldest of the three hired, as a guide, a certain man who professed that he knew the road.

CHAP. II.

1. Now it came to pass that as the three brethren journeyed, they reached a place where the road divided into two ways; the one path going Eastward, and the other verging toward the West.

2. And the guide essayed to turn toward the East, but the two younger brethren said unto him,

3. Art thou a sufficient guide? The map which we have sheweth plainly that the nearest path to our father's house is by the road that goeth toward the West.

3. Then the elder of the three opened his mouth and said unto them, Are ye not proud and rebellious of heart to dispute with the guide whom your father commanded you to follow?

5. Lo! ye will wander in your own folly, and perish in the wrong way! As for me, I go with the appointed guide.

6. But his brethren answered him and said, It must needs be, brother, that thou journey on the path that seems to thee best; yet, hearken, and come with us.

7. The guide is not appointed by our father, but misleadeth thee: the map is a guide more worthy of trust: hath it not been right hitherto?

8. When their elder brother heard these words, he waxed angry, and departed on his way from them. And they called after him with a sorrowful voice, and said,

9. If thou wilt leave us, give us, at least, thy blessing: let us part in peace.

10. But he only reviled them, and passed on his way.

11. And when the two brethren that were left had gone far together, and found that their maps agreed with the road, and that now the way seemed plain and direct to their father's house, they raised their voices and sang for joy.

12. And they began to talk of their father's letter. And the younger of the two said unto the elder,

13. The hand-writing is not of one character, and often looketh as

though it had been added unto. And the seal of the letter seemeth to me not to be my father's seal. My serious thought is that the faithless messenger hath meddled with and altered our father's work.

14. But his brother answered sharply, and said, Believest thou not that the letter is thy father's, and the seal his? Art thou, also, an undutiful child?

15. And when the younger brother heard these words, his eyes were filled with tears: nevertheless, he spake again, and said,

16. My brother, let there be no strife between thee and me because I think the writing not all our father's, and the seal not his.

17. Are we not travelling to our father's house with an equal desire to see his face? And is not our road one and the same?

18. But his brother answered and said, We are travelling to our father's house, and our road is one and the same: yet will I not go in company with one who acknowledgeth not his father's seal, and who believeth not that his father hath sent for him.

19. And when the younger saw that the face of his brother was changed towards him, he was much grieved: yet did he answer with a firm voice and say,

20. Nay, my brother, condemn me not. Though I cannot acknowledge this to be my father's seal, nor all the words of this letter to be my father's words, yet do I know that he wishes for our return, for I reflect on his love in our early days.

21. Do I not acknowledge equally with thee the duty of seeking our father's face?

23. Nay, further, my brother, may I not feel that the letter is in accordance with our father's love, and doth agree with his desire for our return, though he hath not written it himself, or sealed it with his own seal?

24. But the elder brother would hearken no longer; for he turned and said, Away from me, and journey by thyself.

25. So the younger brother was left alone.

26. Now it came to pass that, after a certain time, when these four brethren had passed through many trials, they arrived in sight of their father's house.

27. And word had come to his ear, how and why some of them had quarrelled by the way.

28. And when he saw, he came forth to meet them—but they were troubled when they met once more; and the elder brethren could not look upon their father's face.

29. For they remembered his words, spoken in their childhood and contained in the letter, that as children of the same father they should evermore be kind to each other.

30. And when the father saw that their hearts were softened, he joined their hands together, and said, Oh! my children, should ye not have held as most important that which ye all knew to be my will? Should ye not have remembered that love was the fulfilling of my law?

31. Then they bowed their heads and wept: they embraced and were forgiven: and there was peace and joy in their father's house.

32. He that hath ears to hear, let him hear.

T. G.

MINOR CORRESPONDENCE.

SUNDAY-SCHOOLS.

SIR,

Birmingham, April 5, 1843.

It is gratifying to perceive that the interest which has been excited in the public mind by my researches into the origin of Sunday-schools, continues to be manifested in various quarters, and in a manner which seems to demand some notice. A friend in Lancashire, to whom I had forwarded a copy of my pamphlet on this subject, thus refers to it: "I have read the letters with interest, as all must do, but more especially those who have been active in the very laudable objects which the *rival candidates* had in view, and upon whose merits and claims you have probably thrown more light than any other person who has written on the subject. I lent the pamphlet yesterday to Dr. Molesworth, the Vicar of Rochdale, but have not yet had his opinion upon it; however, when I gave him the book, he said, 'he never understood that Raikes had a rival, in a public sense.'"

I have since received a letter from a respectable Dissenting minister residing in the neighbourhood of Stockton-on-Tees, in which the writer says, "I have read with much interest your communications in the Christian Reformer, but have never seen your pamphlet, nor do I so well know how to procure it as by applying to yourself." Reverting to the Penny Postage plan, he thus proceeds: "The claims of Mr. Hill on the national gratitude, I might say on the gratitude of the whole human race, no person whose head and heart are rightly constituted, can for one moment question. It has just struck me that if nothing else could be done in requital of our obligations to him, a general penny subscription might easily be got up. The amount so raised would be large, and, besides, there would be something peculiarly appropriate in the nature of the subscription."

I subsequently forwarded to the Rev. gentleman a copy of my pamphlet, the receipt of which he thus acknowledges: "Your pamphlet arrived at a time when a press of engagements rendered it most inconvenient for me to read it with that attention which I wished, and which I saw at a glance its highly interesting contents deserved; it was therefore put on one side until yesterday. I can now, however, most unfeignedly assure you that I do not recollect ever reading a similar production with more pleasure and satisfaction. Had the question, 'To whom belongs the merit of introducing the system of Sunday-schools into this country?' been allowed to rest much longer, a satisfactory answer could not have been returned, for the time must be at hand for the last remaining witnesses to leave the world. Fortunately, however, circumstances led you to settle the point just before it was too late. I (in common, I have no doubt, with most other persons) had always considered the late Mr. Raikes as alone entitled to the gratitude of mankind for suggesting the idea and setting the first example of Sunday-school teaching amongst the poor, and I still think his merits were great, but certainly not greater than those of Mr. Stock. To the latter I should now be disposed to assign the priority. It is only even-handed justice that every man, and especially a public benefactor, should have his reward. I shall preserve your book," observes my correspondent, in conclusion, "as a valuable historical monument pointing to a subject of the deepest interest and of everlasting importance to the human race. I beg to return you my sincerest thanks for it, (in which I am sure I shall be joined by your readers in general,) and for your valuable services to the cause of human improvement."

In a postscript, the writer adds, "A short time ago, I received a newspaper from my son at New York, in which there is a letter claiming for brother Jonathan the merit of establishing *the first Sunday-school in the*

world; and thinking it possible you may not have seen the document, I forward it to you." The paper in question is entitled the "Daily Chronicle and Sentinel," and was published in America on the 8th of June last; and as the particulars which it gives are of a very interesting character, and not generally known in this country, I will, with your permission, transcribe the article. The communication, although anonymous, bears genuine marks of authenticity, and I think its accuracy may therefore be relied on; it runs thus:

"It is the common impression that the institution of Sunday-schools originated with Mr. Raikes in 1784, and he had generally been held up as the father and founder of the scheme. Without in the least detracting from his merits, which were eminent, we can shew that a Sabbath-school had been established in Savannah (Georgia) nearly fifty years before the one instituted by Mr. Raikes in Gloucester, England. Among those who accompanied General Oglethorpe on his second voyage to Georgia were the Revds. John and Charles Wesley, Benj. Ingham and Mr. Charles Delamotte. They came as missionaries to Georgia, for the double purpose of advancing the spiritual interests of the colony and the conversion of the Indians. Mr. Delamotte was not a clergyman, but had received a good education; and, in connexion with John Wesley, established a school of thirty or forty children in Savannah; and the following account of their week-day and Sunday instruction is extracted from a letter of John Wesley, dated 20th January, 1737, and addressed to the associates of the Rev. Dr. Bray, of London, who had sent a parochial library to Savannah: 'A young gentleman (Mr. Delamotte) who came with me, teaches between thirty and forty children to read, write and cast accounts. Before school in the morning, and after school in the afternoon, he catechises the lowest class, and endeavours to fix something of what was said in their understandings as well as memories. In the evening, he instructs the larger children. On Saturday, in the afternoon, I catechise them all, and do the same before the evening service. And in the church, immediately after the second lesson, a select number of them having repeated catechism and been examined in some part of it, I endeavour to explain at large, to enforce that part both on them and on the congregation.' Another journalist (observes the Editor) gives this account of the same school established by Mr. Delamotte: 'Before public worship on the afternoon of the Lord's-day, he catechised the lower class, and endeavoured to fix some things of what was said by the minister in their understandings as well as their memories. In the morning he instructed the larger children.' Thus, more than one hundred years ago, was the newly-settled town of Savannah blessed with a good Sunday-school teacher, and such was the esteem of the inhabitants for his person and services, that when Delamotte returned to England, they accompanied him in a body to the water-side to bid him adieu, and speed him with their heartfelt wishes."

The same American paper also records the interesting fact, that at one of the Sunday-school celebrations at St. Paul's church in the city of Baltimore, there was present "the only surviving teacher in the first Sunday-school founded by Robert Raikes, of Gloucester, England, namely, the Hon. George Cooke, LL.D."—and that the first Sunday-school established in America *after* the development of Mr. Raikes's plan, was formed in New York, in the year 1815. It would be interesting to trace the rapid progress which the Sunday-school system has made in the United States and other parts of America since the latter date; suffice it, however, to observe, that in no part of the world has education made greater strides, or effected more for the improvement of the human race; witness the many valuable institutions which are rising up in all quarters of that vast continent, and which will ultimately effect an incalculable amount of good for the people at large.

THOMAS CLARK, Jun.

THOUGHTS ON THE CHURCH.

THERE ARE many signs of the times sufficiently indicative of a more severe trial of the Established Church, than any perhaps which it has experienced. Not that we may expect its immediate conviction at the tribunal of the public, or hear its final sentence pronounced: it may be found guilty on lighter counts first of all, or, if condemned for the worst, mitigation of punishment may follow. There is quite sufficient, however, in the aspect of events and the tendency of opinion, both to excite the alarm of this great *State-prisoner*, and to inspire the friends of freedom, justice and religion, with some hope at last. Too long have they languished under its blighting and despotic rule; too long have they submitted to its injustice and oppressions; too long have they suffered it to deny the "pure and undefiled" religion of Christ. Suffered it they would *not*, could they have avoided it; and, in time past, many a noble voice has been lifted against it; and now that both signs from without and a voice from within encourage them, let them take heart and armour, and in weapons which their forefathers have bequeathed to them, or newer and better if they can, stand equipped for the victory.

I call the *opponents* of the Church Establishment the friends of freedom, justice and religion, and I fully mean to imply that the *friends* of the Church Establishment are *not so*. That they are not friends of freedom is very clear, for they *subscribe slave*. That they are not friends of justice is equally clear, for that is *even-handed* and holds the *balance* even: *they* consent to take the *full* hand, and leave the *empty*, if not the *threatening and inflicting*, hand to others: they are *not the friends of the religion of Christ*, for they bind it, like themselves, in chains; they play the impious trick before high heaven of defacing a heavenly signature with an earthly stamp; they weigh it down,—the oppression, the ridicule, the stumbling-block of the community.

It is right that we speak thus plainly. Truth and principle will never make way in the world muffled in conforming and comfortable accommodation to the results of injustice and wrong. It is because the Church has stifled the action of individual conviction among its members, and a worldly spirit among some Dissenters has too effectually drawn them into their friendship, that we are not more alive to truth and right and principle—principle which on other subjects starts into life and action and assertion. Truly there may be this justification with men, but that which is highly esteemed among men is no less abomination in the sight of God notwithstanding.

I shall not now speak more at large of the *justice* and propriety of a Church Establishment endowed and favoured by the State. Nothing can be said for it. All that has been said *against* it, is nothing compared with what *itself* says in all the ramifications of society. Justice and propriety and *principle* must be thence evolved from their total opposites. I would at present particularly advert to the interests of *freedom and religion* that are implicated in it.

First, as to Freedom. Conformity to the Church of England is slavery. Each member puts on trammels, acknowledged trammels,—voluntarily chains the freedom of God, and forfeits his allegiance to his Maker. The word of God is bound, both in his heart and in his Bible: no free exercise of the highest of God's gifts thence ensues, no yearning aspiration to the heaven of truth must thence arise: no walking abroad as a free *man* in the sight of universal nature, no generous and sympathetic feelings with those whom the Son of God has made free, can be *his*. He may move in a silver or a golden chain, but neither gold nor silver nor chains *on the spirit* had the apostles of the Lord. He may walk abroad in the world, but not among his brethren, nor where Christ is in the midst of them: his chain reaches not to the free ranges of the Christian pasture, neither does his eye

discern the Christian sign; and his heart, confined in its once spontaneous flow, rises into unmeaning pomp, affectation and pride. Surely this is but permitted of God to renew the springs of native Christian and indignant fervour in the hearts of his chosen servants, to put to silence and departure from the world, once more, such profanation of his name and the religion he hath chosen.

It may be said that all Churchmen are not so. I speak of the general result and impression which the aspect and bearing of Church ministers leave on the mind. It may be said, too, that numbers in the Church act and speak freely: let them, then, break their chains, once for all, nor repeatedly *half* break them, and then piece them together again to save the gold. Dr. Channing wrote on Freedom, and Dr. Channing is read in the Church. May Dr. Channing's true religion and nobility of mind give Churchmen but one grain of his spiritual gold, and it will weigh down all their vile trash of earthly lucre: if they dare not trust to that, they are unworthy; they *can* not, *must* not, be servants of *Christ*. Dr. Channing's great work was his warfare against domestic slavery. Here he was hero, and next to martyr. Let the Dissenters of England remember this. No less clearly and emphatically from Providence is *their* warfare against *religious* slavery. Shall the freedom of the mind before God evoke no effort? If the victims themselves, "in wretched bondage held," have no moral sense or power to escape, shall not the voice of the free be raised, both to shame, inspire and emancipate? It is in this warfare, remember, eager advocates of truth, that all hope of truth is utterly and entirely staked. Before truth can come, the *means* of truth must come: minds must be set at liberty to seek it: enormous worldly interest must be taken out of the way; chains on the mind, the tongue, the heart, must be dissolved. Long, long experience has shewn, to first sanguine, and now, but for the signs of the times, desponding spirits, how utterly vain are the most legitimate, unexceptionable and complete expositions of truth, against the hardened front of worldly power, the debasing, demoralizing, unspiritualizing result of a State-endowed Church: combatants in the unequal but heaven-recorded warfare successively retire from the field, on the one side pleased with their *mises*, and on the other satisfied with their *victories*: yet faithful servants may at times despond, though they know who shall be the *Lord's* of the combat, in the day when he makes up his jewels.

What a state of things is this, still existing and suffered to exist! The religious instructors of a majority of the nation bound in self-imposed, self-degrading chains—suffering that mind to be chained and paralyzed whose free action is essential to its gaining and imparting knowledge—knowledge above earthly science and earthly price! Hence neglect, total neglect, of the subject by professed divines, forsaking the Scriptures of divine truth for the glory of human science; hence the routine and formal inculcation, by inferior men, of a hard, a stinted, an ignorant and barbarous theology, and of an outward ceremonial and statute duty; hence the general unconcern respecting a knowledge of the sacred records, and the claims, the doctrines and the demands of revelation. And shall we sit quietly by without an effort that things be otherwise? It is our mission, as the assertors of primitive and long-lost Christian Truth, *first*, to strive by all lawful means, strenuously, boldly, untiringly, for a change in this great offence,—to infuse a nobler, a more Christian spirit of allegiance to God into those who submit, so that they may free themselves; or to press on, by other means and by other men, the freer and less biassed *masters* of the Church, a disconnexion from things secular, a cessation of natural aid from a foreign source, a total annihilation of that chain of oaths and subscription which enervates free minds and cramps the Divine Word.

This I consider our first duty as Unitarian Dissenters; it is our only hope of great and lasting change for the interests of Truth, and the least opening

of light to direct us in our path to it should be hailed as fresh support and new life to our almost fainting steps. It is to little purpose to contend with the form of doctrine that prevails *out* of the Church, for it is the same as that *within*, and sympathizes, strongly sympathizes, with its strength, its ascendancy and its prevalence in the general mind,—yes, and with its outward splendour and worldly good too,—however loud the cry, or violent the demonstration, made against it. But for the magic influence of the Establishment, and the ban which it imposes on the expression of opinion, it is thought that Unitarian Christians would find far more who think with them in the Church, than among other denominations *without* its pale: that its ample shade embraces numbers who do actually think with them, is asserted and believed by many. To what, then, do these things point, but to our duty to strive earnestly for the taking out of the way of that which thus hindereth and will hinder, till conscientious, self-denying and upright men become the willing and determined instruments of Providence for its removal? And at the present moment, if we are not *active*, we ought not to be *inattentive* and *unconcerned* spectators of what is passing around us: if we think that some who are recovering a sense of freedom will do *their own* work, we ought, at least, to be ready to supply what in them may be deficient. We ought to be ready, with our loins girt and our lamps burning, for every coming and every call of Providence in the direction of that freedom for which Truth has waited so long and so patiently. *Within* the Church, both in the northern and southern half of our island, there is enough at present to arouse and to arrest our vigilance: separation in the north and division in the south are comparatively new features in the ecclesiastical picture. Dissenters putting on afresh the insignia and the armour of Civil and Religious Liberty, though called forth in their strength and freedom by what at first appeared a small thing, will not now let die the spirit that has been excited; and they may resolve meetings which began for the purpose of opposing an occasional measure, into permanent societies for asserting actively and vigorously, and on every practicable occasion, the principle of causing the Establishment to cease.

It does not become us, therefore, to be idle in the conflict. Though there may be many weapons which we may not take, there is yet an armour of God in which we are bound to serve. We must stand, having our loins girt about with *truth*, the truth of Christ, and with moral truth of heart and purpose: we must have on the breastplate of *righteousness*, from which arrows of reproach and calumny fall pointless; the preparation of the gospel of *peace* must be in our steps; *faith* in the issue of our exertions must diffuse its halo around us, and the *word of God* must be the sword of the spirit in our hands. Thus must spiritual wickedness in high places be encountered; and if our success be delayed, having done all, we must yet *stand*, ready always in “the panoply of God.”

Manchester.

R.

COMPANION TO THE NEW TESTAMENT.

SIR,

Derby.

I THINK it very creditable to the Unitarian body that two Translations of the New Testament have recently issued from the press by lay-members of its communion, which is an advantage I have no doubt that portion of our body who have the means will gladly avail themselves of. But as the price of those works is such as to preclude the “many” from purchasing them, may I call the attention of your learned readers to the desirableness of publishing an abridgment of some such work, calculated for the use of the poorer portion of our congregations, Sunday-school teachers, &c., as a “Companion to the New Testament,” which might be done by translating

only such passages in each chapter as may be considered needful to give to the English reader a correct idea of the original, together with *short notes* and illustrations, where such may be required, to explain or enforce the text. This would be equivalent to a correct and new translation of the New Testament based upon the English Version. Such a work might probably be comprised in 100 or 150 pages 24mo or 32mo, a convenient size, and its price, considering the number likely to be sold, might be very low. Thus many of the advantages of those larger works might be secured to every reader, whilst by its arrangement they would at a glance see what portions of every chapter (if in every chapter there be such) are in the Common Version mistranslated, or, from ancient allusions, &c., fail to convey to the mind a correct idea of the really inspired Word. In doubtful passages, perhaps, the authorities on each side should be given, or the number and value of the manuscripts, pro and con.

A SUNDAY-SCHOOL TEACHER.

PRESBYTERIANS—UNITARIANS.

SIR,

Birmingham, May 3, 1843.

HAVING perused with much interest the second letter of your zealous correspondent L. (p. 236), I beg to make one or two additional remarks, especially on that part of L.'s last communication relative to "a fuller expression of our opinions" than the term Unitarian implies, which your correspondent is of opinion is "highly expedient." With this sentiment, Sir, I am sorry to say I cannot concur, and I am sadly afraid that in stating my views on this subject, I shall forfeit the character of a "judicious ally" of your respected correspondent; but I am quite sure I shall not forfeit his good opinion by freely expressing my own thoughts and feelings. Our excellent friend says that he cannot quite agree with me that the appellation Unitarian, "*by its descriptive quality*, stands in the place of a creed and effectually supersedes the necessity of any other." Now, considering that as the faculties of the soul become more completely developed, and consequently the simple truth more fully discerned, the less necessity will there be for any distinctive appellation or creed,—and that as human improvement, mental and moral, advances, other generations of men may welcome the time when by common consent *all* distinctions of Christian doctrine will be swallowed up in the all-pervading love of Christian practice, and

"——— the world behold

One faith, one hope, one shepherd and one fold,"—

I say, considering these things, it will be generally allowed that in forming any other rule of faith than the Scriptures as a bond of union to minds variously constituted and of different degrees of development, the greatest possible respect should be had for Christian liberty which a due regard to Christian principle will allow. It therefore does appear to me that the appellation Unitarian, meaning of course Unitarian Christian, (which latter term, I submit, should be added whenever practicable,) expresses all that we require, and I think very happily and completely embodies the sum and substance of the doctrine contained in the memorable declaration of our Lord—"This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." The term Unitarian declaring our belief in the "only true God," and the term Christian our faith in "Jesus Christ whom he hath sent," I consider that any thing more like a creed than this, or any "fuller expression of our opinions," for general subscription, would be an infringement of that liberty wherewith Christ hath made us free. I regard creeds as "the foes of heavenly faith and the allies of worldly policy," and I would, if possible, cast them all into the sea together, with a millstone tied round the neck of each to keep it at the bottom.

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But, I may be asked by another party with whom your correspondent and myself equally disagree, why have any distinctive name at all? Why not cast overboard also the term Unitarian, and retain only the more inclusive and comprehensive term Christian? I answer, that I think it is of some consequence that it should be known whether the God whom we worship is ONE LORD, or consists of three separate and distinct Persons, equal in power, majesty and glory. On this great and important subject the term Christian affords no information, and, considering the present state of religious opinion in general, would certainly have little tendency to keep alive in the world the great truth of the Unity of God; which, did not its advocates form themselves into a sect, would be in danger of being lost amidst the mass of Trinitarian corruption, as the little inland mountain-stream loses its freshness amidst the saline waters of the mighty ocean. Thus is sectarianism the preserver and defender of truth. Again, I reply, that feeling strongly the necessity of some descriptive term for the purpose of *avoiding the evil of a written creed*, I would strenuously advocate the general retention of the term Unitarian, which, as I have before stated, ought not to be regarded as a party name, and which, certainly, is too inclusive and comprehensive to be justly termed a mere sectarian appellation. I like not the distinction which some splitters of hairs make between Unitarian Christianity and Christianity on "the broad basis;" they profess to dislike distinctions and distinctive appellations, and yet they attempt to create a distinction where there is no difference—at least I know of none. If we believe much *less* than Unitarianism, we cannot believe much *more* than Deism. I think there is at least as great an evil in latitudinarian indifference as in the bondage of creeds: the latter may and will be thrown off by the pilgrim of truth as an unnecessary burden, an obstructing load, but I much question if the former admits of so easy a cure. "Let your moderation be known unto all men," says the apostle; and perhaps even Unitarians may be benefited by the study of this golden rule. Our peculiar situation as a religious body forces upon us (if we would be true to our principles) *some distinctive name or other*, and I cannot conceive of any term less offensive to others or more honourable to ourselves than the term in question.

I have before ventured to assert that the general use of the term Unitarian would shield us from the evil of party names; I now beg to express my opinion that, if held in consistency, it would also shield us from the greater evils of the bondage of creeds and the unprofitableness of indifference.

There is a kind of philosophical Christianity which I fancy I have more than once seen set forth in the pages of one of our periodical publications, which I believe is generally recognized as the organ of the *anti-sectarian* portion of our body, and from which, as might be expected, the term Unitarian is generally excluded. Now, whether this kind of Christianity causes the rejection of Unitarianism in its *distinctive character*, or vice versa, I know not; but I certainly cannot recognize in such teaching the most fitting means of inculcating Christian truth; for without being less dogmatical, it is, I think, less effective for good and useful purposes, than that moderate sectarianism which is at once the safeguard of truth and the shield of liberty.

In conclusion, I would respectfully suggest to L. that it is not that the term Unitarian is insufficient for the purposes of Christian union and energetic action in upholding and diffusing what we esteem scriptural truth, but that its partial or entire abandonment by many among us has led to that indifference which he so much and so justly deprecates. And I beg to assure him, that although I cannot agree with all he has advanced, I most fully concur in his concluding sentence as follows: "If the cause of free inquiry and of truth be destined to prosper and advance in the world, it can

be effected by no other means than by men distinctly, honestly and fearlessly making open profession of their real opinions."

W. E.

"ORTHODOX" NOTIONS OF THE SABBATH.

SIR,

May 5, 1843.

I HAVE often wondered, though I have almost ceased wondering at any thing in the "religious world," that men should go on from father to son holding the divine authority amongst Christians of the Jewish Sabbath, notwithstanding the current of the Gospels and Epistles is against sabbatic holiness. From time to time, however, I perceive symptoms of the "Orthodox" Dissenters opening their eyes to Christian truth in this particular. A writer of some account in the "Congregational Magazine," signing himself "W. S., London," has again and again discussed the subject, denying the obligation of the fourth Commandment upon the Christian church, and in the number of that work for the present month, in a paper "On the Relation of the Sabbath, and of the Decalogue, to the Moral Law," he thus, in conclusion, states his object:—"he has endeavoured to prove—that, under the Christian dispensation, neither the Jewish nor any other Sabbath is in force by Divine command; that the Decalogue is not a simple transcript of the moral law; and that although the moral law demands frequent and fervent acts of devotion, both private and social, it does not establish a Sabbath, nor direct the consecration of any special and stated portion of time for such purposes; that Christians are, however, at liberty to make arrangements of this kind amongst themselves by voluntary agreement, but not to enforce them by compulsory powers, nor to represent them as possessing Divine authority." (C. M., Vol. VII., N. S., No. V. p. 333.)

This extract from a leading letter in the Magazine of the Independents shews a great advance in intellectual and Christian liberty, and affords a presumption that that large body of Christians will not always crawl amongst the beggarly elements of traditional theology received from their fathers, and imposed upon the conscience by the half superstitious, half fanatical Westminster Assembly of Divines.

PRESBYTER.

"NOT HONOURING THE FATHER."

SIR,

May 19, 1843.

THE reputed "Orthodox" are indignant at the charge of degrading God the Father, though they are very ready to charge us with degrading Jesus Christ. The truth, however, sometimes comes out; and incidental, unstudied expressions shew that in the popular system there is a preference of Jesus above "the Father who sent" him. Take the following passage from the "Watchman" and "Wesleyan Chronicle" (Wesleyan newspapers) just published, in an obituary account of Rev. T. Galland, A. M.:

"When on his death-bed, in his moments of consciousness, he said to his daughter, with emphatic solemnity, 'I confess my iniquity; but I have preached the Gospel!' Soon after his seizure, a friend said to him,—'You are happy in God?' He answered, 'Yes;' but, as if to give prominence to that atoning Saviour in whom he trusted, he quickly corrected himself, by adding,—'No, happy in *Jesus*.'"

The *italics* are from the newspapers.—I do not mean to blame the deceased for his language; he appears to have been a good man and eminent as a minister: his dying language is quoted to shew what sentiments are naturally uppermost and "prominent" in an "Orthodox" mind.

Is it not a pity that the almost *unconscious* language of good men on their death-beds should be exhibited to the world as an evidence of their soundness of faith?

Q.

REVIEW.

ART. I.—DOMESTIC MISSIONS.

1. *Eighth Report of the Ministry to the Poor in Manchester.* 1842.
2. *The Seventh Report of the London Domestic Mission Society, &c.*
3. *Sixth Annual Report addressed to the Committee of the Liverpool Domestic Mission Society, by their Minister to the Poor.* 1843.
4. *The Third Annual Report of the Lewin's Mead Domestic Mission Society, &c.* 1842.
5. *Third Annual Report of the Birmingham Unitarian Domestic Mission Society, with the Missionary's Address, &c.* 1843.*

It has long been our desire to direct the attention of our readers to the operations of the Domestic Mission Societies in connexion with, or chiefly supported by, Unitarian Christians in this country. Several years have passed since, animated by the example and incited by the zeal of the lamented Dr. Tuckerman, the Unitarians of England commenced that particular ministry, in many of their large towns and cities, which is known in America as the *ministry at large*, and among us as the *ministry to the poor*. The latest Reports of their proceedings in this department of Christian service are now before us, and we are therefore in a position to inquire what these Missions have achieved for the benefit of those for whose advantage they were especially instituted, and what we may reasonably anticipate from their future and more extensive influence.

It is clearly the will of Divine Providence that there should be inequalities in human condition. They are incident to a state of society. They arise out of the diversity of capacities and powers with which God has endowed his rational creatures. They are recognized in his revealed word, and provided for by the requisitions of the gospel on the subject of active benevolence. Whether, in consequence of the vicious institutions and the unchristian practices of society, these inequalities are not often greater than they need be, and the cause of a vast amount of evil and suffering which might be avoided, we are not now called upon to inquire. We have no doubt for ourselves on the matter. But we have only at present to do with the fact, that differences in the external condition of mankind are of God's appointment. They are a part of the constitution of our present probationary state; and if we cannot understand all the reasons why it should be thus ordered, we must be satisfied to wait for the solution of the difficulty amidst the illumination of eternity. What the Deity does that we know not now, we shall know hereafter. It would by no means, however, be a difficult task to discover, even now, many important purposes which this arrangement of infinite

* Two of the above Reports, the Bristol and Birmingham, are published in London, and sold at a cheap rate. We would venture to suggest whether this would not be a desirable course for the Committees of our various Domestic Mission Societies to pursue with respect to all their Annual Reports. There are many friends of these Missions, out of their particular localities, who would be glad to be able to obtain an account of their proceedings.

wisdom and mercy is fitted to answer, and many valuable uses which it is designed to subserve. But we are chiefly desirous of remarking at present, that it creates certain *duties* which are of paramount obligation. If the rich and the poor, the wise and the ignorant, the strong and the weak, the virtuous and the vicious, dwell together in society, it is required that the rich should aid the poor, that the wise should enlighten the ignorant, that the strong should help the weak, that the virtuous should exercise a moral superintendence over the vicious, and labour, in the spirit of love, for their improvement and salvation. We are made by our heavenly Father members one of another, and no man liveth to himself without violating the laws of his Maker. Christ has also made the cultivation and exercise of the kind and generous affections an essential condition of discipleship, and his religion calls upon us to "check every narrow movement of selfishness," and to pour oil and healing into the wounds of humanity, as we have ability and opportunity.

It is, we confess, a cause of pleasing and grateful recollection to us, that Domestic Missions originated in the zeal and benevolence of Unitarian Christians. Amidst the frequent charges brought against them of coldness and indifference with regard to the Missionary enterprise, as it relates to the diffusion of the gospel among the Heathen,* we rejoice that *they* were *first* in the good work of endeavouring, by means of these admirable institutions, to evangelize the most neglected, ignorant and sinful of our home population; that in the Transatlantic world, and in our own land, *they* devised and commenced that ministration of mercy which descends to the dwellings of the most degraded and destitute with counsel and aid adapted to their moral and spiritual needs. We say this, not for the purpose of indulging any feeling of sectarian exultation. But, assured ourselves that Unitarianism presents abundant motives to the exercise of a laborious and self-denying benevolence, we rejoice that the efforts of its professors in the cause of Domestic Missions are making this truth manifest to others.

There are now in active operation among the Unitarians of England *five* of these Missions:

The Manchester Ministry to the Poor, which, as a distinct Society, having this exclusive object, took the lead in this Christian enterprise. It employs one Missionary—the Rev. John Layhe.

The London Domestic Mission Society, employing two Missionaries—Revds. R. K. Philp and W. Vidler.

The Liverpool Domestic Mission Society, employing one Missionary—Rev. J. Johns.

The Lewin's Mead Meeting Domestic Mission Society, Bristol, employing one Missionary—Rev. J. Bayley.

The Birmingham Unitarian Domestic Mission Society, employing one Missionary—Rev. T. Bowring.

* We have very decided convictions as to the duty of Unitarians with reference to *foreign missions*, and hope soon to be able to bring our views on this subject under the consideration of the readers of the Christian Reformer. We are persuaded that no means would be so effectual for the advancement of correct religious sentiments and of deep religious feeling *at home*, as energetic efforts throughout our churches for the spread of the gospel abroad among those who are strangers to its blessedness.

These Societies have all the same objects in view, and are animated by a kindred spirit. They are all unsectarian in their character and proceedings. Their aim is not to proselytize. They were not instituted in order to swell the numbers of a religious party. They have not been formed for the purpose of inculcating Unitarian opinions,* but of sending Christian ministers, in the spirit of Jesus, to the homes of the destitute, the degraded and the miserable, of shewing the neglected poor that they are cared for by those in more favoured circumstances, and of raising them from their guilt and wretchedness by "the mighty moral lever of a blessed and brotherly sympathy." The Missionaries are doubtless themselves Unitarian believers, but they restrict not their labours to any one denomination. Their desire is to make men better, by bringing the motives and duties of the gospel to bear upon their hearts and consciences. They pass none by to whom they can be useful. Their business is not with controversial distinctions and peculiarities. Their primary object is to reform, and not to indoctrinate. They labour to extend the offices of the Christian ministry to those who cannot be gathered into the ordinary places of worship, and seek out for Christian service, "the poor and the poorest, the low and the lowest, the most friendless, the most uncared for, the most miserable." Of course they are unrestricted in the avowal of their religious opinions. They are at perfect liberty, if they deem it expedient and desirable, to introduce Unitarian sentiments to those who are the objects of their mission. And we can suppose that occasions may sometimes arise when it will be needful to do so. They have to encounter scepticism and infidelity in their visits, as well as profligacy and sin, and they must meet the former as well as the latter by recommending those views of God and human duty and destiny which pure religion teaches. But mainly their instructions will always be of a practical nature, and their great aim is to bring sinners to repentance, and, with God's blessing, to make them new creatures in Christ Jesus.

The work of Domestic Missions is one of the most important, as it is one of the most arduous, in which a human being can engage. It demands, too, for its successful execution, a combination of qualities such as are not often found in the same person. The perusal of the Reports now before us have served to deepen our impression of the greatness of this work, and to remind us how much those who are engaged in it require to be sustained and encouraged by our sympathy and our prayers. It is a work which, almost more than any other, calls for a union of love, piety, zeal, prudence, faith and perseverance. It is a work that needs a spirit which no indifference can subdue, which no toil can weary, which no difficulties can overcome, —a spirit which will lead the Christian labourer to seek out the abodes of brutal ignorance, disgusting vice and abject woe,—a spirit which will inspire him with strength and courage to breathe the pestilential atmosphere which surrounds the profligate and criminal, and to enter the filthy, damp and dark dwellings where poverty and

* The Birmingham Mission may seem to be an exception, inasmuch as it is designated Unitarian; but this was done, we believe, merely to distinguish it from another Society which had been established just before it, in the same town, by Trinitarians, whose object was also to provide a ministry for the poor.

despair reign. The Domestic Missionary, these Reports convince us, must, if he would do good, be a man who can be instant in season and out of season, and who is able to convince, reprove, exhort, with the utmost patience of instruction. He is expected to be ready with advice, sympathy and consolation, under all the diversified forms of misery and sin which meet his eye and ask his aid. He has to appeal to the conscience seared by vice; to speak words of comfort to the contrite soul; to give encouragement to those who wish to reform, but who fear that they have transgressed too long to repent; to be as a ministering angel to the afflicted mind; to smooth the pillow, and, if he can, to whisper hope in the ear, of the dying; to lift up the voice of prayer where prayer has never before been offered! Who is sufficient for these things? Only those who feel, deeply and abidingly, the worth of the human soul, and who, touched with the love of Christ, are ready to lay down their lives, in deeds of mercy, for the brethren. Channing, in his beautiful discourse on the character and life of the devoted Tuckerman, has described the spirit which makes this ministry a living thing, and which, though few can hope to possess it in the degree which Tuckerman did, is necessary to animate the Missionary to the Poor in his career of toil and duty.* "He could not be kept from the poor. Cold, storms, sickness, severe pain, could not shut him up at home. Nothing but his domestic ties prevented him from taking up his abode among the indigent. He would sometimes say, that could he, on leaving the world, choose his sphere, it would be that of a ministering spirit to the poor; and if the spirits of departed good men return to our world, his, I doubt not, might be found in the haunts of want and woe. In this, there was no blinding enthusiasm. He saw distinctly the vices which are often found among the poor, their craft, and sloth, and ingratitude. His ministry was carried on in the midst of their frequent filth and recklessness. The coarsest realities pressed him on every side. These were not the scenes to make an enthusiast. But amidst these, he saw, now the fainter signs, now the triumphs, of a divine virtue. It was his delight to relate examples of patience, disinterestedness, piety, amidst severe sufferings. These taught him that, in the poorest hovels, he was walking among immortals, and his faith in the divinity within the soul turned his ministry into joy."

We think no one can read the Reports of the Mission Societies mentioned at the commencement of this article, without feeling that the ministers connected with these Societies are imbued with Tuckerman's spirit. They are evidently men who love their work, and who have formed a right estimate of its nature and importance. Their statements and representations are such as give us hope and encouragement, and satisfy us that, though they may not immediately perceive all the benefit resulting from their endeavours that they could desire, they must yet be doing immense good in their different spheres of labour. Their Reports are full of sound, practical wisdom. They are, manifestly, not got up for effect, but exhibit, calmly and rationally, their views with respect to the moral and physical state of the poor, and to the causes which lead to their destitution and degra-

* See Discourse, and Memoir of Tuckerman, p. 32.

dation. They are characterized by great candour of mind, as well as sobriety of judgment. They seem uniformly to check the expression of sanguine expectations, and caution the supporters of Missions to the Poor against giving a too flattering prominence to such favourable facts as they are able to communicate. They have convinced us of the admirable fitness of the Missionaries for their work, and clearly proved, to our minds, that in many respects they have been most successful in the prosecution of their objects. These Reports are deeply interesting when considered in connexion with the various localities to which they relate, but they have likewise a high value to society at large, embodying as they do the experience of thoughtful and benevolent men, whose lives are consecrated to the service of the poor, with reference to their "exposures, errors, sorrows, needs and virtues." One of the Missionaries,* indeed, very properly reminds his friends that his Reports are not made for those only under whom, and almost at whose very doors, his daily occupations are silently carried on. "We have," he observes, "no common wish more near or dear to us than that of contributing something, not only to the benefit of our own local poor, but to the collection of such facts, and the development of such feelings, as may contribute to the mitigation, and in time, we hope, to the removal, of the worst evils that press upon our less-favoured fellow-creatures."

This remark suggests to us that the most satisfactory as well as the most convenient mode of dealing with the Reports which we have before us, will be to view them first, in relation to the particular Societies whose operations they record, and secondly, to the results with which they furnish us that are of a more general, but not less valuable character.

Taking them, then, in their proper order, the Manchester Mission first claims our notice, and we have pleasure in observing that it appears to be in a vigorous and efficient state. The details given both by Mr. Buckland, the former Missionary,† who seems to have been very successful in his work, and by Mr. Layhe, who has succeeded him, shew that where they have been able to gain access to the minds and hearts of the objects of their sympathy, a deep moral impression has been made by their services which cannot fail to produce the happiest results. But, alas! want of employment and miserable poverty are sad obstacles to the Missionary in his efforts to do good. Mr. Layhe refers to some known to him, "who, in spite of most depressing circumstances, of long, cheerless days of ill-requited labour, of family cares and embarrassments, and of prospects enveloped in portentous gloom, manage to acquire useful information, and, above all, to maintain inviolate their habits of independence and of virtue." "To see," he adds, "such a spirit of fortitude and such a power of virtuous endurance as are sometimes manifested in these circumstances, has often cheered my heart, and excited my wonder at the astonishing elasticity and resources of our common nature." But he goes on to observe,

"Not a few are prevented from attending places of instruction by the

* Rev. J. Johns. See Liverpool Report, p. 5.

† Mr. Buckland has emigrated to one of our distant colonies.

want of decent apparel, and some of those who do attend are impeded by domestic cares and inquietudes. Our Sunday-school has for some time been injuriously affected by these causes. The pressure of circumstances also induces, in the case of many parents, a feeling of reckless despondency, which makes them regardless of the education of their children. Nor must we overlook the influence likely to be exercised on the minds of the young themselves by the hardships to which they are subjected, and the perpetual direction of their unfolding faculties to the all-absorbing subject of supplying their physical wants."

But notwithstanding the difficulties arising from this and other causes, the Report of the Manchester Ministry to the Poor proves that much may be done, under the influence of Christian love, to mitigate human wretchedness, and to remove the evils of ignorance and vice. We learn that 3844 visits were made to the poor during the year whose operations this Report records; that valuable relief was afforded, in seasons of sickness and privation, in food, bedding and clothing; and that in various ways the physical comforts of the humbler classes of society were promoted by the instrumentality of this Mission. But it also makes provision for the gratification of intellectual tastes and the supply of intellectual wants, by means of adult classes, by lectures on interesting subjects, and by the loan of useful books. The SUNDAY-SCHOOL is referred to by Mr. Layhe (and we rejoice to see it) as an institution of great benefit; and he speaks of "evidences of no mean success which his predecessors have left behind them, in the cultured minds and studious habits of young persons belonging to the Sunday-school" in connexion with this Mission. With this school is connected a clothing fund, a benefit society, a library and a sewing class, which "promote its efficiency," and aid in "the formation of economical, studious and industrious habits." But the Mission has for its primary object the cultivation of the moral and devotional feelings of those to whom it extends its cares; and it is pleasing to observe the testimony of Mr. Layhe, that in this respect many beneficial effects have resulted from the Ministry to the Poor in Manchester. Evidences of a sincere regard for religious institutions and exercises have been afforded by persons who, but for it, would not probably have heard the Gospel. "It is something, too," as Mr. Layhe most truly says, "to have imparted religious consolations and hopes to many who in the extremity of distress have said, as I have more than once heard them say, 'Surely the Lord has forgotten us,' by reminding them that trials are commissioned from heaven to prepare us for the life and immortality which Jesus Christ has brought to light." This Ministry has also been successful in removing unfounded prejudices against Christianity in general, and Unitarianism in particular; and Mr. Layhe remarks, in reference to the spiritual part of his labours,—“In associating familiarly with the poor, I have very generally found that the homage of opinion is accorded to religion; and that whatever may be the neglect with which it is treated in ordinary circumstances, in times of trial it is commonly regarded as the only effectual antidote to sorrow and adversity.” This excellent Missionary asks for a building for the purposes of religious instruction and worship, that shall be solemnly and sacredly devoted to the worship of God, and free from every

secular association. We entirely sympathize in his views on this subject, and trust that, if it has not been already provided, he will ere long have his desire in this respect gratified. Sure we are that those whom God has blessed with wealth could not devote a portion of what He has given them to a nobler purpose or a better object.

The Report of the London Domestic Mission Society contains many valuable facts, to which we shall have occasion to refer when we come, by and by, to view the ministry to the poor in the important relation which it bears to society at large. We have always felt a peculiar interest in the London Society, in part perhaps from the connexion with it of its unostentatious but judicious, zealous and efficient senior Missionary, the Rev. R. K. Philp, whom we have known and loved from our boyhood. It gives us pleasure to observe that the Committee of this Society are able to regard its operations with satisfaction, and to say that "increasing experience of the effects of the Missions under their care, gives an increasing conviction of their great usefulness, and of their truly benign influence, as far as that influence extends." They remind us that, compared with the wide field of exertion which presents itself in the vast metropolis, the little spots to which alone their means of culture extend are but an oasis in the desert, but that they are spots of greenness to which the weary eye may turn with confidence for pleasure and refreshment. The proceedings of this Society from its commencement to the present time have been often recorded in the *Christian Reformer*; there is the less need, therefore, for us now to enter into any lengthened statement concerning them. In London, as in Manchester, the absence of employment, and the consequent privations of the poor, are found to be formidable impediments in the way of the Christian Missionary; and when we read the painful details in this and the other Reports on this subject, we are surprised at the amount of moral and spiritual good which has been *visibly* accomplished. It must be remembered that the result of much of the labour employed in Domestic Missions cannot possibly be *immediately* apparent. Bad habits are not *at once* put off. A love of virtue, and an attention to cleanliness and home comforts, where vice has been followed and home neglected, cannot *at once* be engendered. It is a work of time and toil; and the servant of God must scatter the good seed of truth and righteousness, and wait in faith for the season when it shall spring forth and produce the fruit which he so ardently desires to behold. If he do "here and there raise up," by God's blessing, "some of the fallen,"—if he do see "the moral character" of his district "improve," though it be only "slowly,"—if, in the season of affliction and sorrow and death, he perceives that his presence and aid in the abodes of penury are soothing and sustaining, and that his visits are useful in directing the mind to that God who is with the sick man on his pallet, and with the widow in her agony,—then the Missionary to the Poor must hope on and take courage. And let him be assured that no good effort is ever lost, and that the bread which he casts upon the waters *shall* be found again, though it be not until after many days.

The Committee of the London Mission justly observe that, in the midst of the prevalent distress, it is a gratifying testimony to the value of their Missionaries' labours, that most of the "branches" of their

institution are increasingly effective. These "branches" are numerous. They include Day and Sunday-schools, Evening Classes, Mutual Instruction Societies, &c. The average attendance at the Day-schools, both in Spicer Street and Half-Moon Alley, is above 100, and at the Sunday-schools it is larger. In Spicer Street, the Sunday-evening congregation is said to vary from 70 to 100 and upwards; in Half-Moon Alley, it is double what it was a year ago; and we rejoice to see that in both places there are *Adult Classes*, which promise to be very useful. Connected with the Spicer Street Mutual Instruction Society there is a LIBRARY, containing 518 vols., and the number of volumes read during the year to which the Report before us relates, independent of periodicals and tracts, was 815. At the stations of both Missionaries, numerous lectures have been delivered on Physiology, Chemistry, Astronomy, &c., and weekly discussions have taken place on subjects adapted to interest and improve those for whose benefit they are designed.—The Rev. W. Vidler states the number of visits paid by him within the year to have been 3707, and the average number of families visited per month, 171. It rejoices us to learn that several gentlemen and ladies assist the London Missionaries in the instruction of their adult and children's classes. Co-operation and aid of this kind are very valuable and encouraging. May many others go and do likewise! We observe that there is an earnest appeal in this Report also for aid to procure increased and better accommodation for the congregation and schools in Half-Moon Alley. We trust it will soon be responded to in such a manner as will justify the Committee in commencing a building to be devoted to the sacred cause of Christian benevolence. We thank God that such a building is required: and whilst churches and chapels are every where rising around us, through the zeal of other denominations, let it not be said that Unitarians are backward in providing a house of prayer for the poor who have been brought by their excellent Missionary to desire and appreciate sound religious instruction.

(To be continued.)

W. J.

ART. II.—*A New English Grammar, with very copious Exercises, and a Systematic View of the Formation and Derivation of Words, &c.* By Alexander Allen, Ph. D., and James Cornwell. Second Edition. 12mo. Pp. 162. Simpkin and Co. 1841.

As the advance in any art may be measured by the improvement of the tools employed in it, so the state of the public mind may be ascertained by the elementary books made use of in education. In this respect, no one can say that "the former times were better than these." Until a recent period, the most popular English Grammars, for example, were as uninviting to the scholar as possible, and deficient in sound rules and intelligible principles. The present is decidedly the best work of the kind, for learners of both sexes, that we have seen. If we should single out parts of the Grammar that are entitled to praise—where all is good—we would specify the page of "Pure English Prefixes," 74, the "Latin Affixes," p. 76, the "Greek Affixes," p. 78, the "Latin Prefixes," pp. 79, 80, the "Greek

Prefixes," p. 80, the "Derivatives from" (*the*) "Anglo-Saxon," pp. 81—83, the "Derivatives from" (*the*) "Latin," pp. 84—95, and the "Derivatives from" (*the*) "Greek," with the Greek words in the Greek character at the foot, pp. 96—99.

ART. III.—*A Letter of Remonstrance addressed to the Rev. Joseph Taylor, B. A., Incumbent of St. John's the Evangelist, Dukinfield, on his recent Representations of the Spiritual Destitution of the Township.* 12mo. Pp. 23. Manchester—Forrest; Dukinfield—Broadrick. 1843.

WE are reminded by this pamphlet of the want, often before experienced, of a Clerical Dictionary, which shall give the ecclesiastical, as distinguished from the popular, meaning of common words. No two things can be more different; and hence it oftens happens that a clergyman is charged with misrepresentation approaching to falsehood, when in reality he has only employed a few simple expressions in a sense not understood by those who find fault with him.

The Rev. Joseph Taylor, B. A., the gentleman here addressed, is in want of a parsonage-house. Unfortunately, it is a too common want, and that probably suggested to him the necessity of adopting a somewhat uncommon course to procure one. People are now-a-days so beset on all sides with solicitations to give, that, without a good reason, small is the chance of getting access to their purses. Mr. Taylor could urge in his behalf more reasons than one, which he did in the shape of an advertisement in the newspapers, Provincial and London, to the following effect:

"The sympathies and succour of the Christian public are earnestly solicited for the following case of UNPARALLELED SPIRITUAL DESTITUTION:—The township of Dukinfield, in Cheshire, contains a population of 23,000 souls, chiefly manufacturers and colliers, for which there is only one church, built and consecrated in 1841; but no endowment, no parsonage-house, no income except from pew-rents, which are mostly derived from the working classes, and by no means to be depended on. In connection with the church there is only one school-room, which is hired, and so small that hundreds have been, and are still, refused admission. The present object is to solicit aid for a School and Parsonage-house. If £450 be raised, the Ecclesiastical Commissioners will give a similar sum, and build a parsonage-house. Also, by collecting £300, it is hoped that, with the aid of the National and other Societies, a School-house for 800 children may be built."—P. 4.

From this representation, the reader unacquainted with its religious and moral statistics, would suppose Dukinfield to be one of "the dark corners of the earth," and feel anxious to assist in diffusing light around it. How surprised he must be to learn that this "destitute" place is provided with chapel and school accommodation on the following liberal scale:

	Chapels.	Sittings.	Schools.	Children.
"Independents	2	1000	4	1270
Wesleyan Methodists.....	2	850	2	1050
New Connection	2	1600	2	1100
Primitives	2	750	2	650
Congregational ..	3	700	3	700
Moravians	1	400	1	200

Presbyterians	1	950	1	450
Catholics ...	2	1700	2	1100
Wesleyan Association	1	200	1	200
Baptists	1	450	1	500
Total	17	8600	19	7220

In most of the above, day and evening schools are established; and in one of them an infant school, containing 220 children, has been in active operation for the last six months: in addition to these, there are several respectable day-schools not connected with any of the above sabbath-schools."—P. 5.

Does this statement convict the Rev. Joseph Taylor, B. A., of misrepresentation and bearing false witness against his neighbours? Some persons might think so, but such an impression would betray their ignorance of the meaning of terms, in an *ecclesiastical* sense. Mr. Taylor's cool reply to this statement is—"it is entirely beside the question, as I merely asserted that there was only *one school in connection with the church*." (P. 6.) But the "Unparalleled Spiritual Destitution" proclaimed—what explanation does the Rev. gentleman give of that? He wisely avoids it, not, we dare say, that he has no explanation to give, but because he may deem it more prudent not to divulge the definition of the word "spiritual" to be found in his Clerical Dictionary.

For this spirited, yet gentlemanly, "Letter of Remonstrance," the township of Dukinfield is indebted to the Unitarian minister there, the Rev. R. Brook Aspland, who, though he may not be disposed to contend with his reverend neighbour for the right and title to be regarded as a "successor of the apostles," shews that he possesses what, to himself and others, is of far higher moment,—a truly apostolical spirit.

ART. IV.—"*The Testimony of Jesus*" to the *Exclusive Deity and Absolute Supremacy of the Father*. A Discourse by Rev. R. E. B. Maclellan. To which is now added, "*The Testimony of the Apostles*." 12mo. Pp. 20. Bridport—Prince; London—John Green. 1843.

HERE is "Testimony" sufficient to convince the world of "the truth as it is in Jesus," if Christians would hear Him, their professed Master. This edition is the "Second Thousand," and we heartily wish the author may soon have to announce the apostolic number of "Three Thousand."

ART. V.—*Early Religion; a Funeral Sermon*. By Edwin Chapman. 12mo. Pp. 16. Guildford—Russells; London—J. Green. 1842.

THIS is a truly appropriate, interesting and affecting funeral sermon for a religious child. It is one of a class of publications in which we are deficient; and we should rejoice to learn that it finds its way into families where there are young children, and into schools, and especially Sunday-schools.

INTELLIGENCE.

SCOTLAND.

Disruption of the Scottish Ecclesiastical Establishment.

ON Thursday, the 18th of May, one of the most singular events of the present eventful times took place at the annual meeting of the General Assembly of the Church of Scotland.

After divine service in the high church, where the Rev. Dr. Welsh, Moderator of the last Assembly, preached from Rom. xiv. 5, "Let every man be fully persuaded in his own mind," the Lord High Commissioner proceeded in his state-carriage to St. Andrew's Church to open the Assembly. At a quarter to three, the Moderator, Dr. Welsh, took the chair, and, about two minutes afterwards, her Majesty's representative, the Marquis of Bute, ascended the throne. Dr. Welsh, having constituted the Assembly with a very appropriate and solemn prayer, thus addressed the House:

"According to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our rights and privileges,—proceedings which have been sanctioned by her Majesty's Government and by the Legislature of the country, and more especially in respect that there has been an infringement on the liberties of our Constitution, so that we could not now constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to come to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the House, I shall now proceed to read:

"We, the undersigned ministers and elders, chosen as Commissioners to the General Assembly of the Church of Scotland, indicted to meet this day, but precluded from holding the said Assembly by reason of the circumstances herein-after set forth, in consequence of which a Free Assembly of the Church of Scotland, in accordance with the laws and constitution of the said Church, cannot at this time be holden,—considering that the Legislature, by their rejection of the Claims of Right adopted by the last General Assembly of the said Church, and their refusal to give redress and protection against the jurisdiction assumed, and the coercion of late repeatedly at-

tempted to be exercised over the Courts of the Church in matters spiritual, by the Civil Courts, have recognized and fixed the conditions of the Church Establishment, as henceforward to subsist in Scotland, to be such as these have been pronounced and declared by the said Civil Courts in their several recent decisions, in regard to matters spiritual and ecclesiastical, whereby it has been, *inter alia*, declared—"

The document which Dr. Welsh read stated at length the grounds of secession from the Church established by law, and concluded with these words:

"We protest that, in the circumstances in which we are placed, it is and shall be lawful for us and such other commissioners chosen to the Assembly, appointed to have been this day holden, as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps, for ourselves and all who adhere to us—maintaining with us the Confession of Faith and Standards of the Church of Scotland, as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of his glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy Word; and we do now withdraw accordingly....."

This document was signed by about two hundred Ministers and Elders, members of the Assembly. Among the ministers we observe the names of Dr. Chalmers, Dr. Gordon and Dr. Buchanan, ministers of the high church, Dr. Cunningham, Dr. Candlish, Dr. Duncan, of Ruthwell, Dr. Patrick M'Farlane, who had the richest living in the Scotch Church; and amongst the names of the elders were those of Sir David Brewster, Principal of St. Salvador's College, St. Andrew's; A. E. Monteith, Esq., Advocate; Thomas B. Bell, Esq.; Henry Dunlop, Esq.; A. Campbell, M.P.; Ludovick Stewart, Esq.; A. Dunlop, Esq., Advocate, &c. There are at least as many more ministers and elders, *not* members of this Assembly, who will adhere to the same party.

When Dr. Welsh had read the Protest, he put it into the hands of the Clerk, left the chair, bowed to his Grace the Commissioner, and proceeded to the door of

the Church, followed by the whole body of adhering ministers and elders. They proceeded to a large hall at Tanfield Cannon-mills. On their road they were accompanied by immense numbers of people. All the windows and balconies along the line were filled with elegantly-attired ladies and gentlemen, who waved their handkerchiefs as the procession passed along. The hall was filled to overflowing with a large and most respectable company, and when the business commenced, the sight of the immense mass of people, upwards of 3000, had a most magnificent appearance.

We have not room to give a full account of the proceedings of the separatists in forming themselves into the "Free Presbyterian Church of Scotland." Dr. Chalmers was chosen to be their first Moderator.

After they had left the house, Dr. Mearns rose and said that, under the peculiar circumstances in which they were placed, it would be necessary for some individual to take the chair. He was the oldest Moderator present, but, wishing to avoid that duty himself, he moved that Principal Haldane, of St. Mary's College, St. Andrew's, should be in the mean time called to the chair. Afterwards, Principal M'Farlane, of Glasgow, was chosen to the office of Moderator of the Assembly for the present year.

The Marquis of Bute then presented the Queen's letter, which was read by the Clerk. Its language was temperate but firm—"Faithful to the solemn engagement which binds us to maintain inviolate the Presbyterian Church of Scotland in all its rights and privileges, we gladly renew the assurance that we desire to extend to you the continuance and support which the General Assembly has long received from our royal ancestors. The faith of our Crown is pledged to uphold you in the full enjoyment of every privilege which you can justly claim; but you will bear in mind that the rights and property of an Established Church are conferred by law; it is by law that the Church of Scotland is united with the State, and that her endowments are secured; and the ministers of religion, claiming the sanction of law in defence of their privileges, are specially bound, by their sacred calling, to be examples of obedience," &c.

His Grace, the Commissioner, then addressed the Assembly, and assured them that her Majesty would maintain inviolate Presbyterian Church Government in Scotland.

The preceding account has been extracted chiefly from the *Witness Newspaper* for Saturday, the 20th. We add the following sentence from the *Scotsman* of the same date: "The entire number of ministers who have seceded is about 412. It is understood that they will continue their ministrations in their present pulpits till the first Sunday in June, and no longer."

May 23, 1843.

E. C. P.

DOMESTIC.

Bolton District Unitarian Association.—The spring half-yearly meeting of this Association was held at Walsley on Thursday, the 27th ult. The Rev. F. Baker conducted the devotional services, and Dr. Harrison delivered an interesting and impressive discourse from 1 Cor. iii. 19, on the indispensable connexion of knowledge and religion. After some general remarks on the exercise of reason on religion, he explained what the apostle meant by the wisdom of this world. He then shewed the injury which would arise to the cause of Christianity by considering it unfriendly to the exercise of mental cultivation. In his two next divisions, his object was to prove, 1st, that religion cannot be opposed to knowledge, because they have both one and the same object—the improvement of man; 2nd, that religion cannot be opposed to knowledge, because the dispensations of Providence are all designed to communicate knowledge. In his concluding remarks, he asserted that knowledge, so far from being inimical to religion, was its greatest friend.

On leaving the chapel, a numerous party assembled at a large room in the village, where tea was provided, and the company were entertained with addresses from several gentlemen on some of the religious topics of the day. The Rev. W. Probert presided. Dr. Harrison adverted to the state of parties, both in and out of the Church, and insisted upon the necessity of ministers being the attached friends of the people. Rev. J. Whitehead advocated the voluntary principle, and moved some resolutions expressive of the feelings of the Association against the Education clauses of Sir James Graham's Factory Bill. The Rev. F. Baker moved the adoption of a Petition for the withdrawal of the clauses, which was unanimously signed. Some earnest remarks were made by the Rev. J. Whitehead and Mr. C. J. Darbishire in recommendation of a more regular attendance upon public worship among the Unitarian body. Mr. J. Sanicroft

called upon the younger members of our religious societies to engage in the work of Sunday-school instruction, and pointed out the many advantages which congregations derived from institutions of this nature. Mr. Heywood, as Treasurer, briefly adverted to the objects of the Association, and after some general and pleasing remarks from the Chairman, and a hymn, the meeting terminated. The next meeting was announced to be held at Chowbent, in the autumn.

F. BAKER, Secretary.

Cheltenham Congregation.—On Good Friday, April 14, the ninth anniversary of the formation of the Cheltenham Unitarian society was celebrated at the chapel in Manchester Place. In the morning, a sermon was preached by the Rev. H. Davies, LL.D., of Gloucester, which clearly set forth the fatherly character of God, in contradistinction to the austere and vindictive representations of Him in human creeds. In the evening, a tea-meeting was held, at which about an hundred persons were present. After tea, the Rev. L. Lewis was called to the chair, and introduced various sentiments with appropriate remarks. A vote of thanks was first proposed to the Rev. Dr. Davies, for his able, persuasive and energetic sermon in the morning, and suitably acknowledged. Mr. Furber clearly portrayed the advantages of the Unitarian over the Orthodox mode of belief, while responding to the sentiment, "Unitarianism a Universal Religion." Mr. T. J. Read defined the right object of controversy, and urged the necessity of pursuing it with charity and mildness, when proposing the sentiment, "The Advantages and Disadvantages of Religious Controversy." Mr. Goding introduced the sentiment, "National and Unsectarian Education," by pointing out the clauses which relate to education in the proposed Factories' Bills, and contended that such clauses were inimical to the rights of conscience, and a flagrant violation of the principles of civil and religious liberty. "Our Friends who have honoured us with their presence," was responded to by Mr. Cox, of Gloucester. Votes of thanks were voted to the singers of the congregational choir, the Sunday-school teachers and the stewards of the festival. Mr. Furber, in supporting a vote of thanks to the Rev. L. Lewis, for his indefatigable zeal in behalf of the society, dwelt on the fact of the sum, now amounting to nearly 1100*l.*, having been raised to erect an edifice devoted to the

worship of the One God, even the Father, through his individual exertion. — A meeting of the friends and members of the society was held at the chapel on the following Monday evening, the Rev. L. Lewis in the chair, when a petition was adopted against the Factories' Bill, and entrusted to J. Hume, Esq., M. P.

Kent General Baptist Association.—The annual meeting of this Association was held at Bessel's Green on Tuesday, May 9th. The number of attendants was somewhat greater than usual, several persons being present from London, Dover, Cranbrook and other places adjacent. On the preceding evening, a service was conducted by Rev. C. N. Saint, of Headcorn, whose text was from John xvii. 17, "Sanctify them through thy truth: thy word is truth." At an early hour on Tuesday morning, the members of the Association assembled in the chapel to hear the letters from the Kent churches read, and to transact part of the other business of the Association. At eleven o'clock the service for the day commenced. Rev. J. Hill, of Cranbrook, read the Scriptures. Rev. J. O. Squier, of Deptford, offered the general prayer; and Rev. J. A. Briggs, of Dover, delivered an admirable discourse, which was founded upon the third verse of St. Jude's Epistle, in which he shewed that "the faith once delivered to the saints" consisted in the offer of Jesus to them as Messiah; that the reception of it implied no more than the acceptance of him as such, and a belief in the truths which he revealed; and that such a faith was abundantly sufficient for the salvation of man from sin. He dwelt upon the inability of subscription to "creeds and articles" to accomplish the great purposes of the gospel, the folly of anticipating a uniformity of religious belief, the duty of cultivating charity towards all who love our Lord Jesus Christ in sincerity, the want of a more practical manifestation of Christianity, and the difficulties which ministers and people have to encounter in promoting this great end of our being. The sermon was listened to by a deeply-attentive audience.—After service, the business of the Association was finished, and at three o'clock the company adjourned to a spacious tent, erected in the garden of the Amherst Arms inn, where dinner was provided. About sixty sat down to the repast. The cloth having been removed and the usual toasts given by Rev. J. Marten, of Saffron Walden, who occupied the chair, the company was

addressed by Revds. J. O. Squier, J. A. Briggs, J. C. Means, J. Briggs, Sen., W. Black, J. L. Short, C. N. Saint, and Mr. T. Taylor, on subjects interesting to those present, one of which was the Educational classes of Sir James Graham's Factory Bill, the injustice of which to Dissenters was ably exposed by Rev. J. C. Means. Shortly after six, the company separated, and nothing more need be desired than that the occasion may prove as useful as it was evidently pleasant to all.

J. L. S.

Education and Colleges—Public Meeting in the Corn Exchange, Manchester.—Last evening, a numerously-attended public meeting of Dissenters and others hostile to subscription of articles in the Universities as a qualification or test of admission to the advantages and honours of those national institutions, was held in the Corn Exchange, Hanging Ditch, with a view to petition Parliament on the subject. Professor F. W. Newman, of the Manchester New College, was unanimously called to the chair, and opened the proceedings with a very able address.—George Hadfield, Esq., moved the first resolution, to the effect that the facilities afforded by the Universities for acquiring learning should be thrown open to all classes of the community, without regard to sectarian differences. The resolution was seconded by the Rev. Charles Thompson, supported by the Rev. J. W. Massie, and carried unanimously.—The Rev. Dr. Beard moved the next resolution, "That the Universities of Oxford and Cambridge do not give that access to their studies and dignities which justice dictates, and the necessities of the nation and the interests of literature demand, thereby grievously obstructing the general diffusion of learning and the maintenance of good government among the whole people." Mr. Alderman Callender seconded the resolution, which passed unanimously.—The Rev. J. J. Tayler, B.A., moved the adoption of a petition to the House of Commons, embodying the two preceding resolutions, and praying "that oaths and subscriptions be abolished in the Universities of Oxford and Cambridge, and every necessary facility afforded for the education of all her Majesty's subjects, and the attainment of the dignities and emoluments which every virtuous student may justly deserve, in those colleges and halls of learning." Mr. T. Harbottle seconded the motion, which was unanimously agreed to.—Mr. John

Watts and Mr. E. Clarke then addressed the meeting; after which the Rev. J. W. Massie proposed, "That a vote of thanks be given to F. W. Newman, Esq., for his kindness in taking the chair, and his admirable manner of conducting the business of the evening." The Rev. Mr. Davis seconded the resolution, observing that he sympathized with the principle laid down by the Chairman at the commencement of the proceedings. It was a fact that no class of men could attempt to enslave another class of men, without being themselves enslaved; and they, the partially enslaved Dissenters, wished to emancipate the more thoroughly enslaved Churchmen. (Applause.) The resolution was carried by acclamation; and Professor Newman having briefly acknowledged the compliment, the proceedings terminated at a quarter before ten o'clock. The petition received a large number of signatures in the room. *Manch. Guard.*, May 24.

[With what consistency (asks the correspondent who sends us the above) certain persons, in connexion with the new Lancashire Independent College, could denounce Church subscription as they are said to have done, while all officers and trustees and tutors of their own little University are unalterably bound to certain eleven articles of faith, we know not. We wish well to the general cause of Non-subscription, and sincerely hope that eyes that are beginning to be opened may open still wider, and that they who already see *perhaps a beam* in their neighbour's eye, may lose one out of their own in the process. R.]

LEGAL.

LADY HEWLEY'S CHARITY.

Vice-Chancellor's Court, May 9, 1843.

(Before Sir L. Shadwell.)

ATTORNEY-GENERAL v. SHORE.

THE VICE-CHANCELLOR this morning pronounced judgment on the petitions which were presented to the court in this cause in Feb. last, and reported in *The Times* on several different occasions between the 14th and 22nd of that month, when the lengthened discussion took place. The historical circumstances of the case are sufficiently stated by his Honour to render the judgment generally intelligible, without any other prefatory observation than that after the decree of the Vice-Chancellor had been finally affirmed by the House of Lords, removing the Unitarians from the trusteeship of the charity, the Master proceeded to

appoint new trustees, who, according to the direction in the decree, were "orthodox Protestant Dissenters," and reported to the court that the future administration of the trust should be committed to seven persons, two of whom he had selected from members of congregations in the north of England, in connexion with the Presbyterian Kirk of Scotland, two from the members of congregations similarly situated in connexion with the Scotch Secession Church, and the remaining three from the English Independent Dissenters, who were the relators in the cause. The two first bodies of Dissenters prayed by their petition to confirm this report of the Master's, but the Independents insisted that the future trust should be composed solely of members of their body; and, therefore, asked that the Master might be directed to review his report.

His Honour said that, in this case, the Attorney-General, at the relation of Samuel Shore and others, by amended information, stated that during the time of the religious persecutions of the English Presbyterians and Independents, and other persons calling themselves "godly Dissenters from the English Church," in the time of Charles II., Dame Sarah Hewley stood forward as the protector and supporter, in York, of the ejected ministers of St. Bartholomew's-day, in 1662, and of the persons calling themselves "godly," who were Nonconformists, and who were subjected to pains and penalties in those days for their forms of religious worship; that by her trust-deed of 1704 it was declared that the trustees and ministers should, in their dispositions and distributions of the charity, have a primary regard to such objects thereof as were then or should afterwards be in York, Yorkshire, or other northern counties in England, not excluding those in other places and counties; that in one of the deeds, called the "hospital deed," of 1707, she directed the surplus to be distributed to "poor and godly preachers" and their widows; that up to the day of her death, Lady Hewley continued to be satisfied with the persons she had appointed to be trustees of her charities, and that Richard Stretton, the trustee first-named, was a Nonconformist. The information also stated that Dr. Coulton, the original preacher at St. Saviour's-gate chapel, in York, whose ministry Lady Hewley attended, and who was her friend and spiritual adviser and the sole executor of her will, was named as another of her original trustees, and that the Rev. Mr.

Hodgson, who was named a minister of the hospital, was one of the attesting witnesses to the will of Sir John Hewley, and the private chaplain of Lady Hewley; that Lady Hewley died on the 23rd of August, 1710, and that the Dissenters from the Established Church within the protection of the Act of Toleration of William and Mary, at the time of the foundation of the charities, and for whose sole benefit the charities were originally intended and applied, who were now commonly called "orthodox Dissenters," were therefore desirous to have a judicial declaration as to the proper mode of administering and dispensing these charities in future; that applications had been made to the then present trustees to apply the surplus funds for the sole benefit and advantage of the Dissenters from the Established Church who are now commonly called "orthodox Dissenters," giving a preference to York, Yorkshire and the northern counties; that the great body of Dissenters distinguished in those times by the names of Presbyterians, Independents and Baptists, differed among themselves solely on questions or articles of church government, and as to its divine origin and power, and as to forms and ceremonies, and that upon articles of faith and the object of religious adoration or worship they were all agreed among themselves and with the Established Church. One part of the prayer of the information was, that it might be declared that ministers and preachers of what was commonly Unitarian belief and doctrine, and their widows and members, or persons of Unitarian belief and doctrine, were not fit objects of Dame Sarah Hewley's charity. That asked, therefore, for an exclusive declaration. Another part of the prayer was, that it might be declared that such Dissenters alone as are now commonly called "orthodox Dissenters," could be considered as coming within the intent and meaning of Lady Hewley, and as entitled to participate in the benefit of her charities. That part of the prayer, therefore, asked for an inclusive declaration. It appeared from the full report of the proceedings in the House of Lords, that Dr. Pye Smith, a witness for the relators, deposed, "that he had no doubt and did verily believe that Lady Hewley, Dr. Coulton, Mr. Hotham and Richard Stretton were Trinitarians, and reputed to be Dissenters; that he could not affirm of what denomination they were, but as a matter of probability he had no doubt that they were of the Presbyterian or of the Congre-

gational denomination; that the ordinary sense and meaning of the term 'Presbyterian' or 'Presbyterian Dissenter,' at or about the time of the foundation of Lady Hewley's charity, was a particular class of separatists from the Establishment, who differed from the two other classes in certain points of external discipline." The Rev. T. Scales deposed, that "he believed Mr. Bowles, Dr. Coulton, the Rev. Mr. Hotham, Richard Stretton, Nathaniel Gould, Timothy Hodgson, Martin Hotham and Wm. Hotham were all Dissenters, and that he believed that T. Hodgson, Rev. W. Hotham and Nathaniel Gould were of the Congregational class, and that the rest were of the class called 'Presbyterians.'" Dr. Bennett also deposed, that "the word or term 'Presbyterian' at the time referred to was commonly used as the name or description of a class or denomination of English Protestant Dissenters, and that they were so large and influential a body as to give a name to all Dissenters." The statement in the information and the evidence all seemed to his Honour as if made for the direct purpose of procuring an exclusive declaration in the decree, according to that part of the prayer which he had secondly mentioned—viz., a declaration who were entitled, and not merely a declaration who were not. But it was to be observed, the decree of the 23rd of December, 1833, merely declared that the Unitarians were not fit objects of Lady Hewley's charity, and ordered that J. Heywood and all the other defendants, including Mr. Palmer, who was a member of the Church of England, should be removed from being trustees or sub-trustees, or managers of the charity, and that it should be referred to the Master to appoint proper persons in the room of the defendants, and to approve of a proper scheme for the application of the fund, and reserving the consideration of all further directions until after the Master should have made his report. This was confirmed by the recollection of his Honour Vice-Chancellor Knight Bruce, who was the second counsel for the relators; so that the declaration was framed in the exclusive form because the present Lord Chancellor of Ireland, who led for the relators, desired that it should be so, and that it should not be made co-extensive with the prayer which asked not only an exclusive but an inclusive decree. However, the removal of all the defendants from the trusteeship, coupled with the exclusive declaration, shewed with reasonable clearness what the principle of the decree was,

viz., that not merely unorthodox Dissenters, but also members of the Church of England, should be excluded. It went no further, but entirely left out of question who should be included, which question could be only determined either by a decree on further directions in the present suit, or by a decree in some other suit. The decree was brought by appeal before Lord Lyndhurst on the 5th of February, 1836, and was affirmed by him in accordance with the joint opinions of Mr. Baron Alderson and Mr. Justice Patteson. It seemed, on reference to the printed accounts of their judgments, that they came to the conclusion that the exclusive declaration and the removal of a Churchman as well as Unitarians from the trusteeship was right, because none could be included as partakers of the charity except "orthodox Dissenters;" and Lord Lyndhurst was satisfied on the evidence that in her religious faith and opinions Lady Hewley was a Presbyterian. On the 16th of March, 1836, on the petition of Mr. Park and others, ministers of the Presbytery of the north-west of England, and upon the petition of Mr. Thompson and others, ministers of congregations at Carlisle, Penrith and Penriddock, in Cumberland, Lord Cottenham, then Lord Chancellor, ordered that the petitioners respectively should be at liberty to go in before the Master and watch the proceedings, and propose proper persons as trustees and sub-trustees and managers of the charity and estates in the petitions mentioned, and reserved the consideration of the costs. The order, so far as it went, seemed to indicate that Lord Cottenham thought that orthodox English Presbyterians might be partakers of Lady Hewley's charities, or at least shewed his Lordship did not think that they could not partake; and looking out of the dry terms of the order, to the very words used by his Lordship as they appeared on the late Mr. Sutton Sharpe's notes, no doubt could be entertained of what his Lordship thought. The words were, "something must be done, otherwise this will be an Independent charity, which was not the meaning of the decree." On the 16th of December, 1837, Lord Henley, the Master, made his report; then followed the appeal to the House of Lords, for the purpose of deciding whether Lord Lyndhurst was right. The House of Lords directed six questions to be put to the learned Judges. The second was, "What description of ministers and poor persons are proper objects of the trusts of the deeds of 1704 and 1707?" Several of

the learned Judges gave their answers to the House. One of them thought that Unitarians were included; another that members of the Church of England were included. He thought that Unitarians were to be excluded; but with these exceptions, all agreed, for all seven thought that all "orthodox Dissenters" were to be included; and on the 5th of August, 1842, the House of Lords affirmed Lord Lyndhurst's decree, and the decree of December, 1833, Lord Brougham being present, who had partly heard the appeal upon the decree of December, 1833, and who, according to the written report, concurred in what was said by Lord Cottenham, who proposed to dismiss the appeal with costs. Lord Cottenham's observations on moving the judgment of affirmance in the House of Lords were most important. His Lordship said, "the intention of Lady Hewley could only be judged of by the language and terms used in the deeds." If that were the law, no evidence of her feelings and preferences could be regarded. His Honour considered, that from the proceedings in the case, it was to be collected that nine judges of the common law, the present Lord Chancellor, and the two late Lord Chancellors Brougham and Cottenham, and the House of Lords, were of opinion that English orthodox Dissenters might participate in the benefits of Lady Hewley's charity; but whether it was their opinion or not, it remained to be decided by decree who were the persons that should participate. And before this question had been determined, and while the cause was in such a state that it could not be determined, the court was in effect, by the petition supported by the relators, asked to determine it. That petition sought that the report might be reviewed. It was originally a petition by the relators only, but before the order of the 17th of December, 1842, it was amended so as to become the petition of the Attorney-General at the relation aforesaid. The parties who petitioned Lord Cottenham in March, 1836, also presented petitions praying the report might be confirmed. another petition was presented on the 17th of December, 1842, in the name of the Attorney-General of the relation aforesaid, praying that the order of the 16th of March, 1836, might be discharged, or varied by the addition, "that such order was without prejudice to any question which might arise on the Master's report under the same, or otherwise, and any proceedings in the cause, and that for the purpose aforesaid all necessary direc-

tions might be given." Upon the hearing of these four petitions, counsel for the Crown appeared and insisted that the Master's finding was right, and that the order of March ought not to be discharged. It appeared on the discussion that the order of March, though it was not in form expressly said to be made by the consent of the counsel for the Crown, yet in effect was virtually so made, and it was agreed by the counsel for the Crown, the relators, and the other petitioners, that any order his Honour should make for the petitioners, either for or against the report, should be prefixed with the statement which his Honour wrote at the time with his own hand—"The counsel for the Crown desiring that the Attorney-General's petition in this cause should be heard upon the merits stated in it, in the same manner as if the order of the 16th of March, 1836, had been made upon the Attorney-General consenting that the petitioners named in that order should be at liberty to go in before the Master without admitting their right so to do." It appeared to his Honour, therefore, that the order of the 16th of March could not be set aside for want of form. The Master had approved of Mr. J. Wilson, of Highbury-place, a member of the Inner Temple; Mr. J. Clapham, of Leeds; Mr. J. Hodgson, of Woodlands, Halifax; Mr. T. Lonsdale, of Carlisle; Mr. R. Barbour, of Manchester; Mr. J. Finlay, of Newcastle-on-Tyne; and Mr. J. Ross, of Carlisle, to be trustees; and the Rev. J. Parsons, of York, a member of the Congregational church; Mr. J. Piggot, of York; Mr. Pritchett; Mr. J. Bowden, of Kingston-upon-Hull, merchant; the Rev. H. Ralph, of Liverpool; the Rev. C. Thompson, of Tynemouth; Mr. T. Fair, of Frenchfield, in Cumberland; and the Rev. J. Pringle, of Newcastle, to be trustees or managers. The questions upon the four petitions were argued at great length and with great ability before his Honour, but it struck him at the time that the real question before the Court, whether proper persons had been named as trustees and managers, was, in a great degree, overlooked and confounded with another, viz., who were the persons entitled to participate in the benefits of the trust; and he therefore thought it right, before he decided the real question, to read over the pleadings and the orders made in the case, as well as the various historical and other reports referred to by the relators' counsel and supplied by the relators, and all the affidavits, and, having done so, his Honour

was of opinion the Master's report was right and ought to be confirmed. He thought so for this reason most especially, that unless it were confirmed, he did not see how the question who should participate in the charity could be decided. If the report were confirmed and the trustees disagreed, then it would be competent to the relators to bring the new trustees before the Court as defendants in the present or some other suit, and have the questions raised on the evidence decided; but, as the case stood at present, the former trustees, who were the only defendants, had no interest in raising any question. As both sets of petitioners, under Lord Cottenham's order, asked to have the report confirmed, it was useless to consider the objections which on the affidavits had been made by the parties to each other, or which each other had made to the relators. The relators objected to having Messrs. Ross, Finlay, Fair and Pringle appointed trustees, because they were, as the relators said, members of the Secession church of Scotland, and to having Messrs. Lonsdale, Barbour, Ralph and Thompson trustees, because, as the relators said, they were members of the Church of Scotland. But suppose they were? The decree had not said that they ought not to be trustees, though it had in effect said that an Unitarian Dissenter, or Church-of-England man, ought not to be a trustee. But his Honour did not understand, upon the evidence, that Mr. Ross and the others were members of the Secession Church of Scotland, or that Mr. Lonsdale and the other persons were members of the Church of Scotland. It was clear, upon the evidence, that in Lady Hewley's life-time there were congregations of Presbyterians in many places in the northern counties, for instance, at Whitehaven, Tynemouth, Alnwick, Long Cramlington, Lewick, Morpeth, Penrith, Great Salkeld, Plumptre, Penraddock and Carlisle, and from them had sprung up Presbyterians, some of whom were in amity with the Established Church of Scotland, and some with the Secession Church and the Relief Church. In some of the congregations there were certainly some natives of Scotland, but they were few in proportion, and some of the congregations consisted wholly of natives of England; but English Presbyterians did not cease to be English Presbyterians merely because they were in amity with the Established Church of Scotland, or the Secession Church, or the Relief Church, and Presbyterians of the north of England, of congregations of both kinds, in amity with the Secession

Church and the Church of Scotland, had actually participated in the benefits of the charity. Of the orthodoxy of both sets of Presbyterians there was no doubt. From many passages in the evidence it appeared that they held the Westminster Confession of Faith, which substantially agreed with the articles of the Church of England; and his Honour saw no reason why gentlemen belonging to these congregations, or the ministers of them, though Scotch by birth, yet resident in England, should not be trustees. Objections made with reference to the distance which some of the parties resided from York, or from their being engaged in business, applied to the relators' trustees as well as to the others, and had nothing substantial in them. The relators objected to the report, because two persons were selected out of each set of Presbyterians to be trustees and only three from the Independents. The number, seven, could not be divided in proportion to the number of churches of the different parties or to the number of individuals composing their churches. If four Independents were appointed, they would have a majority of the whole number. The numbers adopted gave a preponderance to the larger body over each of the two others, but not an absolute majority of the whole, and in that respect his Honour thought the Master right. The real objection, so strongly urged by the relators against the other petitioners, viz., that persons such as the modern Independents were the only persons that Lady Hewley intended to participate in her charity, could not, in his Honour's opinion, be decided upon the present petition; but it was very fit there should be some persons before the Court legally to argue the question fairly with the relators, which must be judicially decided upon the words of Lady Hewley's deeds. What Lady Hewley personally or privately felt or thought, or what, if she were now alive, she would feel or think upon the questions discussed before the Court, it might be difficult to say; but, considering her piety and benevolence, it was probable that she thought an English Presbyterian would have approved of the exertions which the Established Church of Scotland, more rigidly Presbyterian, had recently made in favour of the Jews, and would have been delighted to ponder upon the details of the interesting narrative which had lately been published by Messrs. Bonnar and M'Cheyne, two of the missionaries from that church. The order, therefore, that he should make with reference to the petition of Mr. Park and the

others, Thompson and the others, and the amended petition of the Attorney-General, must be to confirm the report, and to give all parties their costs out of the estate; Mr. Park and the others, and Mr. Thompson and the others, having but one set of costs, according to Lord Cottenham's order. As to the petition of the 17th of December, 1842, he should make no order upon it, except to give all parties their costs out of the estate in the same manner. One order must be made upon all the four petitions, but it must be prefaced with the statement he had mentioned.—*Times*.

PARLIAMENTARY.

Opening the Universities.—In the House of Commons, on May 25, Mr. CHRISTIE the Member for Weymouth, brought forward his motion for abolishing the oaths and subscription to articles by which Dissenters are excluded from the two English Universities. The division was—For the Motion, 105

Against..... 175

Majority 70

The debate was unusually interesting. We mean to report it in the next No.

Factories' Education Bill.—Sir James Graham has proposed his amendments, which, though containing some concessions to religious liberty, do not relieve the Bill from various solid objections. The measure, as now shaped, would give undue and mischievous power to the clergy and members of the Church of England; and it would, we believe, have the effect of shutting up some of the best existing schools, set up by individuals and congregations, for the manufacturing population. As a mere *Factories' Bill*, it is, we learn, extremely offensive to the heads of those establishments and to the more intelligent of the operatives. The opinion prevalent in the Factory districts is, that the Bill, if it become an Act of Parliament, will drive a great portion of the children from the mills, there being in these bad times numbers of adults who would gladly do the children's work for children's wages. The consequence of this would be an immediate aggravation of the public distress, with the certainty of depraving the morals of the rising generation. Sir James Graham has announced that he will take the sense of the House of Commons on the Education clauses after Whitsuntide, but we cannot believe that the Government will force on the measure against public opinion, and with a knowledge of the evasion of the law, should it become such, and even

of resistance to it, which would inevitably follow.

The number of petitions against the Bill is unexampled, and they continue to be poured in daily.

As we have already said, the dread of Puseyism, which is fast becoming identical with Popery, has strengthened, if it have not created, the public excitement, and, as we shall hereafter shew, this feeling, together with an apprehension of the loss of sectarian influence, has forced the hitherto hybrid denomination—the Wesleyan Methodists—to assume the attitude of Nonconformists, in which they are hostile to the Church, even if they do not make common cause with Protestant Dissenters.

CONGREGATIONAL.

The Rev. C. W. ROBERTS has accepted an unanimous invitation from the congregation assembling in the Old meeting-house, *Sidmouth*, to become their minister.

The Rev. W. SMITH, late of Dorchester, has received and accepted an unanimous invitation from the English Presbyterian congregation of *Rockdale*, Lancashire, to occupy their pulpit, vacant by the sudden secession of their former minister.

MISCELLANEOUS.

Anti-Duelling Association.—An association has been just formed for the suppression of duelling. It consists of 326 members, including 21 noblemen, 13 sons of noblemen, 16 members of Parliament, 15 baronets, 30 admirals and generals, 44 captains R. N., 23 colonels and lieutenant-colonels, 17 majors, 26 captains in the army, 20 lieutenants R. N., and 24 barristers. They denounce duelling as sinful, irrational, and contrary to the laws of God and man. They also pledge themselves to discountenance by influence and example a practice which so greatly dishonours God. Captain Hope, R. N., and Mr. W. Dunmore, have become hon. secretaries to the association.—*Standard*.

The 31st anniversary of the *Eastern Unitarian Christian Society* will be held at Norwich, on Wednesday and Thursday, the 28th and 29th of June next, when the Revds. Thomas Madge and Edward Tagart, of London, are expected to attend as a Deputation from the Committee of the British and Foreign Unitarian Association, and the Rev. Samuel Bache, of Birmingham, will preach on the Thursday morning.

J. W. Dowson, Secretary.

MARRIAGES.

1843. March 25, at the Old meeting-house, Birmingham, by the Rev. Hugh Hutton, M. A., Mr. EDWIN MILLS to Miss ELIZABETH NEWNHAM.

April 16, at the Presbyterian chapel, Collumpton, Devon, by the Rev. M. L. Yeates, Mr. JOHN BELL to Miss MARY ANN TUCKER, both of Collumpton.

April 30, at the Unitarian chapel, Ipswich, by the Rev. T. F. Thomas, Mr. BRUMMITT to Miss H. CALVER.

May, 1 at the Elder-yard chapel, Chesterfield, Derbyshire, by the Rev. A. T. Blythe, the Rev. JOHN E. WILLIAMS, of Belper, to ELIZA HANNAH, youngest daughter of the late John ALSOP, Esq., of Lea Bridge, Derbyshire.

May 1, at George's meeting, Colyton, by the Rev. James Taplin, Mr. JAMES GILL, yeoman, to SARAH, daughter of Mr. TRATT, yeoman, Colyton.

May 2, at the Old meeting-house, Birmingham, by the Rev. Hugh Hutton, M. A., Mr. JOHN PRIESTLEY to Miss ELIZABETH BEST, of Aston.

May 4, at the Unitarian Chapel, Brixton, Surrey, by the Rev. A. M. Walker, GEORGE PETEFER, Esq., of Lambeth, to Miss FRANCES LETITIA COTTEL, only daughter of the late Mr. J. Cattel, surgeon, also of Lambeth.

May 10, in Dublin, by the Rev. Clason Porter, of Larne, Ireland, Mr. JOSEPH T. PRESTON, of St. John Street, second son of Henry John Preston, Bloomsbury Square, to JANE, second daughter of John CLASSON, Esq., of Blackhall Place, Dublin.

May 11, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. BENJAMIN LANSDOWNE to Miss ELIZABETH SIMS.

May 21, at the Old meeting-house, Birmingham, by the Rev. Hugh Hutton, M. A., Mr. WILLIAM BEDDOWES to Miss ELIZABETH ROBBINS.

May 24, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. SAMUEL SMITH to Miss ANN SIMS.

OBITUARY.

March 20, at *Stoneham*, near *Lewes*, at the residence of her son, aged 85, SARAH, widow of the late W. RIDGE, of Alcliston, Sussex. The deceased was descended from an ancient and respectable family of Protestant Dissenters, and through a long life was herself steadily attached to the principles of religious liberty, as maintained by the English Presbyterians. For several generations, her ancestors worshiped in the Westgate meeting-house in *Lewes*, and thither, through "all the days of her life," as each sabbath came, she delighted to go, to renew her spiritual strength and "in every thing, by prayer and supplication with thanksgiving, to let her requests be made known unto God." She was richly rewarded for the fidelity with which she discharged her religious duties, with a confiding trust in the Divine Keeper of souls, and a good hope of immortality, in the days of extreme infirmity, and when human aid could no longer relieve her. Her end was calm and peaceful, and, firmly resting in the love and mercy of the Divine Father, she laid aside the corruptible "to put on incorruption," and is departed, we verily believe, to join the just in heaven.

M.

April 12, at *Dudley*, Worcestershire aged 70 years, Mr. WILLIAM MAURICE, printer and bookseller.

April 16, at *Bury St. Edmunds*, THOMAS WILLIAM GOLDING, aged 20. On Sunday, the 30th of April, the Rev. H. Knott thus described the character of this much-lamented youth in a sermon at the Unitarian chapel:—"Tenderly beloved by all who had the happiness of any intimate knowledge of his virtues, which developed themselves in proportion as his pure and simple character was more closely inspected; retiring in his habits, he had still the boldness of innocence, and the calm decision which springs from a faithful adherence to principle. His conduct was uniformly directed, not by what would most advance his interests, nor by what was most expedient, but simply by what was right. I have reflected deeply upon the meaning of this statement, and would calmly re-assert what I have said as peculiarly his due; that right and conscience were with our departed friend sacred things. Upon this solid foundation of excellence his character was reared, attractive through the freshness of his feelings, and winning in the guilelessness of his heart, combined with a sweetness of temper

and tenderness of disposition which formed a striking relief to the intelligence of his mind, the soundness of his judgment, and the wisdom of his conduct. Of his piety little must, though much might, be said; for religion is too delicate to be made the subject of public praise. Yet I may say religious sentiment diffused itself so beautifully through his mind, and was so healthy and unobtrusive, that the charmer was scarcely seen, though ever present with so meek and gentle a disciple of the school of Jesus. For with him Christianity was a solemn truth—a rule of conduct strictly to be observed—and the controller of every sentiment of the heart. With him the religion of Jesus has accomplished its work. The brief but beautiful tale of his life is told, and its solemn import realized. As quietly as he lived, he died; young in years, but strong in faith, hoping, and in no small degree prepared, for a happy immortality. On the morning on which his Saviour rose from the dead, his pure and gentle spirit returned to the God who gave it, unsullied by the world's sins, and carrying with it what must be immortal, goodness and truth."

April 19, at his house in *Upper Brook Street*, SAMUEL BODDINGTON, Esq., in his 77th year. He was remarkable for the consistency and unflinching uprightness of his political opinions. Being a Whig of the old school, he supported through all changes the cause of civil and religious liberty. His house was the resort of most of the remarkable men of his time, and his dinner-parties were graced by the leading talent in literature and the arts. To refined taste he added a due appreciation of all that is great and good; and the remarkable urbanity of

his manners caused him to be generally beloved by those who knew him.—*M. Cron.*

April 26, at *Notley Place*, near *Braintree, Essex*, in his 88th year, WILLIAM TAYLOR, Esq., son of the Rev. Henry Taylor, formerly rector of *Crawley* and vicar of *Portsmouth*,—author of "*Ben Mordecai's Apology*," "*Answer to Soame Jenyns*," and other works.

May 2, in the 23rd year of her age, CLARA, daughter of the Rev. Dr. MONTGOMERY, *Dunmurry*, near *Belfast*, *Ireland*.

May 4, aged 64 years, MARY the beloved wife of Mr. William HACKWOOD, *Hanley*, *Staffordshire* Potteries.—She was most highly esteemed by all, and has left a large circle of relatives and friends to mourn her loss. Her uniform kindness and many excellent qualities endeared her to all who had the pleasure of knowing her. She was a good, indulgent mother to a large family, and ever by her endearing conduct ensured their love.

May 9, in his 60th year, at his residence in the neighbourhood of *Bridport*, the Rev. JOHN GRUNDY, formerly minister of *Cross-Street* chapel, *Manchester*, and more recently of *Paradise* chapel, *Liverpool*. (We hope to receive a biographical notice of this excellent man and distinguished preacher.)

May 15, at his residence, *Inkford, Kingsnorton*, near *Birmingham*, aged 56, RICHARD GREVES, Esq., for many years the judicious friend and liberal supporter of the Unitarian congregation at *Kingswood*.

CORRESPONDENCE.

Communications have been received from the Revds. E. Tagart; G. Armstrong; J. H. Ryland; Edward Hawkes; T. Cromwell; S. Wood; W. McKean; and I. F. Manderson: and from M. S.; and M. H.

"A Wellwisher to the Unitarian Cause" asks "whether the more flourishing condition of Calvinism and Wesleyanism than Unitarianism, be not owing to the Unitarians hiding their doctrines under a measure, while the other sects are abroad in the field, not figuratively, but *literally*?"

We are pursuing some inquiries, not wholly unsuccessfully, with regard to the singular work entitled "*Theological Doubts*," which has led us to suspend for a short time our further notice of the book.

The reports of the Christian Tract Society and of the London Domestic Mission anniversaries, and the Intelligence from *Coseley* and *Walsall*, and another article or two, did not come to hand till this sheet was made up.

ERRATUM.

P. 289, line 2, for "Yon brilliant lamps," read "Your brilliant lamps."

THE CHRISTIAN REFORMER.

No. CXV.]

JULY, 1843.

[Vol. X.

THE LATE REV. R. TYRWHITT ON "BAPTISMAL FAITH."

June 2, 1843.

IN a recent Memoir of the Rev. Robert Tyrwhitt,* his Sermon on "Baptismal Faith" is just noticed by his biographer, into whose hands it "has never fallen."

Being in possession of a copy of it, I hope that I may gratify Mr. William Turner, and other readers of the *Christian Reformer*, in my attempt to give a summary of this Discourse.†

The text is Matt. xxviii. 19, ["baptizing them," &c.]: and the Preacher begins with adverting to the positive institutions of Christianity, as not only few in number, but also in their whole nature perfectly simple and intelligible. Yet *intelligible* they cannot be, if the Lord's Supper involve the doctrine of Transubstantiation; and Baptism, that of the Trinity [pp. 3, 4].

He aims at shewing that this latter doctrine has no solid foundation in what is termed the "Baptismal Form:" his endeavour, if successful, will at once vindicate the simplicity of a Christian ordinance, and ascertain that faith which is required by Christ and his apostles for entitling a person to the name and privileges of a Christian [4, 5].

There has been a two-fold division of the objects of our faith: into such articles as are necessary to make us Christians, and such as are only necessary to be believed by Christians on the authority of Christ and his apostles. Mr. Tyrwhitt recognizes this division as being supported by Scripture, and generally acknowledged, in words at least, by every sect,—various and conflicting as are the specific articles of their several creeds [5].

The respective articles of our religion are closely allied to that single one which asserts that Jesus is the Messiah, or Christ. Not only are Christians themselves styled the house and temple of God;‡ but, to point out their intimate relation to the author and object of their faith, are said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."§ With equal propriety, Paul makes use of the same comparison to illustrate the dependence of all Christian doctrines on the statement of the Messiahship of Jesus.¶ Unhappily, however, the professed disciples of the Messiah, disregarding apostolic warning and example, have erected upon the basis of their faith worthless and perishable structures ¶ [5, 6].

* *Lives of eminent Unitarians*, Vol. II. 155—166.

† Baptismal Faith explained. A Sermon preached before the University of Cambridge, April 8, 1804. By the Rev. Robert Tyrwhitt, M. A., of Jesus College, Cambridge. London: printed for J. Mawman. 4to.

‡ 1 Cor. iii. 9, 16.

§ Ephes. ii. 20.

¶ 1 Cor. iii. 11.

¶ 1 Cor. iii. 12, &c.

A deviation from necessary faith must be esteemed a deviation from right and truth; and is, in practice, of greater or less consequence, as it more or less corrupts the purity and simplicity of the Christian system. Reason teaches the advantages of strictly attending to that purity; while the inconveniences of neglecting it are abundantly evident from History and Experience [7].

There cannot be a more satisfactory way of ascertaining the sense of Scripture with regard to essential faith, than an inquiry into the meaning of the form of doctrine prescribed by our Lord to his apostles, as the rule by which they were to govern themselves in receiving disciples, and to which every one at baptism, the rite of admission into the Christian Church, was required to give an explicit assent [8].

The whole of the passage, of which that form is a part, should be considered: "All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway unto the end of the age" [8, 9].

Here we may observe Christ's assertion of his own authority; a commission to the apostles founded on that authority; and a promise of suitable assistance and support in the execution of it. Nor should we overlook the date of this solemn address, which was made after his resurrection from the dead, and a little before his ascension into heaven [9].

To publish in all nations the power conferred upon him; to baptize, in a particular form, all those who by acknowledging it should profess themselves his disciples; and to instruct them in all Christian doctrines and duties—this makes up his Farewell Charge. The joint consideration of two parts of it—what regards the practice of baptism and what regards the authority of Christ—is essential to clearness and order. We must examine the words, "baptizing them into the name," &c., in connexion with the preceding words, "all power is given unto me in heaven and in earth" [9, 10].

It appears plainly from that connexion that the power given to Christ is to be understood in the sense of dominion, and is extended over the whole human race, without any distinction or exception; but at the same time without any reference to other things, or beings, whether of a superior or inferior nature [10].

A like fullness of expression is observable in the form of baptism: and the connexion between this form and the preceding declaration of Christ's authority, though it may be less obvious, or for some reasons hath not been noticed, is not less certain. The universality of Christ's kingdom was to be the subject of the apostles' preaching: it is also made the ground of their commission; and they are directed to receive into it persons of all nations who, by submitting to baptism, were ready to testify their belief of the remission of sins in his name, who was made Lord of all, or to whom all power in heaven and in earth was given [11].

The faith required from persons thus baptized by the apostles, was wholly relative to the dominion of Christ; an acknowledgment of it, with the ground upon which it was admitted. It was a faith in the Son of God, on the evidence or testimony of the Spirit of God: it

was a confession that God had anointed Jesus of Nazareth with the Holy Spirit and with power [11, 12].

Mr. Tyrwhitt, having thus ascertained the sense of the baptismal form, by means of the mutual relation of the different parts of our Lord's commission to his apostles, next considers the scriptural import of some of the words contained in it: of these the first is that of teaching, or making disciples [12].

During our Saviour's personal ministry, the apostles made disciples of those who professed their faith in him as the Messiah or Christ then expected: but, agreeably to his particular instructions, they did it at that time only among the Jews; not among either Samaritans or Heathens. After his resurrection, they are commissioned to make disciples, in the same way, doubtless, and on the same profession of faith, among all nations. For what probable reason can be assigned why the same faith should not in both cases be necessary, whatever difference there might be in the form of professing it? Can we suppose the apostles to be commanded to make disciples by one faith, and immediately to baptize them into a different one? Or to make disciples to one person, and then to baptize them into the name of three? Christians are always spoken of in the New Testament as the disciples of Christ only, and baptism always refers to the remission of sins in his name [12, 13].

Strictly speaking, the very form of baptism refers us to one name or person only, that of the Son of God, witnessed to by the Spirit of God. Mark the preceding and the following words. Christ there speaks of himself only: "All power is given to me: teaching them to observe all things which I have commanded you; and, lo, I am with you to the end of the age." Had more than one person been directly or immediately referred to, the form, agreeably to the mode of expression adopted in Scripture, would have run in the names of those persons, or in the name of the Father, in the name of the Son, and in that of the Holy Spirit. Of the former mode* there are many instances; of the latter we have one in the Revelation of St. John, in which Christ says, "Him that overcometh I will make a pillar in the temple of my God; and I will write upon him the name of my God, and the name of the city of my God, and my new name"† [13, 14].

The Preacher does not inquire into the scriptural meaning of the term *Son*, as applied to himself by Christ, in reference to God: nor does he compare Matthew's account of our Lord's commission to his apostles, with the parallel passages in the Gospels of Mark and Luke, and in the Acts of the Apostles; nor does he appeal to the manner in which the apostles executed their commission, and their usual description of baptized persons. These topics he waives, because, in his own judgment, he has offered enough to shew that no kind of faith is enjoined by our Saviour, as previously necessary to the baptism of those who believed in one God, besides that of his being the Son of God, in the sense of Ruler and King, Saviour and Deliverer

* That is, of the *mode* occurring in Matt. xxviii. 19: "the name" belongs to a single Being, &c.; and is repeated, if it be used of more than one.

† Rev. iii. 12. I should prefer the rendering, "write upon it" [viz. upon the Pillar]; the propriety of the figure requiring this change.

of mankind; a faith in the Son of God in that sense having been shewn, from a consideration of the words and reasoning of Christ in his commission to the apostles, to be the sum and substance of the baptismal form. He who believeth that article and is baptized, is in a state of salvation, as he who believeth it not, remaineth under condemnation. For the sake, however, of adding authority to argument, in favour of the general subject of his Discourse, Mr. T. lays before his readers the words of one of the ablest defenders of Revelation [14, 15, 16].

This authority is Locke's; and the extract, from the Second Vindication of the *Treatise on the Reasonableness of Christianity* * [16, 17, 18].

In conclusion, the Preacher warns his hearers against being ashamed of the pure gospel of Christ. He states that the belief of it consists in not believing any other doctrine but that of eternal life, by the remission of sins and a resurrection from the dead, through the man Christ Jesus, the righteous Saviour and destined Lord of mankind. Neither our Christian privileges nor Christian duties depend on any other faith. This faith it is which gives us the privilege of being children of God, which enjoins on us the duty of conquering the world, and which, in making that conquest, gains the noblest of all victories [18, 19].

We should maintain the order as well as contend for the purity of the Christian doctrines. Doctrines may be true, may be more or less important, without being necessary to our present or future salvation. No particular doctrine, however clear both in its meaning and evidence, however practical in its nature, or how frequently soever inculcated, is therefore necessary to baptism or Christian fellowship [19].

If such a criterion of necessary doctrine be advanced by any one, with a particular view to the doctrine of the Trinity, we are then at liberty to ask, whether any doctrine can be clear in its meaning or evidence, or be said to be sufficiently inculcated in Scripture, which is never directly taught therein, cannot be expressed in words of Scripture, or in any words without the appearance of contradiction; certainly not without endangering that great truth, which is the voice of reason, the foundation of religion, the very end of the law, and the first principle of the gospel—the unity of God? [19, 20].

The observations which I shall proceed to offer on this Sermon of Mr. Tyrwhitt's, will be made in the exercise of the deep and grateful respect that his memory demands.

He is happy in the selection of the title, "Baptismal Faith;" which subject his Discourse chiefly treats of, and well explains: the "Baptismal Form," or the "Baptismal Commission," would have been a less appropriate title.

Our Saviour's charge to his apostles, as recorded in Matt. xxviii. 19, 20, cannot with reason be disjoined from his statement of his own

* Works, &c. [ed. 9], VI. 229. It is clear that Locke speaks there of a *Deist*, in the sense in which we now employ the word *Theist*, as simply opposed to an *Atheist*.

authority, which goes immediately before it, ver. 18.* That statement is the key to the meaning of every part of the commission, and of the assurance by which it was accompanied ["Lo, I am with you alway," &c.]. I do not recollect to have seen *these* positions so completely established as they are by Mr. Tyrwhitt, whose remarks in pp. 5, 6, 13, present specimens of the best Scriptural Criticism—that which employs itself with care and success on passages contiguous or parallel to each other; and, by means of the comparison of them, brings light out of seeming darkness.

This Preacher has also shewn that "Baptismal Faith" is simply a belief in the Messiahship of Jesus of Nazareth [ib.].

His Sermon possesses, therefore, substantial value. At the same time, it is neither so perspicuous nor so full as could be desired: its excellence would have been greater, with more clearness of style and method, and a yet wider range of illustration.

In p. 5, for instance, there is some obscurity of language. Mr. T. divides the objects of our faith into such articles as are necessary to make us Christians, and such as are only necessary to be believed by Christians on the authority of Christ or his apostles. At first sight, the difference is not easily perceived: and the question arises, Can any be Christians who believe not articles which are necessary to be believed by persons admitting the authority of Christ and his apostles; and believed, too, on that authority? Surely, the Preacher means that there is a profession of faith, an acknowledgment of authority, without which no man is entitled to the Christian name, and which is therefore essential for all who bear this denomination,† but perfectly distinct from other creeds and formularies. He has "Baptismal faith" in view—a declaration of belief in Jesus as the Christ.

It is to be regretted that Mr. Tyrwhitt has confined himself to the phrase, "teaching," or "making disciples," nor illustrated the scriptural import of the term *Son*, in its application to our Lord. In particular, I lament his silence on the clause, "Lo, I am with you alway unto the end of the age," and on the inquiry whether ver. 19 contains a baptismal *form*; which latter point he has assumed, and not proved. These are subjects on which he was signally qualified to instruct the Christian world: as the consequence of his declining to discuss them, he has left his Sermon in an incomplete state, nor satisfied the reasonable expectations of many of his readers.

I will now put down a few remarks on his text: they have occurred to me upon this fresh perusal of the Discourse.

(1). These verses do not record the *institution* of Christian Baptism. Some of Christ's disciples had baptized previously [John iv. 2].

(2). Our Lord here commissions his apostles to teach and baptize those who had been Heathens: this commission they had not before received.

(3). In Matt. xxviii. 19, he does not prescribe a *form* of Baptism. Nor do I discover this or any other *form* of Baptism in the books of the New Testament. Christian Baptism is valid, although no parti-

* In the Syr. and Pers. there is an unauthorized addition to this verse [Griesb. in loc.], which proves, however, that the scribe understood the Baptismal Commission in the sense assigned by Mr. Tyrwhitt.

† In Baptism, the person baptized says, expressly or virtually, "I take Jesus for my Master, and am desirous of learning of him."

cular form of words be used in the administration of it; provided the administrator declare, in such words as he pleases, that he baptizes into the authority, or religion, of Jesus Christ.*

(4). The words that are erroneously termed the "Baptismal Form," regard both the instructions which the apostles were to deliver, and the initiatory rite which they were to solemnize [Acts xix. 1—6, compared with Acts viii. 12].

(5). In declaring his authority, as Lord and Christ, the Saviour is anxious to state by whom it was bestowed, and how attested. Hence, upon the present occasion, he speaks of "the Father" and of the "Holy Spirit." His humble temper—his habitual consciousness of dependence—dictated this language.

(6). "Baptismal faith" then—the faith which gives the Christian name and Christian privileges—is of the most simple kind. It has nothing to do with the doctrines in respect of which churches and individuals are divided from each other, but with a fact which they receive in common—the Messiahship of Jesus. Therefore no faith besides the "Baptismal" ought to be considered necessary for Christian fellowship.

N.

LINES SUGGESTED BY THE LAPSE OF TIME AND THE DEPARTURE OF FRIENDS.

LET ages roll, worlds pass away,
 And systems speed to vast decay—
 Unchang'd Jehovah's purpose stands,
 And all obey his wise commands:
 Let Time his destin'd periods fill—
 He but performs the Almighty will,
 Conducting, as his circles move,
 The unerring plans of Heavenly Love.
 Though man's whole race must sink in night,
 They yet shall wake in boundless light;
 Beyond the sphere of mortal things—
 Beyond the scene where sorrow springs—
 Beyond the reach of sin and woe—
 No more corruption shall they know.
 No more to sin—no more to weep—
 No more to sink in death's dark sleep—
 They rise from weakness into night,
 Immortal as heav'n's fadeless light.
 Then roll, ye ages! worlds, decay!
 Your flight shall usher in the day,
 When Christ shall summon Death to free
 His captives from the earth and sea;
 The earth and sea shall yield their dead,
 Joyful to meet their living head,
 To see fulfill'd the glorious plan,
 Redemption for the race of man.

Birmingham.

HUGH HUTTON.

* We know, *historically*, that the apostles "baptized into the name of Jesus Christ."

ORIGINAL LETTERS TO THE LATE REV. R. KELL, SUPPLEMENTARY TO HIS MEMOIR (pp. 205—211).

(Continued from p. 352.)

IX.

From the Rev. Hugh Worthington to the Rev. R. Kell, on his Ordination.

REV. AND DEAR SIR,

Highbury, April 2, '89.

I have suspended writing to you till I had a line from Mr. Belsham, which was what he desired when lately in town. Accordingly, two days ago I received a letter from him, and possibly he may have written to you also. His integrity is noble, but I am grieved for the present occasion of his shewing it : he has changed his sentiments on the pre-existence, and is gone over to the Socinians, and therefore has resigned his office at Daventry ; the trustees have accepted his resignation, and at Midsummer, or soon after, he quits. In this situation, his remark is certainly just, that his assisting at your ordination will do your reputation at W. *much more harm than good*. He is now, therefore, out of the question, and it remains for you to lay your plans totally *de novo*.

As to myself, I freely tell you I think you have treated me rather cavalierly in the business. You seem to *claim* my officiating at Wareham, because I have done it at Leather-lane. Is there no difference between stepping to Holborn and back again, and going to W. and returning, which amounts to 240 miles ? Unfortunately, my constant summer journey lies in a direction *diametrically opposite*, and the time of it so depends on the journeys and motions of my friends at Leicester and Nottingham, that I am not able to say at this instant in which month it may fall. Now, young gentleman, put these things together, and you will draw the right inference, that though I do not say I will not come, yet it is very probable I cannot.

Pray take a map of your diocese, and as soon as possible send to brother Butcher or me (we have concerted it together) an accurate list of the *proper and probable* ministers in your neighbourhood : five are sufficient to conduct the service (*viz.* one to introduce and give out the hymns ; one, the long prayer ; one, the sermon ; one, the questions and ordaining prayer ; and one for the charge, who may also conclude the service—a common thing).—Now suppose Mr. Gillibrand, of Ringwood, begins, and Mr. Butcher takes the long prayer (he would, *if present*, rather begin, but he will consent to the other, and, on account of his standing, more he cannot do) ; then you have three proper men to find. You have Howell, of Fordinbridge ; Davis, of Poole ; Edwards, at Dorchester ; and my old class-fellow Fawcett is in your county, at Beminster. If this last could be got, a better would be superfluous. I do not pretend to say how far any of the first three are qualified, or what ministers you have besides. But you must make out the best list you can. *Neighbouring ministers*, whether of many or few talents, are the properest persons for an ordination ; among them you are to live, with them to be friendly ; their sanction is of moment. At Butcher's ordination I came under this description. At Mr. Geary's, I would only close the service, on purpose that neighbouring ministers might have some principal parts.—I wish you the best direction and the greatest happiness and success. Your conduct I honour, your prosperity I rejoice in. May God ever bless you, prays an old friend,

H. WORTHINGTON.

X.

From the Same to the Same.

DEAR SIR,

Highbury Place, June 1, '89.

It may not be disagreeable to you to hear how a friend completed his journey home, and it will be very agreeable to me to express on paper

somewhat of the gratitude which I owe to yourself and society for hospitality and candour.

And first of the first. Through mercy, my return was both safe and happy. The Quaker who entered the mail with me at Poole, proved the man of sense, information and amiableness, and we never parted till we had breakfasted together in Holborn. Two miles from Poole we took up Mr. and Mrs. Delacourt, of Winchester, and I was very happy in their company. When they left the coach, two people got in and came with us to London, of whom all I can say is, they did no harm. We were in Piccadilly five minutes before seven.

Now for the second object of my epistle. I must be crusted over with insensibility if I did not feel the extraordinary kindness shewn me at Wareham. My short abode there was one of the few things which I neither can forget nor *wish to forget*. Believe me, my dear friend, I *tore myself away*, when I put myself into the coach for London. Never was I more loth to quit a place; and nothing but absolute conviction of *duty* could have forced me from it last Friday. I am still convinced I did right: six or seven reasons I mentioned to you, and though some were softened and diminished, they could not be removed utterly. Mr. Robinson, of Cambridge, was so kind as to tell me two hours after I arrived, that had I commanded him by a letter, he would instantly have served me on Sunday; but no such expression became me, nor did I know he was disengaged. However, he gave us yesterday a complete sabbath—in the morning the *humility*, in the afternoon the *dignity* of a Christian. Oh! what a sabbath! it was heaven upon earth! and to me peculiarly seasonable, as I was rendered hoarse by being one hour in the wet on Saturday. Surely, he is one of the most striking preachers that ever entered a pulpit.

But to return from this digression. I beg of you to present my best respects, my warmest thanks, to Messrs. Brown, Phippard, Delacourt, Filleter, &c.; their good sense, their candour to ministers, their zeal for religion, their charity to those who differ, their *kindness to strangers*, have very sensibly affected me. In this testimony I include their families, and devoutly I seek the blessing of God upon them and theirs. Though I could not stay with them this time as I wished, I do fully intend (God willing) to come next spring and spend a few days among you all.

But I must draw to a close; however, not without desiring particular and warm remembrance to Mr. Butcher, whom I love to see, and still more to hear. May his return to London be every thing he can wish! Tell him I hope for his company to dine with me next Monday at three o'clock.—Now, dear friend, adieu. May God bless your days, and succeed your labours! You have distinguished yourself by your confession. May your life be a comment upon it!

Ever thine,

HUGH WORTHINGTON.

XI.

From the Rev. Dr. James Fordyce to the Rev. R. Kell.

DEAR SIR,

Belvedere, October 14, 1789.

Your most welcome letter did not arrive here till last Thursday, having wandered all the way to Southampton. But, thank Heaven, it relieved us at last from our painful suspense, and turned apprehension into joy. A variety of hindrances have prevented your receiving sooner our sincerest congratulations. We have now only to wish Mrs. Kell's perfect recovery, and good health to our young friend R. P.* You say, "Poor R. P.!" I pity him a little on this occasion, as I have some interest in his doing well. But as I must own a superior regard for his mother, I cannot but think it very

* The R. P. referred to here is my eldest brother, whom Dr. Fordyce had baptized. E. K.

proper that *his* indulgence should in part give way to *her* restoration. Mrs. Fordyce feels as she ought your partiality to her, and that of so many worthy persons at Wareham. We reflect with pleasure on the very agreeable time we passed there. When that satisfaction can be repeated, I know not. But nothing is more certain, because nothing is more true, than that we are, dear Sir,

Your and their faithful and affectionate friends and servants,
JAMES FORDYCE.

XII.

From the Rev. Hugh Worthington to the Rev. R. Kell.

MY DEAR FRIEND,

Highbury Place, April 12, '90.

Though you have too often found me a bad correspondent, yet I believe you will acknowledge I seldom delay unnecessarily answering *such letters* as refer to important business; and therefore your candour will lead you to suppose some obstacles may have occasioned my not replying *immediately* to your last affectionate letter. I feel the strongest gratitude to you and your people for their kind acceptance of past labours, which they have requited tenfold, and for the honour they do me by asking me to preach at the first County Association of the Dorsetshire Ministers. But while these things ought to impress my mind, they are attended with circumstances which divide and puzzle it. I love to have the ministers of a *district* engaged in the principal parts of a public service; I dread the seeming to set them aside; already I have taken a leading part of service in your place before such ministers, and to do it again hurts my feelings. At the same time, I acknowledge, from the almost *immense distance* between us, this would be an intrusion which I could very seldom, perhaps never more, commit; and so far as the name of "a man from London" might add any weight to the scale, (though, in his own opinion, *that weight is less than a feather wafted by the wind*,) I would not obstinately object to what partial friends may desire. However, as you propose to invite Dr. Fordyce to be present, I should imagine it right in every view he should be asked to preach; though often infirm, and seldom seen in a pulpit, yet he sometimes goes there, and might be hurt at not being asked. This, I assure you, is one of the things which perplex me. To overlook him might be ill-advised, and to depend upon him (considering his shattered health) might be dangerous. Do meditate on that dilemma. His name is justly high in the world; he is comparatively a neighbour; he has shewn much attention to you and your flock: put these things in the balance against the uncertainties of a sickly constitution: I know not which will preponderate.

But I proceed to *another obstacle*, and what has been the greatest cause of my delaying to answer your letter, which I perceive is a fortnight old to-day. My good old father used to come and see me once in two years; this spring is the time of my again expecting him, if I may say *expect* of a man hastening on to seventy-eight years of age. Now you are to observe, he cannot bear riding in a carriage, and just as he was deliberating whether he should once more venture so long a journey on horseback, his horse suddenly staked himself and died. This to an old man is a great disappointment: he had long had him, and confided in him; but he may not soon get another horse to his mind, or, if he does, may not think of undertaking such a journey with a new one. In this situation of affairs, I knew not when to say I felt myself at liberty to come to Wareham; May or June would best suit me, but at present I cannot prudently engage for either. Therefore, to put a period to this long and tedious statement of difficulties, I have one question to put to you and your society: Could a meeting of ministers be convened at Wareham on the *Wednesday or Thurs-*

day in the last week of this month, i. e. on April 28 or 29? The former day would better suit me, as giving more leisure for returning to town against May the 2nd, our sacrament-day. But either may do for me, if such a day is not too near the present to allow of your summoning the ministers, or if it be not the very day of the Malt-house people having their service. Should this plan be eligible, I would endeavour to drop in upon you towards the end of next week, and to spend the sabbath (25) with you or Mr. Davis, as shall be settled. Happy should I be to make a longer visit, but we have sick persons whom I cannot long leave, and I am busy preparing for the press two Sermons to Young People.

The better health of your amiable but lately afflicted partner gives me pleasure. That every blessing may rest on you and yours, is the fervent prayer in which Mrs. W. joins with

Your truly affectionate friend,

HUGH WORTHINGTON.

XIII.

From the Same to the Same.

DEAR SIR,

Highbury, May 12, '90.

Notwithstanding my father's disappointment in the death of his horse, I still had some hopes of his coming to London till a week ago; but now "jacta est alea," for he is actually gone into Cheshire, and will not visit us at all. In consequence, I have been turning things in my mind about Wareham. This month will not be perfectly convenient to me for such a long journey, as next week, on the 19th, I must be at Risboro', the place of our Buckinghamshire Association holding their next meeting, and I should be sorry to leave home again immediately. Might I then propose *June 9th or 10th* (the latter, being *Thursday*, most eligible to me, but no absolute stress laid on this) for the day of your county meeting of ministers, and so I would (D. V.) spend the following sabbath, i. e. the 13th, with you and your friends. I understand that in the progress of the month of June you are to come up to town; this is my motive for fixing the Dorsetshire Association on the Wednesday or Thursday next after sacrament-day; otherwise, you will observe, that, still retaining the above Sunday (13) for my sabbath among you, the Association may be held, if you prefer it, on the 16th or 17th. Should you determine on this latter scheme, permit me to say then *Wednesday* better would suit a traveller than Thursday, because I am not entirely resolved whether to go on horseback or by a coach. As soon as you have determined on something, do let me have a line, that I may have leisure to get my supplies settled agreeably.

I feel the force of all you have so well said concerning a great divine in your neighbourhood, and think it unanswerable, provided you can pass him by without hurting or offending him. But I for *one* do not relish preaching before him, and so far you are welcome to tell him; though justice obliges me to add, few men of his talents have equal candour. In short, so little do I like the plan of my going 120 miles to preach on a public occasion, before the ministers of the neighbourhood, that I long to be excused, except you intend adopting our plan in Bucks, of *two sermons*, one to the people and one to the ministers, which, though it protract service, has so much diversity in it, as never to be tiresome. In this case, were I to preach one of the two, I should not appear to monopolize, as otherwise I must seem to do. If in any shape preaching must fall to my lot, pray suggest some subjects, that I may have a clue to follow, and not be totally blind when I come to Wareham.—Mr. Butcher breakfasted here on Tuesday, sends his love, and says he cannot get a line from you but when you want books.

Not doubting but you will write on this business the very first opportunity, I will take up no more of your precious time with my scrawl, but once more avow myself

Your truly affectionate brother,
HUGH WORTHINGTON.

XIV.

From the Same to the Same.

DEAR SIR,

May 25, '90.

I trouble you with this line, merely to thank you for your kind letter of last week, and to inform you that I entirely coincide with your plan of having the Association on the 9th of June. I think of coming on horseback, but my determination is not like the laws of the Medes and Persians. Weather must in some sort guide me; however, you will not expect me, as the saying is, till you see me: if I do not reach you by Tuesday evening nine o'clock, you will take it for granted that I stop one night one stage short of Wareham, and design to be with you in good time next morning.

By this post I write to brother Fawcett, supposing him still to be at Beaminster; but in this I may be mistaken. To no other gentleman shall I send a line, because, to tell you the truth, it is an awkward business to write letters of that kind, when *oneself* is the preacher.—It would gratify me to be present at the ordination at Bere, which you take notice of, but am afraid that it will not comport with my short stay in Dorsetshire to be one of the hearers on that occasion. I believe Mr. Howell to be a very worthy as well as sensible man, and am shocked to think of his losing an annual exhibition on account of his attention to you. Mr. Butcher and self must see if we can contrive some relief.—Other matters we will postpone to a personal interview, if it please God.

I ever remain,

Your affectionate friend and brother,
HUGH WORTHINGTON.

XV.

From the Rev. Dr. James Fordyce to the Rev. R. Kell.

DEAR SIR,

Belvedere, July 29, 1790.

Your very obliging letter, which arrived here when Mrs. Fordyce and I were from home, I would have acknowledged much sooner, had not a constant succession of company immediately after our return engrossed my attention. For some months, indeed, we might be said to live in a tumult; yet, on the whole, it was an agreeable one, particularly during the time we passed at Bath, where we found the greater part of the society we happened to meet, more perfectly to our mind than we had ever known elsewhere in so short a space. We were there but little more than five weeks; when we left with regret a place which, if it suited us on other accounts, we should prefer to any other on the score of ease, convenience and conversation. We took an early opportunity of inquiring after Mrs. Kell's sister, but were informed she was at Bristol. From Bath we went to London, where, with much fatigue, arising from distances unknown in the former situation, we had the satisfaction of meeting many kind friends and old acquaintances, whom we had not seen for a number of years. I was sincerely glad to hear from Mr. Worthington the story of his last excursion to Wareham. I shall always be interested in every circumstance connected with your comfort, reputation and usefulness; and should have been very happy to join with him and the other ministers who met on that occasion, in testifying my esteem and zeal for you, dear Sir, and your worthy friends there, had not my journey prevented it. Nor would Mrs. Fordyce have had any objection to accompany me in that case. Neither of us, I assure you, can ever forget the very pleasing days we spent last summer with you and them. Mrs. Kell's recovery would have added very sensibly to our

gratification in revisiting so agreeable a circle. Our best wishes attend you all. I include my young acquaintance, Bob; from whom I expect by and by something original and uncommon.

I remain, with truth, dear Sir,
Your affectionate friend and faithful servant,

JAMES FORDYCE.

P. S. I give you joy of the Revolution in France, which I earnestly hope is now established beyond the power of its enemies to overthrow it. I think of it with astonishment and admiration, as the least expected and most important event in favour of religion and liberty that has ever taken place in any nation. It looks like a flame kindled from heaven, which, if many wise men are not deceived, will spread and produce the grandest and the happiest effects. What philosopher, poet or sage's inspiration ever imagined a spectacle so wonderful and sublime as was seen at Paris on the fourteenth of this month?

A PARAPHRASE OF BUCHANAN'S LATIN VERSION OF THE NINETEENTH PSALM.

GEORGE BUCHANAN versified the Psalms after the classical models of the Augustan age. Hebrew poesy, thus divested of its native form and metamorphosed into a variety of foreign metres, seems to borrow the lyric style of Horace, and wait the patronage of Mæcenas. In this tuneful medley, Carmel and Hermon are grouped together with the Alps and Atlas; the cedar of Lebanon in Solomon's temple is inlaid with Parian marble; the altar of the levites burns with vestal fire; festive processions are garnished with Italian laurel or bay, intermixed with palm-leaf and balm of Gilead; while the flowering myrtle is entwined with the rose of Sharon and lily of the valley. An credat Judæus?

The learned author dedicated the sacred paraphrase, "*fatidici nobile regis opus*," as he designates the Psalms of David, to the acceptance of that fascinating siren, Mary, Queen of Scots.

"*Insanientis gens sapientiæ,
Addicta mentem erroribus impiis*," &c.

Ye that devote the mind to thoughts profane,
"Vain wisdom all, and false philosophy,"
Observe with eye and soul the starry heaven,
Clad in the radiance of primeval light.
Hence learn how wise the Potentate who rear'd
Above his temple the sidereal vault,
And bent the arch that circles earth and sea.
The day and night, in strict vicissitude,
Without one change fortuitous, lead on,
Alternately, the steady march of time,
Subordinate to His supreme command
Who rules the universe. With silent pace
And speechless harmony, their signs convey
No envious note of import to a few,
But to the world impartially declare
The counsels of eternal Providence,
And justify the ways of God to men.
Who but admires the shining host, that watch
To guard the dark, aerial hall of night?

Soon as Aurora warns them to retire,
Who is not dazzled by the golden beam
That ushers in the rising of the sun?
Which, as a bridegroom, his pavilion leaves,
Or, giant-like, exults to run his course,
Extending from the farthest east to west,
Salutes the smiling planets as he flies,
And warms the nations with his vital heat.

That outward show of dread magnificence
Allures less deeply than the perfect law
Of liberty. This regulates the life
With precepts sage, inscribed and seal'd by Truth.
Its promises exalt the soul, and clear
The dross of guilt that dims its virgin gold.
The troubled spirit penitence becalms,
And deep contrition heals the wounds it gave.
*Religion, communing with Faith and Love,
Maintains her sole dominion of the heart;
While Hope in rapture points to scenes of bliss,
In worth more precious than the purest gems,
And to the taste more grateful to enjoy
Than richest drops distill'd of nectar'd sweets.

Who knows how oft he deviates from the right?
Preserve me from the hidden snares that lie
In secret faults: let no presumptuous sin
Usurp supremacy; but deign to grant
My absolution from this great offence;
And may my words and deeds acceptance find
Before thy throne of grace, O Lord, my God!

W. E.

THIRTY-NINE ARTICLES, OR FORTY.

THE "Quarterly Review" for May, 1843 (p. 56), relates that the late celebrated wit, Theodore Hook, was taken to Oxford under the guardianship of his brother, the late Dr. James Hook, Dean of Worcester, (author of "Pen Owen" and "Percy Mallory,") to be entered in that university with a view to education for the bar. "He carried the spirit of rebellious frolic with him. When the Vice-Chancellor, noticing his boyish appearance, said, 'You seem very young, Sir; are you prepared to sign the 39 Articles?' 'Oh yes, Sir,' answered Theodore, briskly,—'quite ready—40, if you please.' The Dignitary shut the book; but the brother apologized—the boy looked contrite—and in the end the ceremony of matriculation was completed."

* *Judæi mente sola venerantur; unumque numen intelligunt.*—Tacitus, *Hist.*, Lib. v.

DEBATE IN THE HOUSE OF COMMONS, MAY 25, 1843, ON THE AD-
MISSION OF DISSENTERS TO THE UNIVERSITIES.

[From the *Morning Chronicle*.]

Mr. CHRISTIE: I rise to bring before the House the motion of which I have given notice; and if I do not take up the time of the House by apologies for putting myself forward on a question which has so many important bearings, and affects such old and powerful interests, I trust I shall not, therefore, be supposed insensible to the importance of the task which I have undertaken, and the performance of which, self-imposed though it has been, I now approach with unaffected diffidence. This, I trust, it will be permitted me to say, that I thought from the time which has been suffered to elapse since this question was last agitated, that those who might be looked to in this House to move for the redress of any religious grievance have probably been deterred from undertaking this particular question by the many technical details and difficulties which embarrass it, and I have thought also that my own comparatively recent residence in one of the universities might so far give me an advantage for dealing with the technicalities of this question. Be this, however, as it may, I may at least hope that the freshness of my recollections of one university and of my feelings towards her, will secure me from adopting any tone towards the universities that might prejudice my purpose, or any argument tending to depreciate the advantages, to a participation in which I ask to admit Dissenters from the Established Church (hear, hear); and I am indeed anxious to assure the House that I approach this question in no spirit of irreverence towards those ancient and venerable institutions which were the cradles of learning among us, and have borne so great a part in feeding the intellects and forming the character of the great men who have been among us, and which, though time may have rendered changes necessary, and into which self-government may have introduced corruptions, yet I do believe—little though I know my testimony can be worth, yet standing here for the purpose that I do, I shall at least be absolved from the presumption that would attach to me were I gratuitously to offer it—which I yet do believe to possess the elements of fitness to impart a liberal and manly education, superior to those of any university which Scotland, or America, or France, or even Germany can boast of (hear, hear). And yet it is no injury, as I conceive, which I propose to inflict, but rather a benefit to confer on the universities, whose usefulness will be extended, from whose escutcheons a deep stain of injustice will be wiped out, and whose hold on the national respect and affection will be strengthened by granting this boon—I will not call it this rightful claim of the numerous members of our political community, whose consciences will not permit them to adopt the articles and the formularies of the Church that is established. I am met at the very threshold of this question by the denial of the right of Parliament to interfere. They are invested with the powers necessary for the free and full performance of their functions, and with the exercise of these powers the State would not do right in interfering, except when they are exceeded, or are used to alter indirectly but essentially the character of the corporation, or to do any thing which has an injurious bearing on the public interests of the State. There is another set of interests closely connected with the universities, very different in their original character—the colleges—which are private and not public corporations—eleemosynary corporations created by charter, in which to give effect to the charitable intentions of individuals, and deriving their rules, with the consent of the Crown, from their founders, with which rules the State will not interfere, unless their observance become, in a public point of view, injurious. These colleges have given, by the nature of their connexion with the university, as much public instruction as the universities themselves. They were originally placed in the immediate neighbourhood of the university, in order to afford to persons the advantage of university instruction. But in course of time various alterations were made, and no one can now enter such university, except through the medium of one of the existing colleges. I find them existing as important bodies in this country, powerful and respected, having rich endowments, and great capabilities of usefulness, whose rulers are generally animated by activity and conscientiousness. Having thus disposed of this preliminary objection, I proceed to state the nature and extent of the grievance which I wish to remedy. No person can obtain a degree at the universities unless he subscribes to the Thirty-nine Articles of the Church of England. The obtaining of a degree procures for its possessor certain advantages in the legal

and medical professions, of which advantages Dissenters and Roman Catholics are necessarily deprived under the existing system. I may here refer to a declaration made by the Bishop of London, in the House of Lords, on the 26th of May, 1840, on the presentation of a petition by the Archbishop of Dublin, from members of the Church of England, praying for an alteration of the Thirty-nine Articles. On that occasion the Bishop of London said, "Subscription to articles is not required from all members of the Church, but only from the ministers of the Church." But these privileges, consequent on obtaining degrees, after all are as nothing compared with the mark of distinction and degradation which these religious tests of fitness to receive education fix upon all who do not conform to the established faith. Well, then, if this be so, that the Legislature established tests in the universities, at a time when principles of religious intolerance prevailed which are now condemned, I may ask the power which established these tests now to repeal them. But then it is said (and this is a different objection) that if religionists of every description are admitted into the colleges, the necessary consequence must be a substitution of a system of education from which religion is excluded, for the present religious Church-of-England system, and that the members of the Church of England in this country, whose interests are to be considered as well as those of Dissenters, will thus be deprived of the means which they now possess of securing for their sons an education based upon the principles of their own and the Established Church (hear, hear). I will not deal with this objection on any broader ground than by suggesting that, if the admission of Dissenters to the colleges is to be effected by granting them special exemptions from religious lectures, and examinations, and attendance on chapels (and in this way their admission may be effected, and in this way I look to effecting it), the religious lectures and worship will remain intact for those whose consciences will allow them to attend, and the members of the Church of England will continue to enjoy the religious advantages, which they prize, of the college system of education. I think it will not be said by the authors or supporters of the Factories Education Bill that a system of education, in which religious instruction according to the principles of the Church of England is secured for members of the Church of England, but in which all Dissenters are exempted from attendance on this instruction, and Roman Catholics, and though they have not yet been mentioned in the Factories Bill, I hope I may add Jews, are exempted from attendance on a very short and simple morning and evening worship of which yet their consciences would not approve, is an irreligious system of education (hear, hear). I must say that whatever arguments may be urged in favour of a system of elementary education, which may combine the attendance of poor children of parents of every religious denomination, a very much stronger case may be made out in favour of a combined system of education in the universities, where the age of the pupils constitutes a presumption that the greater part and the fundamental part of their religious education has been already acquired, and where their position in life constitutes a presumption, also, that whatever species of religious instruction may be proper, will be provided by their parents for those who cannot avail themselves of the Church-of-England instruction of the college (hear, hear). I hope it will not be said, though I know it has been said before, that the mere association in the colleges of young men of different religious creeds will lead to indifference to religion, to discussions on religion, and thereby to scepticism, indifference and infidelity. It must be a poor faith that is scared by this danger. But has this been proved to be the consequence in Trinity College, Dublin, to which Protestant Dissenters have been always admitted, and Roman Catholics ever since the year 1793? I am informed that in King's College, in London, which was founded, as we all know, under the immediate auspices of the Church of England, and on the most exclusive principles as connected with religious instruction, that Dissenters and Roman Catholics and Jews are admitted. I appeal to the example also of the University of Cambridge. To the example of the University of Oxford I cannot appeal. But I can appeal to Oxford, if it be necessary, for a most striking example of the uselessness and mischievousness of all these declarations of faith and subscriptions to articles. Why, Sir, at this very moment, in that University, fenced in as she is on all sides by subscriptions to the Thirty-nine Articles,—there, where, if there is any virtue in these subscriptions, we ought to find a very hotbed and chosen temple of orthodoxy, there is a band of men, daily on the increase, members of the universities, clergymen, fellows of colleges, doctors of divinity, unceasingly engaged in propagating with brilliant ability, in sermons and tracts, in the pulpit and the college lecture-rooms, doctrines

which are believed by the great bulk of the lay and clerical members of the Protestant Church of England to be fraught with danger to the Reformed faith of this country—men whose doctrines have been denounced by a majority of the bench of bishops, and whose most remarkable series of publications was virtually suppressed by the Bishop of Oxford—men who have subscribed the articles at matriculation, at taking their bachelor of arts' degree, at taking their master of arts' degree, on entering the Church, on taking their degrees in divinity, but any one of whom, if the right honourable baronet, in the distribution of the patronage which he administers, were to elevate to a see, or even to appoint, on a vacancy, to succeed the heretical Dr. Hampden as Regius Professor of Divinity in Oxford, there would most assuredly be a cry, from one end of the kingdom to the other, as compared with which the Hampden cry, raised by these Newmanites themselves, would probably be remembered as a whisper (cheers). And yet these men hold college fellowships, and eat the bread of the Church (hear). And now, Sir, being ignorant of the course which will be pursued by the government with regard to the motion with which I shall conclude, I cannot but derive hope of their support, at least to the extent of granting me leave to bring in this bill, from the recollection of the part taken upon this question on a former occasion by a leading member of the government, the noble Lord the Secretary for the Colonies. On the 25th March, 1833, the noble Lord, the member for North Lancashire, expressed himself in the following terms:—"He was, however, ready to contend, even if this were all, that it amounted to a real and substantial grievance; if this were not the only grievance, then he must say that the whole course of argument pursued by the right honourable gentleman was overthrown, and went for nothing. If, under the present system, there was a restriction without a substantial reason, why should that restriction be continued as a degradation upon any class of the subjects of the realm?.... This was a practical grievance; but if that were denied, he must insist that it was a practical degradation. He (Mr. Stanley) was most anxious to afford the Established Church every protection consistent with doing justice, however, to all classes of the subjects of the realm; and he was confident that the Church would not be best supported by keeping up and maintaining the present system of exclusion. If he might be permitted to express an opinion upon the subject, he would say, that the spread of Dissent from the tenets of the Established Church was to be attributed, in respect to the poorer classes, to the insufficiency of religious instruction; and with regard to the higher classes, he would say, that the Dissent amongst them arose from the strictness with which the system of exclusion was drawn round the Church. To induce the Dissenters to attach themselves to the Church Establishment, no better course could be suggested than to admit them to full and free intercourse with the members of that Church.... He would go further with regard to the discipline of the university, and most unhesitatingly express his entire dissent from the compulsory attendance of the students, morning and evening, in the chapels of their respective colleges. He complained that, day after day and week after week, young men were called from their wine, at five or six o'clock in the evening, to attend divine service in the chapel, from which they returned to their wine again. This system was most injurious to the morals of the youth of the country, and was calculated more to deaden all feelings for religion, than if all the Dissenters of England were admitted to the honours of the university." A bill on the subject was afterwards introduced by the hon. member for Kendal. In the meantime, the noble Lord had differed from his colleagues on a question relative to the Church of England, and had left the government; and on the second reading of the bill he spoke in a manner which shewed that circumstances had arisen which caused him to modify his opinions. The noble Lord then expressed himself as follows:—"With regard to the national universities, they could not be fairly called schools of theology. Divinity was so far from being the exclusive study, that the universities were only in a very small degree schools of theology.... He did not mean to deny that there were theological lectures; but he must observe, that the attendance on those lectures was not compulsory. He knew that students were at liberty to attend the divinity professor or not. The practice of the University of Oxford is widely different from the practice of Cambridge, and being a member of that university, most glad should I be if it would conform itself to the practice of Cambridge. I say so, Sir, because I cannot go along with any of those ingenious forms and comments which have been, in various quarters, made upon what is or ought to be a solemn act—the subscription of the Thirty-nine Articles. I cannot put upon it that gloss, which says

that it is a mere matter of form, signifying only that you are willing to receive the instruction which may be given you in the university." The proposal which I have sketched to the House will give to the Dissenters no part in the government of the colleges, and in the professional instruction of the universities. But I am aware that circumstances which, in little more than a month, led the noble Lord to conceive so much timidity about a proposal which in the first instance he had so eagerly embraced, may in nine years, during which he has formed and cemented his connexion with the party opposite, have worked an entire change in his opinions upon this subject. The noble Lord will of course be indifferent alike to my approval of his sentiments of former days, and my dissent from any opinions which he may at this moment entertain; but as I have quoted thus largely from him, certainly not with any unfair intention, but in the sincere hope that his former views may at least incline him to be more favourable to my proposal than perhaps most members on the opposite side, I trust he will not receive with scorn what I am about to say, in no spirit of presumption, but to prevent the possibility of my silence being supposed to imply the contrary, that whatever course the noble Lord may take to-night, whether the modified course that he took on the second occasion to which I have alluded, or a course totally at variance with his former one, it is not my intention, and I should only be ashamed of myself were I, to express a doubt that that course was taken honestly and in all sincerity. I submit, then, this motion to the House, ignorant of the course which Her Majesty's Government may pursue, but venturing to ask for it—earnestly, though humbly, to ask for it—that fair and attentive consideration which is due to a measure professing to relieve Dissenters from the established religion from restrictions and disabilities unnecessary for securing to the nation a continuance of the advantages, whatever they may be, of an Established Church; and which restrictions and disabilities it will, therefore, behove those who oppose the motion to prove it to be indispensable to the maintenance of the Established Church; or, if they cannot prove that, to admit it to be an injustice. Sir, it is not by the number or value of the privileges attached to these degrees that I would claim to have the importance of this motion to be measured—it is not even by the advantages, great as I hold them to be, of the education which the universities would be enabled to afford to those who are now restricted to the smaller sectarian seminaries, or to that metropolitan college which has been lately founded on the noble principle of giving education alike to the holders of all religious creeds, but which, much as it has done, and much as it may do, can never give or compensate for the advantage of residence within the college walls in the academic seclusion of Oxford or of Cambridge; neither is it, Sir, by the circumstance of the distinction degrading to Dissenters included in this denial of university degrees—which distinction, even though it were itself the smallest, would yet in principle be as important as the greatest, and in the pointed words of the noble Lord (Lord Stanley), even though there be no practical grievance here, there is a practical degradation. These, Sir, are, after all, each and all of them, small considerations in comparison with the great and extensive benefits—benefits which will operate among every class and in every corner of the country—of mingling in her chief seats of learning and education good and conscientious men of every creed; so that they who, by their rank, or wealth, or learning, are enabled afterwards to influence public opinion, and help to shape the mind of their age—taking, perhaps, a direct part in legislation, or even otherwise exerting a not less powerful, because unseen, influence upon its course—shall have learnt early to see the good that may dwell in those whose religious forms and doctrines are different from their own; and the wealthy and powerful and instructed among our Dissenters will cherish goodwill towards the Church, and Churchmen hold tolerant and generous feelings towards Dissenters, all having dwelt and held converse together in the years of their youth, and at a time when the mind receives its character, and the feelings are warmest, and the friendships which are formed are afterwards least given to fade; and within those walls, towards which affection and gratitude are wont to linger to the last, shall have practised towards each other the lessons of Christian charity and religious toleration (hear, hear). There is at this moment, Sir, a measure depending in this House, which has furnished a most striking and lamentable illustration of the jealousies and angry feelings ever ready to be awakened between Churchmen and Dissenters, and of their powerfulness to obstruct, and it may be to foil, the legislature in its desire to give knowledge to a portion of the ignorant millions among the poorer classes of this country. The right honourable baronet opposite has spoken of the reception which his measure has met with, and drawing a picture

of the theological animosities which have encountered it, and which still, notwithstanding his concessions, menace its defeat, has described this land as so teeming with the elements of religious bitterness and strife, that the sceptic might point to it in derision as a Christian land in which there is an almost universal violation of Christian precepts, and where, in place of obedience to the divine injunction that we should love one another, religion itself is the never-failing source and means of mutual hatred. At a time, then, when this evil of theological animosity is at its height and has arrested your attention by the magnitude of the evil which it threatens, I ask you to go with me and seek its cure at the fountain-head. From the two ancient universities of the land go forth, year after year, those who are hereafter to be the magistrates, the legislators, the schoolmasters, above all, the priests who in every town and hamlet shall conciliate by their virtue and tolerance, or, by their bigotry, inflame Dissent; and if you would, indeed, create an influence which shall soften religious asperities throughout the nation, descending and trickling down from the highest even to the lowest order of our society, let these henceforth mingle, and seek learning together—Churchman and Dissenter, Protestant and Catholic, Christian and Jew, in those institutions which, whether for good or for evil, form the minds and moral dispositions of those who are England's best and chiefest hope among her faithful sons (cheers). I move for leave to bring in a bill to abolish certain oaths and subscriptions now imposed in the Universities of Oxford and Cambridge, and to provide for the extension of education in the universities to persons who are not members of the Church of England.

The CHANCELLOR of the EXCHEQUER said, that although he differed entirely from the views taken by the honourable gentleman on the subject of the present motion, yet he followed him with peculiar pleasure, being ready to recognize with the highest gratification the abilities which the honourable gentleman had displayed in bringing forward his motion, and the moderation with which he had supported it. He (the Chancellor of the Exchequer) was proud to acknowledge the honourable gentleman a member of the university to which he himself belonged, and to point at him as an instance of the advantages which the education, as it existed at that university, afforded—advantages which the honourable gentleman at the outset was himself so ready to admit. The honourable gentleman had asked them to look at the universities of other countries, at the universities of America, France and Germany, and had justly claimed for the universities of his own country a superiority over them all. But to what cause did the honourable gentleman attribute that superiority? In the universities of the countries which he referred to there existed, as the honourable gentleman was well aware, that admixture of religious persuasions, there prevailed that absence of religious control, which he was so anxious to introduce into the universities of England; and it was not too much to infer, that if, with men of equal learning to direct their studies, the foreign universities did not afford an education corresponding to that of the universities of this country—it was not too much to infer, he said, that the admitted superiority of the education received at the universities of England might be in some measure attributed to the religious discipline which they maintained, and to that religious teaching without which no satisfactory system of education could exist. The hon. gentleman could not have forgotten the discussion which occupied the House ten years ago; but he seemed to have forgotten that the circumstances were now very different from those under which the House was then induced to assent to the bill brought in by the honourable member for Kendal. The arguments then insisted on by the right honourable gentleman (now Lord Monteagle) who held the office which he (the Chancellor of the Exchequer) had now the honour of holding, was, that there was not one of those universities open to Dissenters, where they might obtain those academical honours, the want of which they thought a great grievance. This was made the ground of complaint, and the chief argument in support of the bill. Since then that argument had been entirely removed. Parliament had come in, in aid of funds provided by private individuals, and the University of London had been established, with the power of conferring degrees in art and medicine, and of admitting Dissenters to those advantages from which their exclusion had been formerly complained of as a grievance. It had been formerly complained of that Dissenters who studied for the bar studied under great disadvantages in consequence of their exclusion from the universities; but no such grievance could now be alleged, for at several of the inns of court the degrees of the London University were now accepted, and held equally valid as those of the sister universities. (Here some remark was made from the opposition side, but the

exact purport did not reach us.) The honourable gentleman said there was the College of Physicians, but the honourable gentleman must surely be well aware that a very considerable relaxation had taken place in the rules of that college since 1834, and at the present moment a farther relaxation of those rules was under discussion. But the University of London had the power of conferring degrees in medicine, which in 1834 were insisted on as among the advantages the want of which was felt by the Dissenters as a peculiar grievance. The advantages of college education at present were open to Dissenters. Of this the honourable member for Leeds was an illustrious instance, who, having not only honourably distinguished himself while at Cambridge, but at the same time secured the goodwill and respect of all his contemporaries, had since attained high eminence in public life. The motion of the honourable member (Mr. Christie) was nominally extremely limited. He would exempt Dissenters from attendance at the college chapel, and he would exempt them from attendance at those lectures bearing reference to theology. But if a college were allowed to exempt any one from such attendance who alleged a difference of religious belief, the natural consequence would be that lads just sent from school, impatient of restraint, and not very willing, perhaps, to attend any lectures from which they could obtain exemption, would have it inculcated upon them by their Dissenting friends, that by stating a difference of religion, they would at once be relieved from this irksome attendance. He (the Chancellor of the Exchequer) thought it would be most unwise legislation to offer in this way a direct premium to those who expressed an unwillingness to conform with the discipline of the university. To open in this way a door for the evasion of two great rules of college discipline, might, he thought, be productive of enormous evil. The honourable gentleman proposed to retain the rules that at present existed against allowing Dissenters to share in the endowments of the universities. He would give a Dissenter the power of obtaining the degree of bachelor of arts, but would exclude him from a fellowship; but when the Dissenter saw those who had been struggling with him in the race becoming fellows, while he was still excluded from all such offices of emolument, did the honourable gentleman doubt that the Dissenter, so disqualified, would not soon complain of the injustice done him in attempting to put him off with a barren honour, and debarring him from the advantages enjoyed by those who had struggled with him for the attainment of that honour? The honourable gentleman would repeal so much of the Act of Uniformity as related to the performance of the Church service in the college chapels. He (the Chancellor of the Exchequer) could only say that he considered a college chapel in the light of a church, and he did not see on what ground the distinction could be rested. The honourable gentleman had also spoken of the privileges formerly enjoyed by a particular class of students. These privileges were originally conferred in order to tempt young men to resort to the universities; but, in his (the Chancellor of the Exchequer's) opinion, they were of very little value to the youths who enjoyed them. He was not aware, however, that the practice had been retained by any of the colleges. In the larger ones, he believed it had been abolished, and, at all events, he knew that in the college with which the honourable gentleman and himself were connected, no such distinction was now admitted. All classes of students were now equally required to attend chapel. If these distinctions, after they had been generally abolished, continued to be retained in any of the smaller colleges, so far was he from thinking that the circumstance should be admitted as a precedent, that he thought it, on the contrary, an additional reason why the usual discipline should be more strictly enforced. The honourable member would have the whole Church service retained in the college chapels on Sundays, but on week-days he would introduce some formal prayer in which all sects might concur. On Sundays, however, he would have all classes of students at liberty to absent themselves. He (the Chancellor of the Exchequer) did not believe that the Dissenters would themselves approve of such a distinction. He thought the system at present existing was much better, and that it was more to be wished that Dissenters, retaining their opinions on points of doctrine, but able with a safe conscience to attend the Church-of-England service—for with the majority of Dissenters it was a service which they did not dislike, and to which they were willing to conform—should go through the university, conforming themselves to that part of its discipline, than that they should attempt, by framing a set of prayers that should be suited to every religious denomination, Pagan, Jew, or heretic, to run the risk of turning away the mind of a Dissenter from religious instruction. He upheld that such a course was more in accordance

with the statutes of the universities, and with the wills of the pious men by whose bequests the universities received the means of usefulness, that religious services—(hear, hear, from several honourable members on the opposition side). He knew to what the noble Lord alluded, but he maintained that there was no ground for it. It was the intention of the pious men who founded the different colleges of our universities, that there should be provided in them the means of a good and moral education, that literary and scientific education should be combined with instruction in the established religion of the country. The noble Lord's cheer meant that they were instituted in Popish times. He might take the liberty of saying with respect to this point, that the noble Lord was not very correctly informed as to the greater part of the endowments which the University of Cambridge possessed; the greater part of these were given about the time of the Reformation and confirmed to them by Queen Elizabeth. But suppose the case had been otherwise, the noble Lord surely did not fall into the common error, that because the Roman Catholic religion had been reformed, therefore they were to abandon the Christian faith, which had been before inculcated; that when a person had left his property for instruction in that which was at the time the religion of the State, there was any violation of that principle in its continuing applicable to the religion of the State, when from that religion had been removed the abuses by which it was formerly disfigured. The noble Lord's position reminded him of an answer which he had seen in some book to a question put by a Roman Catholic to a Protestant, "Where was your religion before the time of the Reformation?" To which the reply was, "Where was your face before it was last washed?" (laughter). The universities were instituted for inculcating moral and religious education; those who founded them knew full well that you might imbue the mind with various learning, and instruct it in every branch of knowledge, and yet leave its training imperfect. They took care, in instructing the mind, to soften and improve the heart, and to make provision, as their statutes set forth, *ad gloriam Dei*—that was their first object. Now this they did, not because those who were there brought up were to be the instructors of the people in the doctrines of the Established Church, but because they deemed it essential to the welfare of the State that religion should be taught as a part of the education of the people. If religion were to be taught, some particular form of it must be taught. You might, if the religion of the Church of England were deemed offensive, adopt the Presbyterian or any other which might for the moment be more popular; and he would say that, much as he valued the institutions of the Church of England—much as he thought her services were superior to those of any other church, he would prefer that some other form should be adopted, rather than men should be sent to the universities to be educated without giving them that knowledge which was most essential to them. He said, therefore, that, teaching the religion of the State, unless you required, on the part of those who went there, a conformity to that religion, and the necessity of instructing themselves in the doctrines on which it was founded, you would not fulfil either the purpose for which the universities were erected, or confer the desired benefits on the individuals who were educated in them. For the reasons he had shortly stated, he did not think it advisable to place over institutions, which were bound to teach the religion of the State—as persons employed to direct and govern their proceedings—those who dissented altogether from that faith. The honourable gentleman talked of a degree of the university as if it were a matter of honour; he told the honourable gentleman it was an effective instrument for good or evil. The masters of arts formed the senate, the governing body of the university, which passed regulations for the maintenance of discipline and the arrangement of its studies, and determined the nature of the instruction there conferred; and we owed it mainly to their exertions in latter times that, whereas in that dead period of our history, when religion appeared almost forgotten, the universities seemed to have fallen off in the study of theology; yet at a subsequent time, in consequence of the exertions of those who had attained degrees, religious instruction had risen to the point it had now attained, and those students who had gone through the usual course were qualified to give a reason for the hopes that were in them. He saw no essential benefit which was to be attained by carrying out the views of the hon. gentleman opposite, especially when Dissenters might obtain what the hon. gentleman considered the barren honour, the title of a degree, with equal ease, at a university of their own. But they would be debarred by the honourable gentleman's bill from the enjoyment of those endowments which the university offered to them; they were necessarily debarred, although he had not the least doubt that

if the house were to yield to his arguments, and grant them the honour of those degrees, and with them the possession of substantial power in the university, you would either have the governing body constantly agitated by attempts to overthrow the different regulations which stood in the way of the attainment, by a Dissenter, of the highest advantages of the university in the enjoyment of those endowments, or you would have such difficulty in laying down a course of religious instruction which would be universally palatable, that you would effectually defeat the objects for which university studies were intended. In that belief he should resist the motion of the honourable gentleman. He felt unwilling, on this as on any other occasion, to do any thing that might be either painful or disagreeable to those from whom he differed in religious opinion; but when he placed, on the one hand, the feelings of private persons, however respectable, and on the other the interests of those bodies to which we owed the character of the men who formed our Legislature and directed our councils, he could not permit himself to be diverted from the protection of those interests by the prospect of affording gratification to individuals at their expense.

Mr. T. M. GIBSON said the right honourable gentleman had commenced his speech by paying a well-deserved compliment to his honourable friend for the ability with which he had brought this subject forward. The right hon. gentleman had also paid a compliment to the acuteness of his honourable friend and the weight of his arguments, by not having replied to them. He must say, with all respect, that he did not think the right honourable gentleman had given any sufficient answer to his honourable friend's reasoning. His honourable friend claimed, on behalf of Dissenters, the privilege of admission to degrees in the Universities of Oxford and Cambridge; and the right hon. gentleman said they had already the opportunity of taking degrees in the University of London. His hon. friend's argument was, that bringing persons of different creeds and persuasions together in the same seminaries tended to put down sectarianism, and knit men together in one universal spirit of Christian brotherhood, and by forcing a necessity of educating all Dissenters in one university, and all the Churchmen in another, you perpetuate sectarianism and all the evils which his honourable friend had brought forward this measure with a view to obviate (hear, hear). He must observe, however, that there was considerable force in the arguments of the right honourable gentleman with respect to the question of emoluments. He would say that Dissenters had a rightful and just claim to share in the emoluments as well as in the honours of universities. Were there not lay professorships and fellowships unconnected with divinity and theology? Were there not appointments which were conferred on men eminent for scientific attainments and a depth of classical learning? And in these days, when we had fully recognized the spirit of religious liberty, and admitted members of all religious persuasions into that house to make laws for this country, and to hold places of honour and profit in all departments of the State, what reason was there in saying that men who dissented from the Established Church in matters of religion should not be competent, if they had the scientific capacity, to fill appointments and professorships which had no connexion with controversial topics? He was prepared to advocate for the Dissenters their right to claim by law the most full equality with members of the Church of England, and to participate in all those lay fellowships and endowments which members of the Church of England could hold. He said that in the eye of the law the universities were lay incorporations, not spiritual incorporations; they were viewed by the constitution as lay incorporations, intended for the purpose of preparing men for all the learned professions, and not exclusively for the profession of the Church. The right hon. gentleman said Dissenters could take degrees at the University of London, but they could not enjoy those endowments and emoluments which existed in the Universities of Oxford and Cambridge, on which they were conferred, he said, for the benefit of the whole country. There was now beyond the reach of the Non-conformists something like an amount of £80,000 or £90,000 a-year, intended for the reward of scientific ability, and in which they had a right to participate; whereas London had only £7,000 a year to dispose of. The right honourable gentleman seemed to think what he (Mr. Gibson) had been taught to consider an error, that the universities were for the purpose of teaching religion to the youth of the country. He was prepared to dispute that proposition. The right honourable gentleman could not shew any authority for it in the statutes. Neither those of Edward VI. nor those of Elizabeth contained any provision for the teaching of religion, as regarded the order of study; there were regulations for attendance at

the chapel, but not for teaching theology as a part of the studies ("hear, hear," from Mr. Estcourt). They expressly said, that previous to the degree of Bachelor of Arts, the study of theology was not to begin. But what was the existing practice of the universities? Did they teach religion? Did they mean to say that attendance at chapel, which every man stayed away from if he possibly could, was religious instruction? Was it not well known—most honourable members having passed through a university course—that the compulsory attendance at chapel, morning and evening, had rather a tendency to alienate the mind and feelings from religion, and that it was viewed by the scholars of the universities as a part of the discipline of the college? If a student were absent at late hours, or had been guilty of intoxication, he was compelled to go to chapel more than the usual number of times, so that attendance at divine worship was generally looked upon as something irksome, disagreeable and in the nature of a punishment. Compulsory attendance at a chapel could not, therefore, be considered in the light of religious instruction; and he was of the opinion so ably expressed by many of the leading divines of this country, that, as a part of the discipline of the college, it might very well be dispensed with. The present Bishop of St. David's—an authority who could not be mentioned in that House without carrying great weight—stated it as his conviction that the compulsory attendance at chapel might be dispensed with, with great benefit to the religion and morality of the students. He had not the right reverend prelate's pamphlet with him, but he remembered well, when the petition was presented to the House of Lords by Earl Grey, and to that House by the present Lord Monteaigle, that Dr. Thirlwall, now Bishop of St. David's, wrote a pamphlet in which the opinion was expressed that it would be for the religious advantage of the students of the University of Cambridge if compulsory attendance at chapel were to be dispensed with. The right rev. prelate viewed it as tending rather to desecrate religion than in any way to add to the force of religious sanctions. With regard to lectures, could it be said that that was religious instruction? He would not speak of Oxford, with which he was not personally conversant, but to tell him that there was any *bona fide* religious instruction in the university of Cambridge was absurd ("hear, hear," from Mr. Estcourt). It was the first time he had ever heard of any. Was there any examination whatever in religious subjects on going up for degrees? The examination was exclusively confined to mathematical and general learning. There was no examination in divinity for honours, and the only persons required to attend divinity lectures were those who were going into the Church. He had never attended a divinity lecture at Cambridge, nor was he aware that he had ever been required to do so. There were lectures and examinations, it was true, which turned on points of grammatical criticism, but which, though they might test the student's knowledge of the niceties of language, would not add to or ascertain his knowledge of the doctrines of religion. He did not think he was at all exaggerating when he said that at the present time theology formed but a very small portion of the studies of the university. In making use of these words, he believed he was employing the language of the present Bishop of St. David's. How, therefore, could those who opposed this motion urge that, because those seminaries taught the very smallest portion of religion, a very great portion of our fellow-subjects were to be excluded from the benefits of a university education? Would they be prevented from teaching religion if Dissenters came to the university and received the secular education which they desired? Would they have less power to instruct the children of members of the Church of England in the mysteries of that Church because Dissenters were residing in the university, studying mathematics and astronomy? He conceived that the universities were intended for the purpose of preparing men for all professions, and that whether a man were going into the church, the law, the army, or the navy, or to aspire to a seat in that house, he ought to have access to the education which was provided in them, without religious restrictions. Considering that one-half of those who received their educations at Cambridge were not intended for the Church, it behoved the House to consider whether it was not prudent, with a view to the safety of the universities and of all our other institutions, to act in a spirit in full harmony with the present laws of the country, and admit Dissenters of all creeds to the full possession of all civil privileges (hear, hear). That was the principle laid down when the Test Act was repealed, when the right honourable baronet emancipated the Roman Catholics from their disabilities, and which he now called on the house to carry out to the full extent without shrinking, in the belief that by so doing they would bind the whole nation

together in full affection to our institutions, and put down all that discontent and disorder which were so much complained of, by the simple expedient of doing justice to their fellow-citizens (hear, hear).

Sir R. INGLIS said the honourable members who had spoken on the opposite side, claimed for the Dissenters a right to what they now sought, and did not merely ask it as a boon. Now, even if it were asked as a boon, he was prepared to decline to grant that which was now at issue; but doubly was he prepared (if there were a possibility of increasing his determination) to refuse it, when that which might have been asked as a boon was sought as a right. The honourable member who spoke last, not content with claiming that to which the honourable mover had confined his demand, called for the admission of Dissenters to the endowments of the universities; and if the House conceded the present measure, they must be prepared to hear of that claim next year. But he must say he was as fully prepared to resist the demand to be admitted to the education of the universities, as the demand to share in the substantial advantages of the endowments. He wished to know on what authority the hon. member claimed admission as a right, on the part of those who were called Dissenters. Did he found that claim on their being the representatives of those who founded the endowments or established the education?—or did he found it on the historical right of the Legislature to apportion to all the subjects of the realm any advantages which may at present be enjoyed by some only? If the first were meant, he would resist it by the denial of the fact. He would say, as his right honourable friend had said, that it was a popular error to claim for the Roman Catholics of this country the endowments of the larger portion of the institutions—he did not say the colleges—which existed in those universities. It was true that the number of colleges in Oxford, before the Reformation, was 12, and of halls 5, making 17 in all; whereas there were only 7 which had been founded since; but, in fact, there was not one of the institutions, colleges or halls, founded in the University of Oxford, and he believed he might safely say the same thing with respect to similar institutions in the University of Cambridge, which had been founded by an individual holding the doctrines now held by the Church of Rome—there was not one founded by an individual who held the doctrines of the Council of Trent (hear, hear, from Mr. Roebuck). He said that without fear of contradiction. The number of fellowships founded even in those colleges which were themselves endowed before the Reformation, added to the number of fellowships in colleges endowed since the Reformation, approached in the university with which he had the honour of being connected, very nearly to an equality; but it was not the numerical amount of fellowships, but the aggregate amount of property, that was most important. He stated, with a perfect certainty of his accuracy, that much the larger proportion—very considerably more, in one of the universities, than three-fourths—not of the colleges merely, but of property in the aggregate, had arisen from sources subsequent to the Reformation. He did not deny that the power of Parliament might pass such an act as the honourable member desired; but if it were passed, it must be a permissive act; and there was no reason, in his opinion at least, to conclude that it would be operative with respect to education, or admission to endowments in the university within the colleges, so long as the courts of law existed, to which appeals might be made, founded on charters. He concluded that one of the honourable member's objects was to repeal so much of the Act of Uniformity as rendered it obligatory on the colleges to celebrate the public prayer within the chapels, according to the form of the Church of England; the other was to exempt certain individuals, stating that they did not conform to that Church, from the necessity of attending the prayers or lectures on theology. If the bill were carried, the object would not be gained, for there would be nothing to prevent the proper parties from performing the service of the Church in the chapels of the colleges. Something had been said as to the grievance of forcing young men to attend public worship, and the manner of conducting it. He might meet this from the admission of the honourable member himself, who quoted the pamphlet of Dr. Peacocke, dean of Ely, who stated that in no part of England was the service conducted with more decorum than in the establishment with which he was connected. But, if family prayer were not a grievance, attendance at chapel could not be considered one, for a college was but a larger family. Would any man deny that the first and greatest object of education ought to be the improvement of the moral part of the man subjected to it? There was great inconsistency in the arguments by which the claim was supported. He remembered when the subject was discussed in a former year,

that the petition of the three denominations claimed for the Protestant Dissenters of England—caring nothing for the Nonconformists of any other mode of faith—admission to the benefits of the universities. And what said the honourable and learned member for Weymouth himself? That the form of prayer should be such as might be used by the Dissenters without offence to their consciences. Well, then, what became of the Jew, or of that favourite case—the Mahomedan? Extracts from the Book of Common Prayer had been prepared, but there would be found persons to object to them as much as to the whole book, until they should consent to desecrate education by separating it altogether from the public worship of Almighty God—an object which God forbid should ever be attained! He would almost disdain, on such subjects, to advert to pounds, shillings and pence, but when the honourable member for Manchester raked up the amount £80,000 or £90,000 a-year, as that which he supposed might be available for the benefit of Dissenters, he (Sir R. Inglis) must doubt his accuracy. Of this he was quite certain, that in the college with which he was most nearly connected, the property was limited, with rare exceptions, to those who were either in holy orders or immediately destined for them. There were but four lay studentships in that college; in Magdalen and All Souls there were a few, but in the great number of colleges no one could be a fellow who was not either in priest's or deacon's orders, or at least a candidate for such. Altogether, these would form a very small part of the £80,000 or £90,000 which glittered before the eyes of the honourable and learned member. The honourable and learned member's next observation amounted to a denial that religion was taught at the university. In that observation the honourable and learned gentleman had limited his observation to the university of which he was a member; but he (Sir R. Inglis) would state to him, without denying the correctness of the honourable member's statements, so far as it regarded the period of which he had experience, that a great change had taken place (hear, hear). But with respect to the other university, he (Sir R. Inglis) could state deliberately and distinctly, not only that religious instruction formed a very essential element in education, but the primary and fundamental element (hear, hear); nor can any young man, however high his acquirements in classics and mathematics, graduate, unless competent to answer questions connected with his Christian profession. It was not sufficient that he should have signed the Thirty-nine Articles merely, on his matriculation; but, before he could be examined on any one subject of secular knowledge, he must be tested upon his acquirements in his religious faith. He (Sir Robert Inglis) knew of two cases of young men, highly distinguished for their secular attainments, and who had eventually taken what were called at Oxford the highest honours; but who were, in the first instance, refused their degrees, upon the ground that they had not come up to that standard of religious information which the usages of the university then required; and, by the usages which at present prevailed, more, if possible, was required (hear, hear). These young men were turned back for six months, and during that interval they acquired the necessary knowledge, and each of them then received the highest honours which it was in the power of the university to grant (hear, hear). He observed that the honourable member for Bath seemed to think that six months of application to the subject of religion was not enough. He (Sir R. Inglis) admitted that not six months only, but the service of a whole life, was not sufficient; and that, after all, our knowledge must be most limited, most imperfect. But he would say, that according to the standard adopted at the university, the application of six months was amply sufficient for the purpose of giving that knowledge—head knowledge, if they pleased (cheers). Why, after all, what could any public body do but give a head knowledge of the subject? It rested with a different power to touch the heart (hear, hear); but it was the function of our fellow human beings to take care that all committed to their charge for the purpose of instruction should receive knowledge of the external doctrines and discipline of the Church of which they were members. That was done systematically, and on principle, by the University of Oxford. He believed it was so at Cambridge also; but with respect to the university with which he was immediately connected, he could speak with greater confidence, and he contended it was not correct on the part of the honourable member for Manchester to depreciate, as he had done, the system of education as connected with religion. The honourable member, he was aware, had only spoken as far as his own experience extended; but whatever might have been formerly the case at Cambridge, so far as regarded the university of which he had the honour to be a member, he could state that no education could be considered com-

plete and general which did not include that knowledge of religion, without which he believed education itself to be useless. In the peroration of the honourable member, much had been said about the spirit of conciliation in which the Dissenters should be met. The first allegation was one of right; but afterwards waving, by implication, that claim of right, the honourable member had enlarged upon the divine benefit of conciliation, and upon the advantages which he conceived would arise from young men of different religious opinions being blended together in one college. But he (Sir R. Inglis) would ask, what was the spirit of the Dissenters at the present moment towards the religion and the education of the Church of England (hear, hear)? Was it a spirit that House should be called upon to foster (hear, hear)? He should object to the proposed measure at any time and under any circumstances; but at this moment he considered it an absolute mockery to call upon the House to admit Dissenters into a place of education exclusively devoted to members of the Church of England, when it was to be observed from one end of the land to the other that the forces of the Dissenters were marshalled against the Church, and that, instead of there being any disposition on their parts to conciliate or receive the doctrines of the Church, they opposed the Church with a malignity and violence seldom before combined—so combined, that so far from considering it a fitting time for the granting them even a boon, he deemed it of much more importance to consider the grounds upon which they claimed a right. If the demand were a right, then, indeed, he admitted that their conduct had not forfeited that right, but he called upon those who claimed that right to prove the grounds upon which they urged it. It appeared to him, that the first illustration adduced by the hon. and learned member was in itself sufficient to defeat the argument he had founded upon it; for the hon. and learned member had stated that the universities were incorporated by the act of Elizabeth, which recited that such incorporation was for maintaining a system of godly learning and virtuous living. Now, religious teaching could not, according to the hon. member's own statement, be administered to those on whose behalf he pleaded. If the universities were incorporated for the purpose of promoting godly learning, then the hon. member sought not only to repeal an Act of Parliament, but to undo the object for which that Act itself was made. Now, if he (Sir R. Inglis) even admitted, which he was not prepared to do, that the larger portion of the foundation of the two universities was connected with those from whom the great body of the people separated three centuries ago, then he should go to the charters of the greater part of these foundations, and shew that almost all were founded, *in honore Dei*, for the effectual promotion of sound religion; and as the right honourable gentleman, the member for Cambridge, had said, the course in almost every institution required the worship of Almighty God. The honourable and learned member had quoted, as an example in favour of his argument, the new college founded at Cambridge, in which, he argued, the precedent he desired to be followed and to be established by Act of Parliament had been already settled. But was it not a matter of history—or, he might almost say, of memory, for the occurrence was so recent—that Downing College, whatever might have been the alterations or abbreviations in the liturgical service, was an institution *totidem verbis* appropriated to the members of the Church of England, and it was clear that the alterations were only to apply to them. The honourable and learned member had appealed to the right honourable gentleman the Vice-President of the Board of Trade, as a member of the council of King's College, and had stated that at that institution education was carried on without the necessity of subscription, or of attending the public worship of the Church of England; but the honourable and learned member must be aware—and he (Sir R. Inglis) was not one of those who wished to depreciate King's College—that that institution stood in relation to general education on a totally different footing to that which was occupied by the universities of the land (hear, hear). It was not a place in which young men were brought together in a domestic and family character. They did not live together, and, with few exceptions he believed, they did not even dine together. But the young men were obliged to attend public worship in the chapel, and to receive the religious instructions of the principal. The argument and illustration, therefore, of the hon. member totally failed. Allusion had been made to the conduct of the young men in chapel when at public prayer, and the hon. member seemed to consider—and that was the only value to be attached to the statement, if value it possessed at all—that the existing system was so bad, that any alteration which could be made for the purpose of accommodating the Dissenter, could not possibly render it worse. Of this he (Sir Robert

Ingliſ) was certain, that formerly at the college with which he was acquainted, the adminiſtration of the communion was not only not enforced, but not even permitted, under the apprehenſion that it might not be received in the ſpirit in which it ought. At the preſent moment the reception of it was perfectly voluntary, and he perſonally knew the fact, that a large number of young men had received it with the ſame advantage as if they had taken it at their own pariſh churches. His own opinion was, looking at the ſtate of our literature, and other indications which preſented themſelves, that, upon the whole, the religious ſtate of the higher and middle claſſes in England had advanced to a degree that would ſcarcely be believed, during the laſt fifty or ſixty years. That he believed was mainly owing to the predominance given to religion in the general education of the country. Yet this ſtate of things they were now called upon to diſturb, this they were called upon to deſtroy. He ſaid to diſturb and deſtroy—becauſe he who knew the leaſt of human nature would agree with the right honourable gentleman the member for the University of Cambridge, that when once a young man was left to his diſcretion whether he ſhould or not receive religious inſtruction, there was too great a probability that it would be declined or neglected. They would deſtroy, then, the efficacy of all education, if they left it optional on the part of thoſe who were to receive it, whether they would accept or decline it. Such, however, would be the effect if, on account of ſcruples of conſcience, they gave to Diſſenters the right of abſenting themſelves from public worſhip and religious inſtruction. What was conceded on the ſcore of ſcruples of conſcience to Diſſenters, would afterwards become a matter of right to thoſe who could not urge ſimilar grounds for the privilege. The honourable and learned gentleman had divided his obſervations between the univerſities and the ſeparate colleges. Now, the plan would not ſecure the object with reſpect to the univerſities, becauſe it would only give an option to thoſe who, after all, would have the power of maintaining the preſent ſystem; and if the honourable and learned gentleman propoſed to make his ſystem compulſory, in the caſe of the particular colleges, then he (Sir R. Ingliſ) declared that it would be a violation of the rights and privileges, a blow almoſt to the exiſtence, of the corporations which at this moment exiſted in full legal independence—an interference which he contended was uncalled for by any alleged abuſe or violation of the truſts confided to them. It would be an interference which the honourable member would in vain ſeek to ſuſtain by any, ſave thoſe arbitrary precedents in the reign of James II., who required that a Nonconformiſt ſhould be admitted to a degree, and another to an endowment. The propoſitions of the hon. member were the ſame as the two illuſtrations to which he (Sir R. Ingliſ) had alluded. It certainly was competent to Parliament to paſs a particular act embodying the propoſitions of the honourable and learned member, yet he (Sir R. Ingliſ) again denied that it would confer more than a permiſſive power upon the univerſities whether or not they would concede the privilege that was ſought to be obtained; and unleſs he made his meaſure compulſory, it would leave the Diſſenters much in the condition they were at preſent; and he appealed to the honourable and learned gentleman whether he could now honeſtly call upon the Houſe to riſk the diſturbance which his (Sir Robert Ingliſ's) right honourable friend had ſo forcibly painted. They had formerly been told much about the grievance of the Diſſenters not only being unable to obtain admittance to the univerſities, but being diſqualified to form ſuch inſtitutions for themſelves. That grievance had been blotted out, and that complaint redreſſed, by the eſtabliſhment of the University of London. The honourable baronet, who was imperfectly heard throughout his ſpeech, concluded by ſtating, that on the grounds ſtated by his right honourable friend and himſelf, he concurred moſt cordially in oppoſing the introduction of the bill which the honourable and learned member had aſked leave to bring in.

(To be continued.)

MINOR CORRESPONDENCE.

"THEOLOGICAL DOUBTS."

SIR,

29, Upper Rutland Street, Dublin, May, 1843.

I HAVE lately come across some numbers of the *Christian Reformer*, and more particularly that of March last; and with respect to the review of "Theological Doubts" in that number, I perceive the Reviewer declares his doubts of the accuracy of the statement of the "Second Layman" as to the first publication of that work, and, after giving his reasons for such his doubts, comes to the conclusion not to believe that such book was published in Ireland (or perhaps any where else) in the beginning of the last quarter of the last century.

Now I have to say that I have been in possession of two copies of that work, one upwards of twenty and the other upwards of thirty years, having purchased them at auction or street book-stand in Dublin, and it is but a few years ago that I saw a (third) copy of the same work at a book-stand on the Quays near the Four Courts, Dublin. I do not know who the "Second Layman" is, farther than that I hear he is Irish, and that he thought he had made a unique acquisition, and probably it was under that impression that he has benefited the public with a new edition.

In consequence of the present law proceedings against the Eustace-Street and Strand-Street congregations of Dublin, it is material to have it appear that the state of Unitarianism was far advanced in Ireland in and about the year 1776, the time of the publication of the first edition of "Theological Doubts;" and as it appears that it is intended to continue the review of "Theological Doubts" in future numbers of the *Christian Reformer*, opportunity might be taken to dissipate the darkness the Reviewer has thrown over the facts as to the first publication.

THOMAS GEORGE DIGBY.

P. S. My name appears on page 130 of the February number of the *Christian Reformer*, and is to be found in the list of Barristers in the Irish Almanacs. I was also formerly a member of the Established Church.

[Our correspondent will see in an early No. of the *Christian Reformer* that we have ascertained that the work on which he writes was published in more than one form at Dublin, and that an edition was also published in London. ED.]

SOLID REASONS FOR SHUTTING THE UNIVERSITIES AGAINST DISSENTERS.

SIR,

Cambridge, June 19, 1843.

VARIOUS reasons were alleged for rejecting Mr. Christie's motion; the true one was only hinted at: it may be expressed in the language of a yeoman on the banks of our Cam, who on being condoled with by a neighbour on the loss of a good wife, consoled himself with the reflection that what would *just keep two*, will keep *one* very well!

Thinking of this soon after reading the debate, my eye lighted upon an advertisement, in one of our newspapers, of the sale of the effects of the late Master of Sidney Sussex College, to take place here on the 26th of this month, and I found no difficulty in explaining why "they that have would hold," and "they would get who can." The following are among the glittering, tempting articles for sale:—"700 oz. of Gold and Silver Plate, including a Seal-skin Box, fitted up with a Gold Knife, Fork, Spoon and Mustard and Salt Box (*once the Property of His late Majesty, Geo. IV.*),—an

immense Assemblage of Oriental and other China, and costly modern Cut Glass,—and the entire Cellar of Wines *of the most favourable vintages from early date, 1800 and upwards*—(the italics are all copied)—“comprising Quarles, Harris and other Ports, Sherrer and Waugh’s and other Sherries, Hibbert’s Madeira, Claret, Champagne, Hermitage, Hocks, Burgundy, Moselle, Barsac, Lachrymæ Christi, Cote Rotie, Rivesalt, Vin de Beziers, Curaçoa, Tokay, Constantia, Liqueurs, Sweet Wines, &c., &c., in all near 600 dozen.” On this luscious topic the advertisers grow rhetorical—“The limits of an Advertisement preclude the auctioneers from dilating upon the merits of the Wine, which is of the most *recherché* description, but they feel”—(here they are almost sentimental)—“the late owner’s judgment and taste in his selection are well known, *far and near*, and require no comment!”—The Catalogue of Sale, as advertised, concludes—“Also, Two Carriages, Two Horses, Sedan Chair, &c.”

Compare with this, Sir, the catalogue of the effects of any Principal of a Dissenting College (a vast number of old, ill-bound and roughly-handled books, an arm-chair and a deal table and plain desk, and the like), and you will see that the Heads of our Universities, and the Fellows aspiring to be Heads, and the Graduates aspiring to be Fellows, are not so unwise as the uninitiated might fancy, in keeping their doors locked and the keys in their pockets.

A WOULD-BE FELLOW.

NIAGARA.

LINES BY LORD MORPETH ON VISITING THAT STUPENDOUS WATERFALL.

(From the *Globe*.)

LORD MORPETH, while at Niagara, wrote the following lines in the “Guide Book;” and it is due to his Lordship to add, that the effusion is much copied and admired in the United States :

There’s nothing great or bright, thou glorious Fall !
 Thou mayst not to the fancy’s sense recall—
 The thunder-riven cloud, the lightning’s leap,
 The stirring of the chambers of the deep,
 Earth’s emerald green and many-tinted dyes,
 The fleecy whiteness of the upper skies,
 The tread of armies thick’ning as they come,
 The boom of cannon, and the beat of drum,
 The brow of beauty, and the form of grace,
 The passion and the prowess of our race,
 The song of Homer in its loftiest hour,
 The unresisted sweep of Roman power,
 Britannia’s trident on the azure sea,
 America’s young shout of liberty !
 Oh ! may the wars that madden in thy deeps
 There spend their rage, nor climb th’ encircling steep ;
 And till the conflict of thy surges cease,
 The nations on thy banks repose in peace !

MORPETH.

REVIEW.

ART. I.—*Lives of Eminent Unitarians*. By the Rev. W. Turner, Jun., M. A. Vol. II. London: published by the Unitarian Association, and sold by J. Green, Newgate Street, and J. Mardon, Farringdon Street. 1843.

WE have great pleasure in announcing the appearance of the second volume of the "*Lives of Eminent Unitarians*," and acknowledging our obligations to the writer and publishers for the gratification and instruction they have afforded us; and we heartily recommend the perusal of them to the friends of Christian truth, liberty and consistency in general. To us, who have been more or less acquainted with the course and progress of Unitarianism for more than half a century, and who joined its ranks when it was in a manner struggling for existence, the faithful and interesting records of those eminent persons, most of them our contemporaries, the exposition of their principles and conduct, the results of their labours, and the gradual triumph of the great truths they advocated,—how can they fail to prove highly animating and encouraging; and especially at a time when the utmost efforts are made to oppose and counteract the progress of liberal opinions, to raise a barrier against all farther advancement, and even when recourse is had to so many subtle manoeuvres to effect a retrograde movement!

The former volume of this work contained the lives of twenty eminent individuals;* the present includes fifteen. The names are Wm. Robertson, Theophilus Lindsey, John Jebb, Edward Evanson, Robert Tyrwhitt, Paul Henry Maty, John Disney, Thomas Fysche Palmer, Gilbert Wakefield, William Frend, Samuel Bourn, William Turner, Richard Price and Joseph Priestley.

Of the persons on the former list, one only is inserted who was not originally a Nonconformist or Dissenter from the State Church—Biddle;† but all those on the second list were seceders from the National Church, except the four last—Bourn, Turner, Price and Priestley, who were originally Dissenters, and also orthodox. It was not, it appears, in the plan of the publishers of the work to include in it the "*Lives*" of any persons who remained in the Church and conformed to Trinitarian worship;‡ consequently, these narratives are not to be considered as the history of Unitarians in general, but only of such as were *consistent*, as well as "*eminent*." There were, however, many learned and eminent Unitarians in the Church, who did not choose to separate from its communion; and there was probably a still greater number of laymen in the same predicament.§

From a view of the historical sketch prefixed to each volume of the "*Lives*," in connexion with other sources of information, it appears to us that the rise and progress of Unitarianism in England

* For an account of Vol. I., see *Christian Reformer*, VII. 792.

† He lived before legitimate dissent existed.

‡ See Vol. I. pp. 55, 56, and *Christian Reformer*, VII. 794, Editor's note.

§ What tie so powerfully bound *these* to the Church? Probably, the secular spirit inherent in its constitution.

may be distinguished into three periods. The *first* we date from the Reformation from Popery, or about A. D. 1560, to the Revolution of 1688. The *second*, from the last date to the rise of modern Unitarianism, as distinguished from Arianism, about 1760. The *third*, from that time to the present.

First period.—Unitarians and Anabaptists (the latter so called because they re-baptized the converts by immersion) existed in the reign of Queen Elizabeth. When discovered, they were condemned as heretics to be burnt at the stake: thus Unitarianism was then suppressed by the utmost rigour of persecution. If, as many have been led to infer, the Unitarians and Anabaptists were the same, to the Anabaptists belong the honour of reviving "the long-lost truth"—the Unity of God—in England. Few names were recorded for a long time subsequently. But two Unitarians were burnt for heresy in the reign of James I.,—truly called "*most dread Sovereign*,"—A. D. 1611. Their names were Bartholomew Legatt and Edward Wightman.*

Subsequently, and down to nearly the commencement of the last century, the existence of Unitarians or Socinians is inferred from the publication of the *Unitarian Tracts*, and from the frequent mention of them and condemnation of their opinions before and about the time of the Revolution of 1688. In 1648, the Long Parliament passed an Act for preventing the growth of heresy and blasphemy, by which was meant Unitarianism; and it had reference, probably, to Biddle, and perhaps to others. In the very Act of Toleration in the beginning of the reign of William III., the denial of the Trinity was excepted from its tolerant provisions,—a plain intimation of the existence of Unitarians at that time, though not of their number. The fear of them was actual, not prospective.

To this period we assign the celebrated names of Milton, Locke and Newton. Newton's life, indeed, extended considerably into the eighteenth century, he having lived to the advanced age of eighty-five years. There is now little dispute as to their antitrinitarian opinions, though the intolerant character of the times in which they lived prevented the open profession of them. The course they actually pursued was probably of greater service to the cause of truth in the end, than if they had undertaken the open advocacy of heretical opinions. Milton, indeed, is known, from the work lately discovered and published, to have been not orthodox, and to have reprobated prelatical power and all ghostly domination. If Locke and Newton, who certainly were sincere Christians, had been disposed to separate from the communion of the Church of England, it may be pertinently asked, where could they have found a Christian community to which they could attach themselves with greater consistency? The Dissenters of that time were, as most of them are still, more narrow-minded, bigoted and exclusive than even the intolerant State Church. Where at that period could they find any profession of Christians like-minded with themselves? People in and near their time were ready enough to accuse them of Socinianism; but since their name is become a great accession of moral

* See Lindsey's Historical View, Chap. iv.

strength and honour to any party that can fairly claim them, the note is changed, and it has been maintained that there is not sufficient evidence of their holding antitrinitarian opinions. There is, however, enough to convince an impartial judge.*

The *second period* extends from about A. D. 1688 to the profession of proper Unitarianism as distinguished from Arianism, that is, about 1760. In this period, the opposition made to the Trinitarian system originated with learned members of the Church of England, both clergy and laymen. We give the names of some of the former:—Whiston, Whitby, Dr. Samuel Clarke, Hoadly, Sykes, Jortin, Law, Clayton, Taylor (Ben Mordecai), Chambers, Garnham, Courayer, a Catholic, and others. The names of such persons, though celebrated in their day, and still held in estimation, have not "a distinct place in the Unitarian biography," because they continued in communion with a Trinitarian Church.

We are not able to give any thing like a correct catalogue of Unitarian laymen in the Church belonging to this period; but there were many, and some "eminent." And we are of opinion that the extreme orthodoxy of the Church offices and formularies, together with its pseudo-Athanasian and unscriptural creeds, and the prelati- cal anti-

* We briefly insert in a note a few particulars in proof of Locke and Newton's antitrinitarian opinions.—Men are known from their friends. Locke was intimately acquainted with Le Clerc and Limborch, to say nothing of Newton, Molyneux and others, and their correspondence was occasionally very confidential. His great regard for Le Clerc is evident from his endeavours to procure him an ecclesiastical preferment in the Church of England; which, however, could not be accomplished, because Le Clerc was reputed to be a Socinian. [See Locke's Works, fol. ed., Vol. III. pp. 556 and 558.] Locke wrote to Limborch as follows:—"When all things in my system appeared to me sound and agreeable every where to the divine word, I consulted some Reformed theologians, Calvin, Turretine and others, to discover their views of the Christian faith; but I am obliged to confess that I could neither understand their system, nor reconcile it with the purport and simplicity of the gospel. At length, with better hope, I took up your Christian Theology, and read ch. viii. of the 3rd book with very great pleasure; and I have at length found one divine by whom I am not regarded as an undoubted heretic." [Id., p. 616.] In a letter in which the *unity of God* is spoken of, Locke says to Limborch, it is to *himself only*. [Id., p. 625.] Why did he make it a secret? In his answer, Limborch promises silence, but begs to be allowed to communicate Locke's thoughts to two or three. In answer, Locke gives his consent, but upon condition that no copy be taken of his letter, and that it must be burnt if he should require it. [Id., p. 628.] In Rom. ix. 5, Locke's paraphrase is literally thus: "And of them as to his fleshly extraction Christ is come, he who is over all, God be blessed for ever, Amen." And nothing is said even in a note about the deity of Christ. Molyneux, in a letter to Locke, expresses himself concerning *silence* on such subjects thus: "And you know that, in a writer on a religious subject, it is a high offence even to be silent on those abstruse points. The clergy are not dissatisfied only with those that plainly *oppose* them, but are enraged also even at those that omit zealously to *advance* them."—Newton was equally wary with Locke in making a direct avowal of his opinions, but the evidence of his friend Hopton Haynes is unobjectionable. In Newton's letter, supposed to be to Le Clerc, concerning the corruption of two passages [1 John v. 7 and 1 Tim. iii. 16], he deprived the orthodox of their most vaunted arguments in favour of the Trinity and the Deity of Christ, though he neither asserted nor denied his own belief in those doctrines. Those persons who receive the orthodox and popular theology have no motive to conceal their opinions, but the contrary; and it may be fairly inferred that when men observe a studied silence on certain topics of faith, and it is found impracticable to draw from them an explicit opinion, they do not believe in them—trying to escape the odium, and perhaps the persecution, incurred by the open avowal of heresy.

pathy against all reform, are not only very unedifying to all, but also very obnoxious to most intelligent laymen, even of the present day.

Of the Unitarian clergy of this period in the Church, we do not remember that any separated from its communion.* But in the year 1762,† a few (comparatively) of the clerical body endeavoured to obtain from the legislature an exemption from subscription; but failing in the attempt, some acquiesced in things as they were and submitted to the yoke, others were content with refusing to renew subscription for the sake of preferment; but the disappointment led but a few, so far as we remember, to separate from the Church altogether. Those who did so, belong to our third period.

It has, no doubt, surprised many, that men of great learning and integrity should tolerate the slavery of the Church, partake the errors and idolatry of the system, and not "come out of her," without considering how *hard it is to receive that saying—to pluck out thy right eye, and cast it from thee*. How strong are the motives which detain men in the time-and-fashion-hallowed Church—the external splendour, the "old repute," the influence of parade and pomp, the pride of degrees and honours, the exercise, so grateful, of ghostly power, the comfort of present competence and consideration, and the charms of the flattering prospect of advancement and high dignities! But suppose these and a hundred other causes of offence removed, to what place of refuge could they have fled? To this topic we have already adverted. Nevertheless, they did make an attempt toward reformation, after, as they hoped, preparing men's minds for it. But what was their reward? Neglect, disappointment, obloquy. There was no preferment in the Church for reformists. There is less risk, it should appear, in the attempt to retrograde. No predilection for reformation even now must be manifested in the Church. No! the Church will have no reformation from choice. When the evil day shall come, it will exhibit something more summary.—The case of the unorthodox ministers in the Church has been considered by Mr. Turner, in the Introduction to the 2nd volume, with great judgment and candour.

Some time after, and perhaps in consequence of, the advocacy of the Unity of God by a few Churchmen—very few, comparatively—the more liberal and learned among the Presbyterian Dissenters hailed and received the light, and tried to impart it to their brethren. But they too had to maintain a difficult, and in many instances an unsuccessful, contest with those who preferred darkness to light, and a narrow, sordid slavery to true Christian freedom. After a course of inquiry and discussion of a more private nature, the first public exhibition of the contest was displayed at Exeter in the year 1719. And about the same time, the imposition of subscription to orthodox creeds, and all restraint upon free inquiry and individual freedom of opinion, were formally renounced and abjured by a considerable

* Whiston, perhaps, may be considered an exception. But Whiston was rather repudiated by the Church, than a voluntary seceder from it.

† This date is just after the commencement of the third period. But the opinions of those who petitioned for relief, the previous discussions about subscription to articles of faith, and the measures concerted by the petitioners, had been long under consideration, before the application to Parliament.

number of the Nonconformist churches. The history of several of those enlightened individuals, who were eminent in commencing and carrying on the work of religious reformation among them, is given in the first volume of Mr. Turner's "*Lives of Eminent Unitarians*." We do not accurately know on what principle the selection of the names was made. But we think it is very capable of being extended so as to include others—men of considerable worth and usefulness, if not of *eminence*.

The *third period* may be said to commence with Priestley and Lindsey, about 1760. Previously to that, indeed, most of the works of Dr. Lardner had been published, and especially the Letter on the Logos—the work which convinced Dr. Priestley of the truth of [proper] Unitarianism. But we do not know that there were any congregations among the English Presbyterians professedly Unitarian before the fearless avowal and noble example of the two illustrious individuals above-named. Many individual Unitarians existed before, scattered up and down throughout the country; and many congregations were in fact Unitarian, or nearly so, who felt a repugnance to change the name of their denomination; partly because some continued Arians, and partly because others were averse to all change; and for other reasons. Thus the miscellaneous character of most Presbyterian congregations prevented those measures of zealous co-operation which the circumstances of the times called for; and it often in one way or another interfered with the ministrations and efforts of the ministers. These and other various circumstances, always incident to considerable change of opinion and system, impeded the progress of the Unitarian doctrine, and were prejudicial to the interests of many congregations. The times, however, are becoming more favourable and liberal, though the impediments to the progress of religious as well as other knowledge are still very formidable, and call for the strenuous exertion, not of a few, but of all the friends of truth and righteousness.

We hope Mr. Turner's work has received sufficient encouragement to justify the expectation of another volume. For many names yet remain, within our third period, if not of *eminent*, at least of very *consistent* and *tried* Unitarians, whose memory is worthy of record and ought not to be forgotten—indeed, they will not be forgotten; for *though dead, they yet speak*. A work including a memoir, of moderate length, of the estimable persons to whom we refer, would, no doubt, prove acceptable to many.

In the course of the "*Lives*," some incidental opinions and questions are noticed, the merits of which are very correctly stated, and the writer's own judgment given—always with candour and liberality, and generally, we think, in accordance with truth.

We shall now give a few extracts from Mr. Turner's second volume, that our readers may be able to judge for themselves of his style and manner:

"After the rejection of the petition [of some clergymen, A. D. 1762] and the resolution of the petitioners not for the present to renew their application, Mr. Lindsey felt that the crisis was arrived, and that there was no longer reason or place for delay. He therefore made his intention known to some of his more intimate friends, and commenced his preparation for the

approaching change, not by seeking to save out of the income of his living, for this he had never done at any time, and did not now discontinue or diminish his accustomed liberality to his poorer neighbours—but by drawing up a detailed statement, to be laid in due time before the public, of the reasons which led to and required a step at that period so unusual. His private resources at this time were very slender, and the prospect of success in his proposed plan of attempting to collect a congregation for the express purpose of Unitarian worship, altogether uncertain. So little had he thought of making pecuniary provision for this trying season, that it was necessary to part with plate and other valuables, and even with a portion of his library, in order to raise a fund for immediate support.”—P. 34.

The life of Dr. Priestley is brief—perhaps too brief—but well executed. From it we select the following extract :

“The deeply interesting account of the last hours of Dr. P.’s life must be familiar to every one. It is, in fact, one of the most pleasing pictures on record of the death-bed of a pious Christian, calmly falling asleep in Jesus, to the last moment of consciousness, under the practical influence of those convictions of divine truth which it had been the great business of his life to impress, both on other minds and on his own. No one, it might be thought, could read this beautiful narrative, without having his faith strengthened, his heart touched and edified. It is to be regretted that our recollections of it should be mixed up with feelings of a less pleasing nature, when we also call to mind the captious eagerness with which one passage relating to the consolation to be derived from a belief in the limited duration of future punishments was seized upon, and perverted to a most obviously erroneous meaning.”—P. 450.

May 31, 1843.

W. J.

ART. II.—*Domestic Mission Reports.*

(Continued from p. 383.)

THE Report in connexion with the Liverpool Mission is by the Missionary, the Rev. J. Johns; and whilst reading many of the touching and striking facts which he records respecting his ministry, and the conduct of the poor under his care towards each other and towards himself, we have been impressed with the truth of the beautiful lines which he has placed on the title-page—

“Misfortune’s dark abysses wrap within them
Rich gems of good, that share not its corruptions:
The slime of ocean cannot taint the pearl,
Nor can the tempest break the shell that hides it.
Dive, and thy hand may light on treasures there,
That yet may sparkle in the crowns of angels!”

The loving spirit of the affectionate and faithful Missionary has evidently here communicated itself to the people of his charge, and beautiful it is to perceive how it is operating to overcome evil with good. Mr. Johns, in common with his fellow-labourers, has to lament the painful effects of the present distress, arising from scarcity of labour, and he too bears testimony to the virtues exhibited by many whom he has found in circumstances of heart-rending destitution, and beheld “with surprise, mingled with admiration and esteem—and certainly not without thankfulness to the Being who can draw such fine fragrance from the crushed and broken flower.” This

Mission, like the others we have noticed, has attached to it Schools, and Classes, and a Library, and besides these a Mechanics' Institute with a distinct library containing 451 volumes. The present number of members is stated to be 35, and since the last Report 1209 volumes have been lent out for perusal, so many as 27 being sometimes exchanged on a single evening. The number of girls in the evening schools is 42, and of boys 30.

It appears from all the Reports now before us to be thought a matter of great importance to the improvement of the poor that they should be led to cultivate a feeling of self-respect and independence. This the old system of almsgiving and falsely called charity tended to destroy. A more intimate acquaintance with their wants and sorrows has led to sounder and better views, and it is now generally acknowledged that the most effectual mode of helping them is by calling forth and directing their energies, and teaching them to help themselves. The Liverpool Friendly Loan Society, of which Mr. Johns is Honorary Secretary, is a very important auxiliary in this work, in the district of his Mission, and has been of great service.* But this Society is for the loan of *pounds*, and Mr. Johns, to complete the system, has opened another kindred institution for the loan of shillings, which has now been established two years, with continued success, and which is under the management of a Committee of working men from the neighbourhood, who at his personal desire undertook the duty, and have worked the Society with the utmost discretion and advantage. Their business is to consider the applications for loans, and to attend to the cases brought before them. "The nicety of the work," says Mr. Johns, "in many of these cases, is extraordinary. We have often to make loans under such circumstances, that the borrower and his two sureties, if estimated by their worldly possessions, are not worth the few poor shillings for which they apply." "But," he adds, "*character* is always allowed to supply the deficiency of property; and some of the best payments have come from those, the better part of whose goods consisted in the clothes they stood in." The loans are of 5*s.*, 10*s.* and 15*s.* "Sureties are required, and every precaution is taken," by the Committee, "to make the loans both serviceable and safe." We have received a copy of the Second Report of this interesting institution, from which we learn that £292 have been lent out to 534 persons within the past year, of which £207. 5*s.* 9*d.* have been repaid; that no loss has been incurred; and that the funds of the Society are equal to its wants. These results, we are informed, have not been obtained without some diffi-

* We are not acquainted with the origin or with the regulations of this Society. But we learn from the Report before us that its business is transacted on the premises of the Mission, and presume that it was instituted with a view to aid its operations. It grants loans, we believe, to the amount of £5, the borrower providing a guarantee who will insure its repayment within a given period, and paying a certain amount of interest for the use of the money. The operations of this Society are very extensive. During the year 1842, the sum of £9357 was lent out to 2003 persons, of which the sum of £6985. 9*s.* was repaid, and the rest is in the course of steady and regular repayment. Only one loss was incurred, and that under circumstances which are not likely to occur again. In all other respects, the transactions of the Society are stated to be satisfactory, and the good done must be very widely diffused.

culty, trouble and hazard; but experience has given the managers of the institution a mass of knowledge, "which will render imposition very difficult, and detection more certain and easy."

But whilst we rejoice that Domestic Missions are useful in promoting the *physical* comfort of the poor, we are still more happy to find that they give rise to spiritual needs, and lead men to seek *moral* improvement. Who will not read with pleasure and thankfulness the following observations?

"The meeting-house services," says Mr. Johns, "were, I believe, never more appreciated or so well attended. I attribute this greatly to the practice I have for some time adopted of *writing* regularly for them. I find that no services have such an effect as these, which are thus written from and for my people. In writing for them, I cannot well forget the peculiar social and local circumstances of my hearers. The services *belong* to them, and I believe they feel it. It would give me great pleasure if some of the friends of the poor could be present at some of those meetings, and more especially in the evenings. They would then see much that they would remember with Christian pleasure, and with unalloyed self-approval for having aided, heart and hand, in bringing it to pass."

There is in this Report a deeply interesting account of the conduct of the poor during a recent alarming fire in the district of the Mission, which threatened to destroy the Mission premises, and which we shall have occasion to notice in another part of our observations. We can only add now that we rejoice in the success which has already attended Mr. Johns's endeavours, that we trust he will long be spared to do good in the important sphere of duty in which Providence has placed him, and that his labours may be still more largely blessed to the temporal and eternal benefit of his suffering fellow-creatures.

The Committee of the Bristol Domestic Mission express in *their* Report their conviction "that good has been done by its establishment, and that there is the promise of a still greater amount of good being accomplished, through the medium of the interesting institutions connected with it." These institutions comprise evening schools for boys and girls, for reading, writing and sewing; a library; a religious service every Sunday afternoon; and readings in the Mission room on one evening of the week from some well-selected popular works combining instruction with amusement. Mr. Bayley, the excellent Missionary, labours with zeal and faithfulness to give effect to the objects committed to his care. He makes an average of 75 visits weekly, divided among 250 families of the poor within his district, making a total of 3900 visits in the year. The constant intercourse of a Missionary, a man of intelligence and judgment and benevolence and piety, with the poor and the ignorant, must be of great advantage. Times there must be when his counsel must be most useful, when his sympathy must be most encouraging, when his presence must be peculiarly welcome. Much of the good that he does in this way can never be told, for in this world it can never be known; but we feel that, as a kind and Christian visitor, he cannot fail to be very useful in improving the hearts, the habits and the homes of our poor.

Among other plans devised and carried out in Bristol during the last year in connexion with the Mission, a Shillings' Loan Fund, similar to that to which we have just referred, has been established,

and, although but in recent operation, it already indicates a healthy and vigorous action, and promises the best results. The sum lent by this Society does not exceed 15*s.* The applications are received on Monday mornings, and submitted to a Committee for approval in the course of the week, and, if approved, the money is advanced on the following Monday. The sum of fourpence is required as interest on sums of 8*s.* and upwards, and on sums below 8*s.*, threepence. The interest is taken at the time of advancing the loan. The applicant answers questions when he solicits a loan, as to name, age, residence, occupation, by whom he is employed, whether he is married or single, the number of his children, how many of them are at school, whether he can himself read, whether he receives parochial relief, whether he is a member of a benefit club, and what is the object of his seeking a loan. His replies are inserted in a book kept for the purpose. The loan must be repaid at the rate of 1*s.* per week, but a fortnight is allowed from the time of receiving it to the commencement of the repayment. From April 1842 to April 1843, this Society granted 158 loans to 114 persons, amounting to £115. 4*s.*, of which there had been repaid, in principal and interest, £94. 15*s.* 7*d.* And a capital of £25 had been sufficient for all purposes, leaving a balance of £2. 10*s.* in the Treasurer's hands. Oh! surely this is an inexpensive as well as most efficient way of doing good! It requires no costly and complicated machinery to work it. A small amount of *capital* only is necessary to extend its benefits to many homes, and, if the capital be borrowed, the interest *made* would probably soon repay it. We see not *why*, therefore, there might not be such an institution connected with every congregation throughout the land. We wish we had room to lay before our readers the testimony in full of Mr. Johns and Mr. Bayley as to the benefit resulting from this description of Loan Fund, and the thankfulness with which aid from it has been received; but we would direct attention to the valuable Reports of the Liverpool and Bristol Missions, and we hope that the effect of their perusal will be the formation of many a Shillings' Loan Fund.

"I believe," says Mr. Bayley, "the Loan Fund to be one of the best means that can be employed to assist and improve the poor, as it still requires exertion on their parts to enjoy its benefits, and leaves that feeling of independence untouched, which I conceive to be essential to improvement."

Very cheering is the Report of the state of the Birmingham Mission. The labours of the Rev. T. Bowring appear to have been greatly blessed, and the friends and supporters of the Mission seem to be in earnest to extend the operations of the Society, and to afford their zealous Missionary still more extensive means of carrying out his plans of usefulness. "The number of boys in the Sunday-school is 125; girls, 95; which, with the adult class, (lately formed,) makes a total of 247 now receiving instruction," through the agency of the Mission. There is also a children's "Savings' Club" connected with the schools, which is well supported, and is useful in giving the children habits of forethought and economy. Mr. Bowring visited 500 families during the last year. We copy the following gratifying statement of the Committee respecting the religious services at the Mis-

sion-chapel, in which, as is truly observed, there is much cause for congratulation :

"The attendance of adults at the morning service has of late considerably increased; and, together with the children of the Sunday-schools and the teachers, often completely fills the chapel. The evening attendance, which was stated in the last Annual Report to vary from 100 to 130, may now be fairly estimated at from 110 to 150. Nor is the increase in numbers the most gratifying circumstance attending this interesting congregation, many of whom had previously neglected public worship altogether. The quiet and orderly behaviour and the serious and devout attention invariably manifested during the services, afford evidence not to be questioned of the success which has attended this part of your Missionary's labours. Very many are exceedingly regular in their attendance, and are become much attached to the chapel and its services; the want of sufficient clothing, however, still keeps numbers away who would otherwise gladly attend. During the past year, the Lord's Supper has been administered at intervals of three months; each service being attended by about five-and-thirty communicants. The Wednesday-evening services have also been much more numerously attended than formerly."

In speaking of the Lord's-day services connected with the Mission-chapel, Mr. Bowring says, in his Address which is appended to the Report,

"My grand aim throughout has been to bring people under religious convictions. When a man feels the importance of revealed truth and the necessity of caring for his soul, he becomes desirous of attending the house of prayer, and he longs to meet God often in the sanctuary. Now, there are many of my regular hearers who previously to their coming to Thorp-street chapel attended nowhere. Boasting of every kind is excluded, and therefore we boast not of converts; but we read of him who was a great way off, and yet came and was welcomed with every demonstration of joy to the Father's house, and we hope that some among us are of those who, before being darkness, are now light, and desire to have no further concord with Belial. 'The profane, whose lips no longer utter the impious execration, are there, and the habitually intemperate, who have now set out in the strait and narrow path of self-control. Others had been notoriously regardless of the institution of the sabbath, who now constantly assist at the weekly worship, whilst many, arrested in a course of religious indifference and thoughtlessness, are beheld coming up to lend their support to the ark of the Lord.'"

We are not surprised to find that at Birmingham, too, the Missionary asks for increased accommodation for his congregation and his schools. The chapel which the Mission at present occupies is stated to be dilapidated and almost untenable, and the Committee are very properly anxious to add to the efficiency of the institution by building or purchasing a suitable place of worship. We trust that the appeal which they are making to this end will not be made in vain.

We have now, then, taken a hasty view of the state and prospects of the various Domestic Missions connected with the Unitarian body in this country, as far as relate to the localities in which they are fixed. And if our readers sympathize with us, they will feel that they are institutions which deserve our liberal support, our zealous personal aid, and our earnest and constant prayer. We are sure that they are effecting incalculable good, and we are sure that gene-

rations to come, in long succession, will rise up to call their friends and supporters blessed.

We have observed that the Reports before us have a high value when considered in relation to society at large, and we shall now shew, by a reference to some of the facts which they record, that in making this statement we have not used the language of exaggeration.

Previous to the institution of Domestic Missions, but little comparatively was known of that portion of the population of our cities and large towns for whose immediate benefit they were established, except that there were vast numbers of persons in them who, from their poverty and debasement, were out of the reach of the regular ministry of the gospel, and were living without God in the world. Christians have at length been awakened to the claims of these fallen and unhappy ones upon their sympathy and service, and the result of a practical acquaintance with their mental and moral state proves, that the consequences of the long neglect of the great obligations of human brotherhood are very awful, that hundreds of families have been filled with wretchedness for want of nothing so much as of good guidance and the voice of encouragement and kindness, and that every consideration of duty and expediency and necessity should incite us to do what we can to bring the poor, the ignorant and the vicious, among the lower classes, under Christian influences, and to watch over them, and labour to raise them up from their degradation.

The Reports which we have been noticing all bear testimony to the appalling physical condition of the labouring poor, from want of employment, and to the impediment which it presents to the Christian minister in his efforts to impart spiritual light and comfort. The extreme destitution of a great portion of the working population of this country is indeed most painful to contemplate, and surely is any thing but creditable to the legislature and the people of our land. Its injurious effects upon the mind and character are every day becoming more apparent, and we are sure it must occasion the Domestic Missionary many an anxious thought how best to alleviate the misery he encounters. He knows that it is out of his power to remove it, but it is impossible for him not to be anxious for the revival of industrial prosperity, and until some means of securing this important end, and "of alleviating the pressure of ill-requited labour upon the masses, be devised, society will never be in a safe and satisfactory condition." We had marked several cases of heart-rending distress which we had found in the Reports before us, with a view to embody them in this article, but we find that our limits will not permit us to carry out our intention. We cannot, however, withhold from our readers the observations of Mr. Layhe on the miserable effects which continued distress and destitution are producing on the characters and feelings of vast numbers of the working classes.

"Directed almost incessantly, as in many cases their attention necessarily is, to the means of satisfying the craving appetite of themselves and their families, can we wonder if their intellectual and moral functions are rendered subservient to mere animal propensities and ends? With many, I rejoice to know that this is not the case; but others, it is to be feared, lose all consciousness of the gigantic apparatus for virtuous action and emotion which lie hidden within the surface of their own corporeal powers. This materializing process, no doubt, is silently undermining men's religious con-

victions—suggesting, meanwhile, the most gross and unworthy conceptions of God and Christianity, unfitting the minds of multitudes for moral investigations and moral progress, and transforming human nature, with all its sublime faculties and capabilities, into a congeries of appetites and sensations."

Such a state of things cannot long exist without acting with peculiar malignity on the mind and temper, and producing recklessness in some and depression in others. On this point, Mr. Layhe remarks,

"Some kind of intervention like the Ministry to the Poor seems absolutely necessary between the more wealthy and the poorer ranks of the community, to prevent their utter and irremediable estrangement from each other. I sincerely hope that means will always be found to convince the working classes that no impassable gulf intervenes between them and their more fortunate fellow-beings; and to promote in the bosoms of all a spirit of candour, sympathy and brotherly love. At present, however, I have reason to think that the indigence and sufferings of the operatives of Manchester, with other concurring causes, have induced a suspicion on the minds of many persons, that their legislators, their magistrates, and even the ministers of religion, are in general their oppressors and enemies, and are in league for their prostration and enthrallment. Of course, the just, considerate and generous treatment they receive from individuals belonging to all these classes, considerably mitigates this feeling, and prevents its universal spread; but still there is a fearful amount of discontent and resentment smouldering in the minds of the poor. This is a deplorable and alarming state of feeling, and should be fairly brought into public notice, in order that remedial measures may be devised and diligently applied."

This passage can hardly be read, we should think, without awakening serious reflection as to the issue of the present distress,—without producing a strong conviction of the importance to society of Domestic Missions, in the manifestation which they afford the indigent of a real interest in their condition, and of deep sympathy with their wrongs and sorrows. Never, perhaps, "were the causes of misery and degradation more potently at work than at present," and we believe Mr. Layhe is right when he says, "that what above all things is wanted, is the application of practical Christianity to all the enactments of government, all the institutions of society, and all the interests of life."

Complaints are often made of the improvidence, the prejudices, the recklessness of the poor; but it would be well for those who thus complain to remember how much the poor have been neglected, how little has been done, in this professedly Christian country, to elevate and permanently improve their condition, and how many things there are which operate unfavourably for their virtue and happiness. The Domestic Missionary is painfully sensible of the injurious influences which surround the poor and frequently counteract his endeavours to do them good. Mr. Johns forcibly observes,

"The defective state of the laws which respect the poor—the incommensurateness, unwholesomeness and secrecy of many of their dwellings—the indifference of a multitude of employers as to the conduct or comfort of their labourers—the undue encouragement of mendicancy, and the influence of misguided charities—the lukewarm apostleship of the cause of education

among them*—the number and the allurements of the dram-shops and ale-houses, and of other places of evil resort—the gross defects of our criminal jurisprudence, followed up by those of our prison discipline with regard perhaps to *all* offenders, but most glaringly and destructively towards the *young in years and in crime*—the want of proper places of recreation—and (may I be allowed to add ?) the instigations and influences of religious and political faction which are here† so vigilantly active to keep up those unhappy differences, which it needs but kind language and generous conduct to destroy,—these are things which stand strongly and sternly in the way of any speedy realization of those delightful and *eventually* undeceptive visions, the very passage of which through the heart leaves behind it a noble glow, and in the attempt to substantiate which, the friends of the poor are but the instruments of God's love in working out the predicted issues of His word."

The Ministry to the Poor would be of great value if it only directed the public mind to these important considerations; and well will it be for our social peace and our national welfare if the voice of those who are engaged in this blessed work can make itself heard, and bring about the changes which are so much needed.

The Domestic Missionary, from the very nature of his engagements, must be familiar with the evils and maladies which so heavily and sorely press upon the humbler classes, and he will delight to bring relief to their poverty, and alleviation to their distress. But we see from the perusal of the Reports before us how necessary it is, in his situation especially, that compassion for the poor should be regulated and controlled by the dictates of a sober and wise discrimination. Charity, in the shape of alms, should be administered with great care as well as kindness, or a very serious injury may be done to the habits of the recipient; and the Ministry to the Poor has established this fact, that the exercise of a careless and uninquiring bounty tends to increase rather than diminish the evils of poverty, by offering a lure to improvidence and a premium to duplicity. The ministry whose operations we have been reviewing is an instrument of great good in feeding the hungry, and clothing the naked, and aiding the destitute; but the Missionaries engaged in conducting it all testify, that the truest charity is to teach the poor to help themselves, and that, in administering temporal relief, it should be done with judgment as well as mercy. Domestic Missions are not merely eleemosynary institutions. Their object is to act upon the minds and to direct the conduct of those who most need instruction and guidance, and, aided by the principles and promises of the gospel, with the blessing of God upon their endeavours, to seek the redemption of men from ignorance and sin.

It is a cause of thankfulness to know that what has been done in the various localities where these admirable and Christian institutions are established, has not been wholly in vain. The Reports of their operations shew that, amidst much vice, there are also beautiful virtues among the poor. They record many touching examples of their generous self-denial for each other's benefit, and of their gratitude to their benefactors, which it would have afforded us pleasure to

* It is computed that two-thirds of the children of the humbler classes of this country are to this hour entirely without education.

† In Liverpool.

place before our readers.* The address of the members of Mr. Vidler's congregation to the Committee of the London Domestic Mission Society, signed by fifty-four persons, expressive of their thanks for the kindness which they receive at the hands of their more wealthy brethren, in the advantage arising from their place of worship and the services of their respected minister, is peculiarly gratifying, and we are informed that it was "entirely their own act, both in suggestion and preparation." And cheering, too, is it to learn from Mr. Johns, that when the late fire in the district of his Mission threatened the destruction of the Mission House, the poor were ready to help and to save, and that papers and money, books and furniture, "were guarded with an attention which made every other care unnecessary."

"Two of our cash-boxes," he says, "remained a night in the custody of a neighbour, poor, but rich in uprightness. I could have left them with him for years, with equal trust and safety. When he brought them to my residence, I asked him if the District House was still standing. 'You needn't fear, Sir;' said he, '*the prayers of the poor have kept it together.*' Never had I seen so far into the hearts of my poor neighbours, but for the light shot into them by this revealing fire."

Fearful after this awful event that the Mission would be removed from their neighbourhood, a petition (of which Mr. Johns was left in ignorance until it was done) was drawn up and signed by fifty persons, beseeching their excellent Missionary to remain with them, reminding him of the careless, immoral lives which many of them led before they received his instructions, and assuring him that the blessings which they had received at his hands were acknowledged and felt by all. We can well believe that the perusal and remembrance of this address have given Mr. Johns "some of the happiest moments of his life," and we can assure him that we have ourselves seldom experienced greater pleasure than in reading it, and his own affecting and appropriate reply which is annexed to it. The Reports of Mr. Johns and his fellow-labourers have confirmed the impression which from our own intercourse with the poor we have been long led to cherish, that they are deeply sensible of real kindness done them; that they may be influenced for good; that they may be raised from their debasement, under God's blessing, by the application of Christian principles and the agency of Christian benevolence; and that if the friends of Domestic Missions will only be true to the high objects which are contemplated in the establishment of these admirable institutions, "there will yet be a time when the issues of our Father's Providence will associate with the seeds which they are now sowing in faith and hope and love, a share of His earthly harvest, and a sheaf in His heavenly harvest-home." Already the results attending the Ministry to the Poor, in connexion with our churches, are sufficient to call forth gratitude and to afford encouragement. If we regard it in its operation upon their *physical condition*, we know that it has relieved the wants and mitigated the sufferings and privations of thousands who were ready to perish. If we regard it in its operation upon the *minds* of that part of the population which

* See especially the London and Birmingham Reports, which, if for this purpose alone, will amply repay an attentive perusal.

comes under its influence, we find that it has contributed much "to the cultivation and improvement of many in humble life." And if we consider it further in relation to a higher end than this, we see that it has subserved the moral and spiritual interests of numbers who, but for its agency, must have remained without religion. It has reclaimed the erring, convinced the unbelieving, comforted the desponding, satisfied the doubting, and cheered and sustained the dying. Disappointments and difficulties and discouragements there are unquestionably connected with it, but let those who have given themselves up to its sacred duties be steadfast, immoveable, and their labour in the Lord shall not be in vain.

Domestic Missions have strong claims upon the sympathy and support of society. They are particularly designed for the benefit of the humbler classes, and it becomes us to remember that these classes cannot be neglected without great peril. If any member of the social body suffer, all must suffer with it. Every man has a personal interest, as Dr. Channing well observes, in the prevalence of order and good principles on every side. There is solemn reality in the gospel doctrine of human brotherhood, and "we must fulfil the duties of this great relationship, or we cannot be a happy nation, if indeed we can long be a nation at all." We should send the Christian Missionary with the words of life and salvation to the homes of the poorest and most abandoned of our fellow-creatures, but not to him alone should this labour of philanthropy be confined. We ought not to be satisfied with doing good by proxy. We learn from high authority, that it is an important branch of religion, pure and undefiled, to *visit* the fatherless and widow in their affliction; and opportunities of being useful in this way are open to all. And oh! if every professing Christian were careful to do what he *could do*, and what he *ought to do*, in this respect, "a work would be done so glorious, that the world would look with wonder at the spectacle. The strong holds of wickedness would be broken up;" household after household would be redeemed from sin; and now, as in the days of Christ's ministry upon earth, the poor would rejoice in the gospel, and the desert places of society would blossom as the rose. By precept, by example and by promise, Jesus encourages his followers to such a ministration of mercy. He himself went about doing good. He commanded his disciples to love and do good to all men. And in the last great day, when all the human race shall appear before him for judgment, he has declared that he will say to those who have thus imitated and obeyed him—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: inasmuch as ye have given meat to the hungry, and drink to the thirsty, and clothes to the naked,—inasmuch as ye have visited the sick, and welcomed the stranger, and sought out the prisoner,—ye have done these acts of mercy unto me!"

W. J.

ART. III.—MAPS FOR SCHOOLS.

1. *A General Atlas for the use of Schools and Private Tuition, containing Thirty-one Superior Maps.* Published by G. F. Cruchley, London, 1843. Size of each Map, 19 inches by 15.
2. *Chambers's School-room Maps, viz., England, Ireland, Scotland, Europe, Asia, Palestine, North America, South America, and the Hemispheres.* Designed by James Fairbairn, Esq., Rector of Bathgate Academy, and published by W. and R. Chambers, Edinburgh, and W. S. Orr and Co., London. Each Map measuring 5 ft. 8 in. in length, by 4 ft. 10 in. in breadth.
3. *A Series of Maps constructed for the use of the National Schools of Ireland, and adapted for Geographical Instruction in general.* Constructed under the Direction of the Commissioners, by the late Samuel Arrowsmith, and published by Smith and Son, London. General size, 4 ft. 4 in. by 5 ft. 8 in.
4. *Maps of General and Scripture Geography.* Constructed by S. Arrowsmith, and published by Roake and Varty, London. General size, 2 ft. 10 in. by 2 ft. 2 inches.

THE first of the above publications is the best and cheapest Atlas of the kind that we ever met with, containing no fewer than 31 well-selected and well-engraved maps, for the very moderate sum of sixteen shillings.* Being intended chiefly for the use of schools, only the principal towns are given, as the insertion of a greater number would have served only to confuse and embarrass the learner. The selection of places is for the most part judiciously made, but to this we must make one exception, namely the omission of Louisville, on the Ohio, and of St. Louis, on the Mississippi, each of which is of more importance than others which are set down. The lettering is in general remarkably clear, the boundaries well marked, and the colouring sufficiently distinct without being glaring; the line of the rivers is black, and the mountains well shaded. We may specify the maps of England, of Ireland, of Austria, of Switzerland and of India, as peculiarly beautiful.

We have compared several of these maps with those published by the Useful Knowledge Society, and, taking the latter as an authority, we find them very correct. We have some hesitation, however, in bestowing this praise on the maps of Canaan and Palestine. We are quite aware that in the delineation of boundaries, and the fixing of places, in ancient geography, there is ample room for difference of opinion, but the maps of the Holy Land contained in the Atlas now under review differ so materially, in certain particulars, from the authorities on which we have been accustomed to rely, as well as from what we think may be plainly inferred from the text of Scripture, that we are compelled in all fairness to point out a few mistakes. Thus Hebron appears to us to be set too much to the East and Endor to the West. Mahanaim is not placed where we usually find it, near the fords of the Jabbok, Gen. xxxii. 2, 22. We know not why Mount Ebal is set to the North of Samaria; why a Mount Hor should be

* The maps may also be had separate, at 6d. each, plain, or 9d. full coloured; and 14 of the principal maps may be had, bound as a School Atlas, for 9s.

inserted in the tribe of Naphtali, or a *land* of Goshen* in that of Judah; and we observe that the author has fallen into the vulgar error of assigning the Transfiguration to Mount Tabor, there being no authority for such a supposition, and the presumption being against it. †

Chambers's School-room Maps, and the larger series of those constructed by Mr. Arrowsmith, are admirably adapted to their purpose, being remarkably bold and clear in their leading features, and not crowded with too many names. We are unable to pronounce a decided opinion between the comparative merit of these two series. There is this difference between them, that whereas Mr. Arrowsmith's have all the names engraved at length in a bold and legible character, Chambers's have the initial letter of the name in large, and the succeeding letters so small that they cannot be read at any distance—the latter series, of course, requiring a greater effort of attention and of memory on the part of the learner than the former.

Of Chambers's series, one of the most valuable is that of the Hemispheres, with diagrams illustrating the Theory of the Seasons, the Annual Revolution of the Earth round the Sun, the Tides, and the Eclipses. The price of this map, being larger than the rest, is 21s. coloured, on cloth and rollers. There is also in the same series a most useful and comprehensive Map of "Palestine in Tribes and Provinces, exhibiting, with the accompanying maps, a general view of Scripture Geography." More than half the space (5 ft. 8 in. by 4 ft. 10 in.) is occupied by a map of the Holy Land, and at the side are smaller ones exhibiting the Distribution of the Countries of the Globe among the Descendants of Noah;—all the Countries travelled by the Apostles or mentioned in the Scriptures;—the Progress of the Israelites from Egypt to the Holy Land;—and the City of Jerusalem. The price of this map, coloured, on cloth, with rollers, is 14s., and none could form a more appropriate ornament to the walls of a Sunday school-room.

The fourth series specified above is, like the third, constructed by Mr. Arrowsmith, and, the maps being only half the size of the former, they are more moveable, and better adapted to the teaching of small classes, while their price, at the same time, brings them more within the reach of most schools. On cloth and rollers, they are, all except three, 6s. each; but there is one of a larger size, 3 ft. 5 in. by 4 ft. 3 in., of the British Isles, the price of which is 14s. This is one of the most beautiful maps in a plain style that we ever saw, and well fitted to convey to a British child a comprehensive idea of the country in which he has the happiness to dwell.

It would afford us much pleasure if what we have written should induce any of our readers to promote to a greater extent the study of geography in the schools with which they are connected. Next to

* There was a *city* of that name in the tribe of Judah. See Joshua xv. 51.

† Mr. Cruchley has also published "Progressive Maps in Four Divisions of 8 Maps each (size, 19 inches by 15), containing 31 finished Maps, and with each 3 others, consisting of a Hair-line of the General Map, an Outline of the Rivers, Boundaries, &c., and the Projections of the Lines of Latitude and Longitude." The object of these is to test the pupil's knowledge of geography, and to assist him in the drawing of maps.

mere reading and writing, no subject can be more useful; and if taught in a proper manner, and with any degree of skill, it cannot fail to be highly interesting to the pupil. The basis of this knowledge must be derived from maps, and while such admirable ones are to be had as those which we have noticed in this article, the teacher will have no just right to complain of the want of suitable materials which to prosecute his work. S. W.

ART. IV.—*The Church of England and Dissent considered in relation to Popular Religious Education. A Sermon delivered at the Octagon Chapel, Norwich, Sunday, May 14, 1843.* By the Rev. Joseph Crompton, M. A. 8vo. Pp. 18. Norwich—C. Musket; London—J. Green.

THE state of Education, in connexion with existing religious parties, is here well described and accurately defined. The preacher is zealous for the great object, which he maintains can be accomplished only by peaceful union and charitable co-operation. With too much truth he says of the late "Education Bill"—"if there be ecclesiastical pretension on the one side, I see too much evidence of sectarian hostility on the other. It is a struggle to prevent each other getting new power, more than an attempt to unite the wise, the good and the true of all parties in a common great and noble object."—P. 10.

ART. V.—*The Atonement; on (or?) God's Way of Speaking and Man's Way of Speaking.* 12mo. Pp. 12. Warrington—Hurst; London—J. Green. 1843.

THE Editor informs us that this is a reprint from the "Christian Investigator," "a periodical publication conducted by Joseph Barker—an active and successful labourer amongst an increasing body of believers, who have adopted the name of *Christians* only." The paper is in the form of a Dialogue, and we recommend the pennyworth to all who would wish to see how easily plain good sense and scripture without note or comment can silence and put down traditional "orthodoxy," with its spiritual assumptions and denunciations.

ART. VI.—*Class Instruction; or, Practical Methods of Teaching in Ladies' Schools, according to the most approved Systems of Modern Education.* By Rachel Evans. Pp. 39. Bristol—Philp and Evans; London—Simpkin and Co.

THIS little essay will strongly recommend its writer as a rational and amiable instructress: whilst free from the dread of innovation which prevents improvement, she is likewise free from that inordinate love of new systems which leads to quackery. Impressed as she is with the paramount value of moral and mental culture, she yet gives due attention to those plans that facilitate the acquirement of the ornamental branches of education.

INTELLIGENCE.

AMERICA.

An elegant *Collation* was given, on Tuesday, by the Unitarians of this city to the clergymen of their denomination who are now assembled here, in the great hall over the Western Railroad depot, which was handsomely decorated with flowers and evergreens for the occasion. At three o'clock, after a blessing had been invoked by the Rev. E. S. Gannett, nearly one thousand ladies and gentlemen sat down to the well-furnished tables. At the close of the repast, thanks were offered by the Rev. Mr. Huntington, and brief and appropriate addresses were then made by the Hon. Richard Sullivan, who presided, Rev. Dr. Pierce, of Brookline, Rev. Mr. Gannett, Rev. Mr. Hill, of Worcester, Rev. Dr. Parkman, Rev. Mr. Stetson, of Medford, Rev. Mr. Lothrop, Dea. Moses Grant, Rev. Mr. Hosmer, of Buffalo, Samuel Greele, Esq., Mr. Clark, of Geneva, Illinois, Rev. Mr. Harrington, of Providence, and Rev. Mr. Pierpont. Three original odes, written for the occasion, were sung, one by the Rev. Mr. Pierpont. The company separated highly delighted with the entertainment which they had enjoyed. (*Boston Post*, Thursday, June 1.)

Noah Webster, Esq., died at New Haven on Sunday last, aged eighty-five years. He was the founder of the New York Commercial Advertiser newspaper, and the greatest lexicographer of his age. (*The Same*.)

Mr. John Quincy Adams, in his address before the Massachusetts Historical Society on Monday, attempted to reverse public opinion as to the character of Roger Williams, by affirming that this supposed apostle of religious liberty was a most intolerant bigot, and that the magistrates of Massachusetts Bay were justified in banishing him out of the province! (*The Same*.)

IRELAND.

Irish Unitarian Christian Society.

THE anniversary sermons of this Society were preached in the meeting-house, Strand Street, Dublin, on Sunday, April 30th, by the Rev. George Armstrong, A. B., T. C. D., of Bristol. In his first discourse, the respected preacher ably advocated and sustained the great principle of the right of private judgment, and shewed its development in the successive forms of Protestantism and Dissent. In the second, he gave a lucid

summary of Unitarianism, and powerfully demonstrated its needfulness for the peace of the world, and its sufficiency for the salvation of men. At each discourse there was a large attendance, including a great number of strangers, and the collection taken up in aid of the funds of the Society was worthy of the occasion and of the exertions of the preacher.

On Tuesday evening, the 2nd of May, the Society held its annual general meeting at the Rotundo. The room, which is admirably adapted for a public meeting, was densely crowded; and the spirit and enthusiasm displayed by the several speakers, as well as by a large audience of the first intelligence and respectability, gave satisfactory proof that there is at present no lack of energy and zeal amongst those upon whom it has here fallen to vindicate the rights of conscience, and "contend for the faith once delivered to the saints."

The President, William Gray, Esq., having been called to the chair, the meeting was opened with prayer by the Rev. Dr. Drummond. The Secretary, Robert Andrews, Esq., read the report of the managing Committee for the last year. The report contained much that was gratifying and encouraging, but as it will be published in full in the usual separate form, it need only be observed, that the sales of books and tracts by the Society were last year unusually large, that its funds and resources are in a satisfactory condition, and that the number of members and subscribers has been considerably increased. It also appeared from the report, that gentlemen in different parts of India, who had formerly entertained what are called Orthodox views, and had previously been total strangers to the Society, had put themselves in correspondence with it or one of its members, and had made large remittances for the purchase of books and tracts, which had been forwarded to them to that country.

After the report was read, the Rev. Dr. Drummond, in a speech of great animation and power, moved, "That the report be received, approved and ordered to be printed." We regret deeply that circumstances rendered it impossible to have such a note taken of his observations as would do any thing like justice to the reverend speaker.

Richard Carmichael, Esq., M. R. I. A., in seconding the resolution, said that he came totally unprepared to speak

on the occasion, as it was only a few minutes since he was called upon to follow Dr. Drummond. That gentleman had, however, so ably and so eloquently advocated the resolution, that it was quite unnecessary for him to add a single word. He would only, therefore, advert to one topic already alluded to by his reverend friend, in which he perfectly concurred, and that was the great utility of meetings such as the present, which brought before the public the great and fundamental principles of Unitarian Christians, upon which a great majority of the public were really ignorant and misinformed. He (Mr. C.) would also urge the utility of those meetings, at which he hoped such gentlemen as professed the principles of Unitarian Christianity would courageously come forward, to shew at least by their presence that they are not afraid to avow the opinions they profess. And this was the more necessary, as it is well known there are multitudes of those who publicly profess other forms of Christianity, although privately Unitarians, but have not as yet openly joined their ranks.

It was then moved by *Andrew Carmichael, Esq., M. R. I. A.*, seconded by *John Classon, Esq.*, and unanimously resolved, "That the cordial thanks of the Society be given to the Rev. George Armstrong, of Bristol, for the discourses, at once learned, philosophical and profound, eloquent, pure and spiritual, which he delivered on Sunday last in Strand-Street meeting-house, and in which the sacred truths of the Gospel were triumphantly identified with Christian Unitarianism, and the welfare of mankind with that freedom of inquiry and right of private judgment which are the very basis of Protestantism."

Mr. Carmichael, in moving the resolution, descanted on the energy and effectiveness with which Mr. Armstrong had advocated "the exalted principles which we are associated to uphold and advance," and observed that his sermons were an union of logic and philosophy, learning and piety—a model, in fact, of true Christian eloquence. He was proud to call Mr. Armstrong his friend, but his pride was no common pride. It was such as he should have felt, in days long past, in calling a Lindsey or an Emllyn by that honoured appellation. Like *the one*, he had sacrificed all the wealth and dignities of the Established Church. Like *the other*, there is no persecution he would not be ready to endure for the sake of truth. Thank God! the weight of fine and imprisonment is not among

the persecutions he has to apprehend; but there are impending persecutions no less cruel and severe,—the plunder of his property by *Law*, grossly miscalcled *the perfection of reason*, and the dispersal of his flock for the aggrandisement of a religion as grossly mis-denominated *the religion of Christ*.

The instigators of these persecutions are not hypocrites; they persuade themselves they are doing honour to the God who disowns and repudiates such service; they are merely bigots and fanatics. And what are their too effectual instruments? The learned and dignified professors of the law, unimpeachable in the eyes of the world, yet before God not untainted with ignorance and prejudice,—*ignorance*, because they know little of the awful subject on which they array all their wisdom against us,—*prejudice*, because they devote themselves to mysterious and inexplicable dogmas, at variance with the pure, the rational, the simple and perspicuous doctrines of Christ: they assail our rights and interests, involved as they are in the truth or falsehood of the religious tenets we maintain, and *this* without the slightest inquiry into the nature, the character or the foundation of those tenets. Is there one among them who ever opens Griesbach's Greek Testament, to ascertain from that distinguished scholar's scrupulous and accurate examination of ancient manuscripts what texts are genuine, doubtful or fabricated? Is there one who consults Walton's Polyglot as to the sense in which manuscripts still more ancient were understood by those who composed the venerable versions arranged in that laborious work?

As lawyers, they must know that Christianity, — general, not sectarian, Christianity,—is part and parcel of the laws of England; but do they also know that when Christianity was first established in these islands, when it first became part and parcel of the common law, it was UNITARIAN CHRISTIANITY? One decisive proof, amongst many, is to be found in the writings of Jocelyn, a monk of the 12th century, who states that St. Patrick passed over into Britain to obtain assistance in his missionary labours, but found that country infected with the Pelagian and Arian heresies; but he by his preaching and miracles recalled the people unto the way of truth.* In other words, he converted them from the pure

* Jocelyn in *vita Sancti Patricii* in *Florilegio Messinghamni Parisiis, 1624, Cap. 92, p. 43.*

religion which was taught by Christ, unvisited by the doctrines of a *God-man*, a *Tri-une God*, *Original Sin*, or *Vicarious Punishment*, to that system of corruptions which four centuries had engendered, which the Reformation did not cleanse away, and which, to the shame of an enlightened age, still holds so large a mass of mankind (if without offence he might use so strong an expression) in mental debasement. Mr. C. concluded by exulting in our having cast off this degrading slough, and possessing in the day of our trial many such guides and supporters as the bold, uncompromising, disinterested and liberal man to whom we owed that debt of gratitude which Mr. C. was desirous we should now acknowledge,

The Rev. *George Armstrong*, of Bristol, on rising, was greeted with the warmest demonstrations of admiration and respect. After a short pause, he spoke nearly as follows:

My Christian friends, it would be affectation in me to say that your kindly reception of my name, and your flattering notice of my services, are not felt by me as very gratifying. Yet I own to you, whenever I have been placed in circumstances similar to the present,—and occasionally it has been my good fortune to be so,—a sentiment has been present to my mind which I should not be willing to part with. I feel that, however pleasing it may be to offer, it is always a dangerous thing to accept praise. I feel that it has a tendency to weaken our recollection of the true source whence all our help cometh, and cause us to place in ourselves an undue measure of reliance. For my own part, I entirely mistrust myself; and while I thank you from my heart, I still more abundantly thank the Giver of every good in this as in every instance, where he has graciously permitted me, in whatever degree, to advance his kingdom upon earth, and make known his truth among men. Not unto me, but unto his great name, be ascribed the praise. Yet so far as I may, consistently with this feeling, be conscious of pleasure in your approbation, be assured a full share of the satisfaction arises from the medium through which it has more immediately been conveyed. To have been approved by you, might have been sufficient reward for any slight service I may have rendered; but to have been praised by one whom I have ever valued as my friend, and that friend so much to be revered for many of the best qualities of our nature, has truly been a no slight enhancement

of your goodness. Praise from him can never be flattery; for, much as it would please his loving heart to give pleasure, so faithful and true he is, that if he did not believe it deserved, even he would shrink from the task of commendation, and be last among men to speak it untruly or offer it insincerely. And now, having thus far discharged a grateful duty towards you and him, I have a painful one to myself to discharge, which I cannot proceed without doing. I have a weight at my heart, of which I must endeavour to be in some measure relieved. I see around me many friendly faces, I have been greeted by many friendly voices, but there is one face and one voice which it has not been permitted me to see, to hear and to enjoy. Many of you have lost a friend; and all or most of you now present must have suffered that loss in one for whom, in common with you, I too have not lightly mourned. As sufferers together, therefore, you will easily understand the feeling of privation I must experience on visiting you now for the first time since the removal of your late lamented Pastor. Faithful friend! how much indeed do I miss the warm grasp of that welcoming hand, the beaming kindness of that friendly countenance, the cheering sympathy of that Christian spirit! But he is gone, and we may not repine. Nay, rather, we may even find comfort in the thought, that if he was removed, prematurely as we might think, from the scene of his duties, he was taken from troubles which might have disturbed the equanimity, if they could not have impeded the usefulness, of his honoured and Christian life. "To the Lord our God belong mercies," and may it be ours to experience this truth, not less at times when he chastises than in seasons when he cheers. And, indeed, in the instance before us, I cannot but perceive that, while smiting, there was mercy. It was my office in lately putting up prayer for this people, and in thinking then, as I am thinking now, of the departed good, to supplicate the Most High, that "instead of the fathers there might be children," and that in the place of those who were removed, "there might be a generation and a seed to serve him still." My Christian friends, I believe I was but asking the confirmation of a blessing already received. Instead of the father, you have the child; and in place of the services withdrawn, God has been gracious to appoint you "a generation and a seed" zealous to adorn the sanctuary, and approve himself a

workman that needeth not to be ashamed. May the Lord bless him continually in his work, and cause his face more and more to shine upon him and upon his people!

And, my friends, you have need of all the efforts and the energy which, in union with his venerated and well-tryed colleague, he can bring to the cause to which, so happily for you and so honourably to himself, he has been led to devote his life. We are living in an interesting and important crisis. Strange things are saying and doing around us,—if *strange* indeed, seeing they are to so large an extent a recurrence to the fallacies and follies of long-past periods of ignorance and darkness! Yet it is curious to notice in the conflict which we witness, in how many particulars the most opposite extremes are under the necessity of apparently coalescing. In the ardour of proselyting, or at least of preserving such adherents as they have, the two great sections of the Church established by law burn with a zeal for RELIGIOUS EDUCATION. While I am speaking, a scheme is in process for placing in their hands more efficiently and imperiously than in any time previously, a large proportion of the children of the English population. One of the instruments most important for this purpose and most assiduously to be used is instruction in the CATECHISM and LITURGY. Happy expedient for giving to the world an intelligent, truthful, religious and well-trained youth! How do they employ the Catechism? Partly in falsifying the Apostles' Creed, and partly in mystifying the minds of miserable children, who are either stupefied or nauseated with things they can neither understand nor care for. Children are drilled to say that they learn from the Apostles' Creed about "*God the Father*," and "*God the Son*," and "*God the Holy Ghost*," that Creed containing not one word about the Godhead of the latter two! And after being well seasoned and trained in this *truthful* method of instruction, they are next initiated in the mysteries of the sacraments. And what do they learn here? *That*, indeed, which must unexceptionably meet the views of the most rampant Puseyite. The charmed efficacy of rites! For instance, "the inward and spiritual grace" of water administered to an infant in baptism. An *infant* by that act *regenerated*, by that act changed and made holy! Quite consistent in a Puseyite, to whom prodigies like this are as familiar as the most ordinary phenomenon of nature; but what must they

be to the mind of your Evangelic, to whom *faith* is the all in all; faith produced directly by the Spirit of God; and a faith defined to be genuine by the evidence of the works to which it conduces? And all this in an infant; according, at least, to the form of baptism, which expounds the words put into the mouth of the catechised child, and which prescribes to the Evangelic performer of the rite the expression of thanks to God for the production of *that* by WATER, which he nevertheless believes to be only the fruit of faith! A pleasant predicament for the teachers of truth and holiness to mankind, and a happy specimen of the union of views secured by subscription to human and law-enacted formularies of Christian faith! Now what hope for the world, what hope for this nation can there be, so long as such things, under the name of "*religious education*," are permitted to go on, and so long as credulous mothers and *indolent fathers* shall be cruel enough to suffer their miserable offspring to be the victims of such deceptive, untruthful and preposterous inanities?—But, again, there is a point of no slight importance to the well-being of the world and the good-ordering of human affairs, on which there would seem to be a far less difficulty of concurrence than in that to which we have been now adverting. The two most opposite sections of those who array themselves with the name of "*Orthodox*" are perhaps the Tractarian and the Calvinistic; both at this moment straining to assert the kingdom of Christ as separate from, or, if not *quite this*, as superior to, the State. But the former, with the merit of its usual candour, making no claim to the character of tolerance, openly denouncing, as fit only to be "*swept from the face of the earth*," all who differ in their judgment from the Church! The latter, with captivating words about freedom and the sufficiency of Scripture, in sustainment of which every Evangelic section throughout the ranks of Orthodox sympathizes, if it do not cordially join, in the obstreperous demonstrations of that most popular, that most scriptural, that most Protestant of all possible churches, fighting the *battle of freedom* beyond the Tweed, and echoed by the applauding shouts of their generous brethren marshalled under the banners of Ulster! Yet how is it in point of fact? Why, the very sin which your Protestants of the right belief are most unsparing in exposing and denouncing on the part of their semi-Popish and Trac-

tarian rivals, is just that sin which they themselves have, as profusely, as audaciously and as wickedly, declared themselves ready to carry out, as the most truculent Popery that ever put pen to paper or fire to faggot. If any one need proof of which, he need only consult Deut. xiii. 6, 10, and Ezra vii. 26—passages complacently quoted and re-quoted in the Scotch Confession of Faith and Larger and Smaller Catechisms, in proof of the duty which lies on the civil magistrate *not to tolerate a false religion!* So that you see in how critical a position we of this section of Christ's church may be considered to stand in this very singular state of affairs: that is to say, between two parties both equally virulent in regard to us; the one avowedly, the other quite as really, though covertly, opposed to the only means by which Truth can be heard on earth, or Christ can conquer the world,—the sole sufficiency of Scripture, and the inviolate and sacred right of private judgment. Let us then be true to this holy, just and mighty cause: and true, especially, in this way—by taking heed to *ourselves*; by turning our eye inwards; by studying *what manner of spirit we are of*, and cultivating the grace and light that are in us, by all diligence and watchfulness and supplication to the Father of Lights. Support your ministers in that way which will be to them the most strengthening and the most encouraging. Give to them your sympathy, your countenance, your *attendance* at your public services. Do it for their sakes; but, most of all, do it for your own.—Mr. Armstrong, after congratulating the congregation he had addressed the previous Sunday, upon the improvement which had taken place in their psalmody since he was last in Dublin, concluded his able and eloquent address by the suggestion of some most valuable improvements in the usual devotional services in Unitarian chapels.

(To be continued.)

DOMESTIC.

British & Foreign Unitarian Association.
[From *The Inquirer*, with corrections.]

ON Wednesday, June 7th, the annual general meeting of the subscribers and friends of this Association was held at the Unitarian chapel, Essex Street, Strand. Before commencing the proceedings of the day, the Rev. Mr. Aspland offered up a prayer.

The chair was taken soon after one o'clock at noon by *J. B. Estlin, Esq.*, of Bristol, who said that he was desirous

of shewing his interest in the Unitarian Association, by complying with the request of the Committee that he should attend and preside at the present meeting. He would not anticipate by preliminary remarks the business that was to come before them, but he could not take the place he had had the honour of being appointed to, without expressing the earnest hope that the result of this anniversary, either by the discussions that would ensue or the measures that might be devised, would be to convince our Unitarian brethren residing at a distance from London, of the importance of this Association to the interests of our body, (at this time especially,) and to procure for it a great increase of pecuniary support and of influential names. There was no other Association in the country which could be considered as this is, the organ of the English Unitarian body, and yet if one of our American friends, desirous of forming some estimate of our numbers,—if a member of the Government wished to know something of the statistics of British Unitarians, and were, as would be natural, to refer to the Annual Report of the Association, what an incorrect idea would be given! On looking over the last published Report for 1842, the Chairman remarked he found Bristol, (with which he was bound to begin,) notwithstanding its large congregation, furnished only 7 subscribers, with a contribution from the congregational funds; Taunton, with its smaller society, contained 9; Bath had 4, one of which was its respected minister; Brighton, 2; Birmingham, eminent for its three congregations and the zeal of its Unitarian inhabitants, occupying too a classic page in the history of Unitarians by the labours and sufferings of Dr. Priestley, furnished only 5, two of whom were its ministers. Liverpool had 10 subscribers, and contributed £10 from its Fellowship Fund. Manchester furnished 30 contributors, and the more northerly societies increased in the number of subscribers, with smaller contributions. Sheffield had 51; Halifax, 19. London, from the facility of attending the annual meetings, and the stimulus they gave, presented naturally a much larger list: there were 170 subscribers for the last year. Whether these were a fair proportion for London, he must leave for the decision of those better acquainted than he was with the strength and wealth of the Metropolitan Unitarian congregations. He made these remarks as an old member residing in the country, unconnected with the Commit-

tee, not prompted by them, and not wishing to cast any reproach upon those who, from inattention to the importance of the Association or other causes, had not yet given it their aid; but he was satisfied we did justice neither to ourselves nor our cause by the feeble support afforded the Association by provincial Unitarians: the scattered position of our congregations, and that absence of all church government amongst us that would admit of any numbering of our people, prevented our taking that rank among the religious sects of Britain which the number, character, intelligence and station of English Unitarians entitled them to hold; and he repeated his hope that this meeting would have the effect of arousing the attention of the friends of the cause to our position. "And surely," said the Chairman, "if there ever was a time when we were called upon for union, and sympathy, and boldness, and energy, it is now. The Government and the Established Church are contriving to narrow our religious freedom; our trusts are threatened; our legislature will not even hear of any suggestion for throwing open treasuries of learning, the property of the nation, to the nation at large, because Dissenters would be benefited thereby. In urging extended support to this Association, I do not ask those who are lukewarm in the cause of Unitarian Christianity to join us; nor those who, agreeing with us in opinion, are ashamed to belong to a 'sect every where spoken against;' but I appeal to the zealous, fearless, judicious members of our body (and numerous they are), who have hitherto neglected to give the attention it deserves to the Association, now to take its claims into their consideration. If only those members of our congregations throughout the country to whom the customary annual payment was no object, were to give the Association the support of their contributions and the moral influence of their names, we should soon take that place among the Dissenters of Great Britain to which we are entitled, but from which we have hitherto excluded ourselves." The Chairman added that he was requested by the ministers of the Bristol congregation to convey their warmest wishes for the success of the objects of the Association, and to say that one of them (Mr. James) had purposed being present, but was prevented by unforeseen circumstances.

Thomas Hornby, Esq., the Treasurer, then read the financial report.—*John Watson, Esq.*, in rising to move, "That the report be received and printed at

the discretion of the Committee," said, that it was very much to be regretted by all, that the hopes expressed at the last meeting that larger subscriptions would be raised had not been realized. Having gone over the accounts in his character as auditor, and having examined all the vouchers and the entries with great care, he found that the account, though smaller than last year, could not be altered or affected by any reduction in the expenditure of the society. He regretted that the income of the Association had not increased in the proportion that it ought to have done, and that the remarks which were made at the last meeting had not had the effect on the country friends of the Association which was generally desired. This want of proportion was the more evident from the circumstance, that the greater part of the fund raised at the last meeting was employed by the Committee in the country, and therefore the Association had a greater claim upon their country friends for support. It was well known to those who lived in London, that when the objects of the denomination required money, those who were resident in London were called upon to assist—(hear, hear),—and those applications were generally attended to, perhaps not to the extent to which they ought to be, but still they were complied with to a certain extent.

W. Wansey, Esq., seconded the motion, which was then put from the chair and carried unanimously.

The Rev. Mr. *Taggart* then read the Report of the Committee, which will be immediately printed and circulated.

James Young, Esq., in moving the adoption of the report, desired to express his heartfelt thanks to the Committee for having drawn attention to the objects of the Association in so able a manner, and while he did so with the utmost cheerfulness and good-will and kindest interest, he must be allowed to remind them, as he had always taken the liberty of reminding them, of one object, among the many they had to attend to, which in his mind was most important as regarded the furtherance of their common cause. He felt that until they interested the great body of the people in their views, the great cause they had at heart would languish, if it would not altogether go back. He reminded them of the great object of this Association; that it was a British Association, an Unitarian Association for home objects. That was the object of the Association some years ago; and he regretted that so much of the funds had been applied to foreign objects.

He participated in all the feelings expressed with regard to the strength of their general Christian sympathies; but he remembered that his own duties, and the duties of every individual belonging to the Association, were confined to home, and until they could spare something from home they should not think of travelling abroad. He was plain in his observations, but these had been his sentiments from the formation of the society to the present moment, and he thought there was now an additional reason for his calling the attention of the Committee to this matter.—The motion was seconded by Mr. Price, and then put and carried unanimously.

The Rev. Mr. Talbot proposed the next resolution,—“That the following gentlemen be requested to undertake the duties of the undermentioned offices for the year ensuing, viz., Thos. Hornby, Esq., Treasurer; Rev. E. Tagart, Hon. Secretary. Committee: Rev. R. Aspland, Mr. J. T. Hart, Mr. H. J. Preston, Mr. J. H. Ball, Rev. Dr. Hutton, Rev. Dr. Rees, Mr. T. F. Gibson, Rev. Thos. Madge, Mr. Richard Taylor. Auditors: Edward Esdaile, Esq., John Watson, Esq., Henry Towgood, Esq.—The Rev. E. Kell, in seconding the motion, expressed a hope that some steps would be taken to advance the cause of the Association, and give a stimulus to its exertions throughout the country.—The motion was then put and carried unanimously.

The Rev. T. Madge then moved, “That we desire to renew the expression of cordial sympathy with our brethren the Ministers and Members of the Remonstrant and Non-subscribing Churches in Ireland, in their efforts to maintain the great principles of civil and religious liberty, and to promote the sacred cause of rational and scriptural Christianity, and that we are happy to welcome on this occasion the Rev. Dr. Montgomery, of Dunmurry, and the Rev. G. Armstrong, of Dublin, as the honoured champions of consistent Protestantism and the friends and advocates of vital and practical Religion.” After what had been said in the report respecting the situation and circumstances of their brethren in Ireland, the resolution he was sure would meet with the cordial concurrence and approbation of all who were present. With the struggles which their brethren in Ireland had been long making in favour of the rights of conscience, and the right of forming their own honest religious convictions, they were, he believed, well acquainted. Their brethren in Ireland

had opposed a firm, steady and manly resistance to that vilest of all impositions, the imposition of a religious test. (Cheers.) They have been following in the footsteps of the great Emlyn, and like him they had been progressing in the great cause of Christian right and Christian freedom. In the arduous and difficult position in which they are placed, he was sure this Association would warmly sympathize, and would join him in an earnest hope that they might eventually destroy the machinations—he was almost going to say the wicked imaginations of their enemies, and triumph over the bigotry, the intolerance and the injustice with which they had been assailed.—H. J. Preston, Esq., seconded the resolution, and observed that it was with peculiar pleasure he did so, for he had lately, in Dublin, responded to a motion which carried with it sympathy with the English Unitarians.—The motion was carried unanimously.

The Rev. Henry Montgomery, D. D., would not say that this exceeding kindness on the part of his English Unitarian friends took him by surprise, for the only surprise he should feel would be if they had not continued to manifest towards his brethren in Ireland the same kindness which they had experienced from them, both individually and collectively, during their anxious struggles for the last ten years. However, in whatever they had suffered, they were protected by a good conscience in the midst of their trials and difficulties; and they were also much strengthened by the sympathy and kindness of their brethren. That sympathy they had experienced from their English friends on all occasions, not in words alone, but when they had, either for particular societies or for the general fund that was being raised for their support, called upon the people of this country to give their aid in a pecuniary way, that call had been generously, kindly and promptly answered. He should not feel that he was acting in a manner worthy of his situation, as the representative of one of the largest bodies of Non-subscribing Presbyterians, if he did not tender their most sincere and cordial thanks for the kindness evinced by this Association. But at the same time he felt that, as he should on the following day, first from the pulpit, and afterwards in another place, trespass largely on their attention, he should not be acting with much discretion if he occupied the time upon the present occasion by entering into details which might be, perhaps, better put before the meeting on

Thursday, after the public service. He trusted that most of those now present would attend that meeting, as he should feel it his duty to give some account of the history, the progress and present state of their affairs in Ireland; and he was persuaded it would be, to the company he should address, interesting, because it would represent their friends in Ireland in a condition of great usefulness, if not of very enlarged extension and success. In the mean time he would content himself with simply thanking them, on his own part and on that of his fellow-labourers in Ireland, and acknowledging with sincere gratitude that they had been much strengthened by the kindness of their English brethren on all occasions, and expressing also his hope that a greater co-operation might yet take place between those who held generally, though not, perhaps, in all its minute peculiarities, the same faith, and partook in the same principles of religious liberty; which, in his estimation, was far above any peculiar faith that could be entertained. (Cheers.)

The Rev. *G. Armstrong* could not suffer such a resolution, coupling with it his name, to pass by without saying a few words to express what he felt, particularly as a very short time had elapsed since, at a meeting of the Unitarian Society in Dublin, a similar resolution of sympathy and co-operation with their Unitarian brethren in this country had been carried. At that meeting the feelings expressed were in unison with those manifested on the present occasion, and he was therefore glad to have the opportunity of reciprocating those sentiments. His respected friend who moved the resolution now before the meeting had spoken of Emlyn, and he (Mr. Armstrong) felt proud indeed that he himself occupied the pulpit which that Unitarian martyr had occupied—(hear): and he felt that he had a right to express gratitude to English Unitarians, for when Emlyn was persecuted in Dublin, and imprisoned and fined £1,000, and when his own friends, those who ought to have stretched forth the hand of support to him, failed him in the hour of need, it was in England, among English Unitarians, that Emlyn found rest for the sole of his foot. And those men who pretended to the right of religious inquiry, those men who allowed no subscription to creeds, and yet, at the same time, joined in persecution against Emlyn, had been succeeded by those of a more consistent character, and Dublin was now, and long had been, firm in

its advocacy of religious freedom; and wherever the right of religious inquiry was maintained, it must be acknowledged that the exercise of that right at last led to Unitarianism. (Hear.) Though there were many at the time who held the opinion of Emlyn in the intensity of the principle of Non-subscription, still they clung to some old doctrines; they never doubted because they never examined; but the moment that the spirit of inquiry passed beyond a few individuals, the creeds, for a long time believed to be the sum and substance of the Bible, lost more and more of their sacredness. The northern presbyteries, the English congregations, and the continental churches, one after another, declared themselves free; and freedom to hold, and freedom to avow, and freedom to change their opinions of the gospel, led them one and all, as the north of Ireland, and England, and Geneva could testify, to Unitarianism. (Cheers.) The prospect of Unitarianism in Ireland at this moment, with all the difficulties and dangers that surrounded it, was a cheering prospect. (Cheers.) Never, since the Unitarian Society of Dublin was first formed, had it equalled the progress it had made within the last month; and he was convinced that it would support them in the cause they had undertaken to uphold, and it would induce them, through good and through evil report, to stand fast in the faith, and to acquit themselves like men, if they knew that they had the sympathies of a large body of men in the sister isle who were always ready to hold out the right hand of fellowship to them, and to assist them in the struggles they were making. He begged again to thank the meeting for the kind manner in which they had received him, and for the sympathy they had expressed in the cause of Unitarianism in Ireland.

The Rev. Mr. *Crompton*, (of Norwich,) said, that a resolution had been put into his hand, and he believed that by some furtive operation he had received the commission from Dr. Hutton. He was not sorry to have the opportunity of first thanking the Committee of the Association here for what they had done for the cause of those in the country, and he expressed his own feelings of respect for their endeavours to do all they could to further the cause, especially as related to his own immediate neighbourhood. He wished that their friends in the country generally would send the same invitation which his own district had, which had requested a deputation from the

Association, to be present at the approaching anniversary of the Eastern Unitarian Society, to put them in mind of the progress of the Association. They were in need of a thorough knowledge of what the Association was doing, what they wanted to do, and where their difficulties lay. The more thoroughly they were acquainted with the deserts of this Association, the more completely would they give their co-operation, and one spirit would animate the whole body. The plan of sending deputations seemed to be one of the most important means of furthering the objects of the Association. In the east of England much assistance was required, and much might be done to give them relief and assist them through their difficulties. Turning to the resolution that had been put into his hands—the meeting had already been transported to the Irish shores, and he now wished to take a longer journey to America. The resolution referred to the members of this Association giving their sympathy cordially to the members of the American Association and the Unitarian denomination generally, alluding principally to the name of one present, who was the worthy representative of the Association of that country. He could not propose this resolution without expressing the cordial desire of his own heart, that the union hinted at in the resolution might be carried out, and with greater success than heretofore, between the two countries. If they turned to this country, though perhaps the voice of Channing might be louder and more powerful in his own country, and there heard in all its thrilling energy, still the shores of England sent back the echo so clear and so forcible, that the fame of Channing and his influence upon society was as much due to England, and the effect given to his teachings by England was as great perhaps as on his own shores. Mr. Crompton then alluded to the names of two other American Unitarians lately taken from us—Follen and Tuckerman, names which he said would alone be sufficient to justify the resolution proposed, and to call forth the warm feelings of their hearts towards a body which had produced such noble and lofty spirits. He moved—“That we tender our cordial welcome to the Rev. A. D. Muzzey, as the representative of the American Unitarian Association; that we rejoice in all the evidence afforded by our brethren in the United States, of the connexion of the views of Christianity commonly designated Unitarian, with high intelligence and social culture,

and that we trust the same Gracious Providence which has raised up powerful defenders and distinguished ornaments of the Christian Faith in that land of our brethren, will enable them to manifest all the benign influences of freedom, civil and religious, upon the character and happiness of man.”

The Rev. Dr. *Hutton* assured the meeting that he intended to perform no furtive act when he suggested that his friend who had just sat down should lay before the meeting the resolution he had proposed; but he did so from the feeling that his friend would do more justice to it than he should, though he could assure the meeting that his sympathy was as strong as that of any one present could be for their American brethren. There, on the table before him, was an edition of Channing's Works, a proof of the wonderful influence Dr. Channing's writings had exercised on the English mind; and to the name of Channing were added the names of Follen and Tuckerman—a noble band of fellow-workers, who had done much to spread and strengthen the views of Unitarianism, not in their own country alone, but in England. They had done much to draw the whole attention of Unitarians to the real position of their cause, and, he rejoiced to think, to draw it from doctrinal peculiarities to the great internal realities of religion, and to prove to the world that with doctrinal simplicity they might unite religious fervour. (Hear, hear.) He had only to refer to the influence of the writings of Henry Ware, and other persons, in making known the truth of the great cause. His friend, Mr. Muzzey, was one of those who were the authors of those valuable American tracts that had so much enlightened so many English minds.—(Cheers.) The motion was unanimously carried.

The Rev. A. B. *Muzzey*, of Boston, (U. S.,) then rose, and was received with enthusiasm. He said—It is with extreme reluctance, Mr. Chairman, I attempt to offer you a few words on a resolution which awakens in my mind so much emotion as that which has just passed. It was entirely unanticipated by me, when I entered the chapel, that I should offer any remarks to this meeting; but, Sir, I should do injustice to my own feelings, and to the body I particularly represent on this occasion, were I to suffer the very kind notice you have been pleased to take of my fellow-labourers to pass in silence. I feel aware that in standing here before you, what-

ever interest I may attract, it is but a reflection of the great names which have already come to this country, and especially the name of the gifted and lamented *Channing*, a name that has been alluded to by the gentlemen who preceded me. As to the circumstance of the remarkable influence of that distinguished individual being greater in his own country than here, I may be allowed to express my own conviction, from the opportunities I have had during a residence of some few months in England, mixing freely with our brethren of the different sections, I must say, and I say it with satisfaction, that I never felt that Channing was thoroughly appreciated until I came to this country. You are aware, from the circumstances in which Dr. Channing lived in our own country, that it was almost impossible to anticipate that he should have been properly appreciated in all sections there. That great, that raging evil, which I sorrow to think of, and which I still more blush to speak of in this presence,—a subject which has interwoven itself so completely with all our institutions, that wherever it is brought before the public, wherever the word Slavery is heard, it is the watchword for disunion,—made it impossible for Dr. Channing, with all the zeal with which he espoused that cause, to come forward to defend it as he did so nobly with his pen, without incurring some prejudices in many sections of the country. And it has been the case for some ten or twelve years past, in which his views have been expressed with so much freedom, eloquence and power, that this subject has been an obstacle to the influence of his Unitarian views. Sir, I am sufficiently attached to the cause of human freedom, however, to say that I do not regret the circumstance, for I believe ultimately that the name of Channing will produce a far deeper and a far wider influence on the great cause of human liberty than any thing which he could have done in the name of Unitarianism, detached from his influence on the great question of Slavery. (Cheers.) There are other gentlemen who have been alluded to, whose character is such that I feel diffident in attempting to represent here in any measure the influence or station they held in our own country. The name of Tuckerman, honoured as it is from his noble and steadfast advocacy of the great cause, can never be mentioned without the deepest gratitude for his labours among the poor, and I can never hear it but with feelings of deep reverence. Follen too,—cut down in his bloom by a

mysterious Providence, in the full exercise of his powers,—how can we speak of him without feeling our hearts burn, and without offering up a prayer of thankfulness to God that we have had such men among us! But, Sir, it does not become me on this occasion to extend these remarks. I only say that, on our side of the Atlantic, we take a deep interest in your condition here. We are apprised, from our intimate communications, and we now have the means of knowing perfectly from time to time the situation of your affairs, and we feel for the disabilities under which you suffer. When we look to their importance, we feel our trials are light in the balance compared with your difficulties, and we offer you our sympathy and our prayers, and we feel, as surely as there is a God and justice in heaven, our cause will ultimately prevail: and, though clouds may for the present rest upon us, yet the reign of truth will surely be established, and that the cause which has been advocated with so much eloquence and power—the great principle of civil and religious liberty—must ultimately prevail. I offer to you and the brethren present my heartfelt thanks for your kind reception.

The Rev. Mr. *Aspland*.—Mr. Chairman and Gentlemen, I have been deputed by the Committee to bring forward the series of resolutions alluded to in the Report, in relation to the Bill now before Parliament, called the Factories Education Bill. That Bill has excited, and no one can wonder that it has excited, great public attention, and not a little public indignation. It is unquestionably a Bill that infringes upon the rights of conscience, and in that point of view it is a Bill which the friends of religious liberty must have been expected to resist. I will frankly confess, Sir, that so much importance do I attach to the education of the people, that I was in the beginning fearful that the opposition to this Bill might be pursued with a seeming recklessness with regard to the education of the people; and I have seen enough, Sir, of human life—I have seen enough of human nature in its various phases—to be impressed with the deep conviction that without public education,—and by education I mean sound, wholesome and thorough-going instruction,—the hopes of the philanthropist and the hopes of the religious instructor are in vain. It is impossible we can carry home truth to, it is impossible that we can impress virtue upon, the minds of an ignorant, and therefore a degraded people. The poli-

tician sues in vain for the improvement of public institutions if the materials that he has to deal with are wholly inadequate to the end. And since the passing of the Reform Bill in this country, I think we must all agree that the people must be better educated, and more generally educated, before they will understand, and much more before they will properly cherish and guard civil liberty. With regard to religious improvement, Sir, there is no hope for it but in the education of the people. (Hear, hear.) The inquiries that have been made, and the reports in consequence given to the public, not only distress but shock us; they display so much ignorance, such entire ignorance, even in the Sunday-schools where religion is professed to be taught. The education of the people is our only preservation from violent outbreaks and from conspiracies,—conspiracies, I mean, against property and against liberty itself; and therefore, Sir, I was, for one, I confess, in hopes that this Bill, by pressing and squeezing, by cutting out here a bit and there a bit, and attaching to it some new clauses, might have been made to answer the purpose; and I confess, for one, I should have been willing to make a little concession, a little sacrifice, to appease the dignity, the self-assumed dignity, of the Church of England, in order to advance this great object, assured as I am that, give the people knowledge, let them acquire it by what means soever, they will in the end approve nothing but what is true, and will uphold nothing but what is right. In the progress, however, of the Bill through Parliament, notwithstanding the amendments that have been introduced, it has become evident that there is but one pervading object, and that is the giving power, a power that must be mischievous, to the clergy. That was resolved to be retained, and therefore I have no hesitation in saying that, whatever hopes I might have entertained from that Bill, I entertain from it now no hope whatever. I believe it is too bad to be mended, and that it is both the policy and the duty of every man who regards religious liberty to oppose this Bill, which would not, I am sure, in the present state of the public mind, promote education, but rather hinder it, and make it for many years to come unimproved. It is pleasant to see, even from the evidence of this Bill itself, that there is a deep conviction in the public mind, from the members of the Cabinet down to the humblest men that give forth their opinions to the public, that there must be

some plan or scheme of education in order to keep the country right and safe; and I have no doubt this agitation, attended with some inconveniences and with some evils, as all agitation amongst great bodies is, especially by exasperating the minds of men and sects one against another—yet that the ultimate effect of this agitation will be to turn men's attention, coolly and seriously, to the great question of education; and when once they shall have taken it up, and this matter, on which the well-being of the country depends, is duly weighed, it is scarcely possible that we should not devise some scheme which at least will secure to all the rights of conscience, the means of communicating education to the people, and of diffusing the greatest blessings to the whole of the population of these realms. Having said this, Sir, I will introduce to you the resolution, or rather the series of resolutions, which are proposed for the consideration, and, if it be their pleasure, the adoption of the present meeting:—

“That this Association regards the general and complete education of the entire people as one of the highest objects and most sacred duties which can be contemplated by legislative wisdom or attempted by private benevolence.

“That recent inquiries and reports enforce upon us the painful conviction, that notwithstanding the great amount of voluntary efforts most laudably made for the education of the people, and the undisputed excellence of many of the institutions established by individuals, congregations and societies for this important end, there is a pressing necessity for a more comprehensive plan, and a wiser system of instruction for the rising generation.

“That this Association would hail with joy any legislative measure for national education which should be in conformity with constitutional principles and parochial usages, and consistent with the equal religious liberty of all denominations—but that after mature deliberation we cannot look on the Factories Education Bill now before Parliament without strong disapprobation, for the following, amongst other, reasons: First—The Bill, even in its amended form, recognizes the right of the Church of England to rule and dictate in the province of public education, although a large proportion of the persons to be benefited by it are not in communion with that Church. Second—It imposes taxes upon all for the support of one exclusive form of religious instruction. Third—It pro-

vides for the education of the children of the poor by harsh and compulsory enactments, and even by severe privations and heavy penalties, which would inevitably estrange the minds of the very parties whose welfare is professedly designed, from schools so formed and regulated. Fourth—It would probably, if carried into effect, discourage private benevolence on behalf of general education, which has accomplished such a mass of good, and without the co-operation of which, no legislative measure could be effectual, and would, in fact, shut up many of the best schools in which the education of poor children is now carried on liberally and successfully. Fifth—After all, it embraces the education of but a small portion of the young—namely, those residing in factory districts, leaving the mass of the people wholly destitute of all education, but that which they now obtain by their own efforts or the benevolence of their neighbours.

“That whilst this Association cheerfully recognizes the supreme importance of training up the young in godly nurture, and of teaching them early, with that view, the knowledge of the Holy Scriptures, it is decided in the opinion, confirmed by recent experience, that in this land of religious division and strife, it is essential to the success of any scheme of education, that secular and religious instruction should be kept wholly apart, the former in the charge of the schoolmaster, and the latter in that of parents and the religious teachers of their choice.

“That, therefore, this Association hopes that the Bill, as now framed, will not pass into a law, but that the attention of the government, the legislature and the public will be immediately turned to the preparation of some measure, which, whilst it will be unobjectionable in a fiscal point of view, and not incompatible with perfect liberty of conscience, shall serve to communicate the invaluable blessings of sound and useful education to the whole of the population, of all classes, and of both sexes, in the United Kingdom.”

The Rev. Mr. *Talbot* seconded the resolutions, and alluded to the strong feeling that existed in West Kent, particularly in Tenterden, on this subject, which was in accordance with the sentiments expressed in these resolutions.

A lively conversation arose on the subject of the resolutions, in which Mr. Richard Taylor, the Rev. Samuel Wood, Mr. James Heywood, Mr. John Lalor,

Mr. Aspland, Mr. Madge, Dr. Hutton, and the Rev. W. Hincks, took part. Some wished to see a petition from the Society, founded on the resolutions, which led Mr. Aspland to explain why the Society in general abstained, and, in his opinion, wisely, from petitioning; they being a *doctrinal* association, and sustaining individually other religious and civil relations in which they could fitly make their opinions and wishes known to Parliament. He took this opportunity of saying that all in the obnoxious Bill was not evil: it was the first measure brought before the legislature in which there was a distinct recognition of the necessity of providing public education for *both sexes*, and in the Bill as amended there was for the first time a provision for the poorer members of the Church of England sending their children, if they so pleased, to Dissenting Sunday-schools. While, therefore, they resisted the Bill upon the whole, let them not be unjust to the motives of its framers. The Bill was virtually dead and about to be buried; let him then be permitted, according to a custom in the South of England, to throw this sprig of rosemary into its grave.—It was finally agreed that such a use could be made by the Committee of the resolutions, by publishing them and sending copies to persons in eminent public political stations, as would fully answer the ends proposed. Other gentlemen feared the opposition to the educational clauses of the Factories Education Bill being carried too far, and objected a good deal to the sentiments manifested on the subject by some of those Dissenters with whom in this business we co-operated; whilst the greater number felt the importance of the opposition being as strong as possible, and were disposed to rejoice if the combined power of the Dissenters—however far some of them might be from acting on liberal and just views—could put a stop to a measure which they could not believe to promise any real improvement in the education of the people, and which seemed to them designed to enforce the authority and extend the influence of the Church. In conclusion, the resolutions, as proposed by Mr. Aspland, were unanimously carried.—After this,

The Rev. W. *Hincks* rose to move a resolution which had been entrusted to him by the Committee. He thought he should most conveniently introduce the subject to their notice by reading the resolution, before he proceeded to the few remarks which he should venture to

offer in recommending it to their attention—"That amidst many discouragements within our denomination, and much opposition from without, we feel a growing confidence in the Truth and Efficacy of those views of Divine Revelation which distinguish us as a Christian Denomination, and that we pledge ourselves one to another, in reliance upon the blessing of Heaven, to assert them temperately but unflinchingly, to proclaim them publicly, through evil report and good report, and, above all, to endeavour to shew by our temper and deportment as individuals, their sustaining power and their charitable, holy and pious influence on our understanding, affections and lives." He thought he need say nothing to convince them of the existence of the discouragements and difficulties alluded to in the resolution. It is generally felt that the spirit of the times is not favourable to us, and that between the injuries inflicted under pretence of law, the intolerant bigotry of the most influential religious parties in the country, and the defections in our own ranks which occasionally occur, whether from individuals being drawn within the vortex of a prevalent religious excitement, or from the predominance of a worldly spirit, there is much at present which is calculated to check our hopes and depress our spirits. In these circumstances we are naturally led to examine our position and review the principles which have placed us in it, and the result, in the opinion of your Committee, ought to be the expression of a growing confidence in the truth and value of our opinions as Unitarian Christians. We desire to maintain those opinions only so far as they shall appear on fair examination to be true. We value the right to judge for ourselves, and to express freely what we think, more than any particular views, and we feel no displeasure against those who, from conscientious motives, oppose us; but the more we think and inquire, the more we are impressed with the irresistible force of the evidence on which we rely, and the insignificance of any thing like argument, scriptural or otherwise, which can be urged against us. For himself—Mr. Hincks said—he had very early in life resolved to form for himself an independent judgment on these important subjects. He had not commenced with the views in which his mind soon rested, but they had gradually resulted from as impartial an examination of evidence as he could conduct,

and his confidence in them had strengthened with increased knowledge and continued thought. It had been his practice to read as much as possible of the works of the principal defenders of opinions the most opposed to his own, having a sincere desire to understand their arguments and the evidence on which they rely, whilst it seemed to him almost unnecessary to spend his time on defences of what he already believed,—and pursuing this course, and endeavouring always to cherish the love of truth for its own sake, and to keep himself free from party prejudices, he was ready to declare his own constantly strengthening conviction of the truth and importance of Unitarian sentiments; and he felt that in asking them to join in such an expression of their feelings, he asked nothing but what might be expected to obtain their hearty concurrence. He trusted that their profession of the principles they embraced, as being the truth of God, would always be made in a spirit of genuine liberality towards those who honestly arrived at different conclusions, and unfeigned charity towards all; but he could not understand the feelings of those who thought that expression unimportant; he felt it to be called for by our solemn duty to God and to our neighbour, as well as to be due to the simplicity and sincerity of our own characters; and he estimated too highly the holy influences, the soothing consolations, and the blessed hopes, which naturally spring from the sentiments of Christian Unitarianism, not to feel desirous to recommend them to the attention of others, the more earnestly in proportion as the circumstances of the times seemed, for the moment, to present new obstacles to that triumphant progress which he felt assured the Providence of God must design for sacred truth. He concluded by recommending the resolution he had read, to the adoption of the meeting.

Rev. E. Tagart seconded the resolution, which was unanimously adopted.

Thanks were then voted to the trustees of Essex-street chapel, for their kindness in allowing to the Association the use of the chapel; and to the Chairman, for his conduct in the chair; after which the meeting separated.

After the meeting for business, about 40 of the gentlemen present retired to an ordinary at the Crown and Anchor Tavern in the Strand, the Rev. R. Aspland in the chair, when much animated and edifying conversation took place on the

prospects of Unitarianism and the duties of Unitarians, in all parts of the Christian world.

On Thursday, June 8th, the Association assembled, in full congregation, for divine service at Essex Street. The Rev. E. Talbot, of Tenterden, read the Scriptures (Ps. xix. and Ephes. vi.) and offered up prayer; after which the Rev. Dr. Montgomery preached from Prov. iv. 7, on the principles of Divine Truth, the rights of Conscience and the supreme value of Religious and Christian Liberty. The sermon fixed and rewarded the deep attention of the audience for an hour and a half; but as it is already in the press, we need not now say more of it. The collection at the close of the service, as we understand, exceeded that of former years.

After the religious service, the members and friends of the Association, ladies and gentlemen, to the number of about 400, adjourned to the

BREAKFAST,

at the Crown and Anchor Tavern, at which Dr. Montgomery presided, supported by the Rev. A. B. Muzzey, Rev. R. Aspland, J. B. Estlin, Esq., J. Ashton Yates, Esq., Rev. G. Armstrong, Dr. Bowring, M. P., Professor Taylor, Rd. Taylor, Esq., E. Bicknell, Esq., Dr. Hut-
ton, Rev. T. Madge, Rev. E. Tagart, Rev. W. Hincks, Rev. T. Hincks, &c.

The cloth having been cleared, the *Chairman* proposed "The Queen," in an eloquent and appropriate speech. The toast was most loyally received.

The *Chairman* then proposed the charter sentiment of the Association, "Civil and Religious Liberty all the world over." (Cheers.) This Association held it more important that men should be free to think for themselves on the subject of religion, than that they should think with "us." Believing their own opinions to be founded on truth, they, of course, were anxious not only to maintain them for themselves, but to transmit them to posterity, and also to extend them throughout the world; but, at the same time, they were infinitely more desirous to extend the principle of liberty to all others to think for themselves, and worship God according to the dictates of their own minds, because they believed that sincere worship was the only acceptable worship to the Almighty, and was infinitely preferable to a particular form of faith. (Loud cheers.) Civil and religious liberty were inseparably united; for it was perfectly well known that

whenever civil liberty had been trodden down, religious liberty had been crushed along with it; and whenever religious liberty, on the other hand, had been trodden down, there was no security for the civil rights of the people. (Cheers.) And it was found that exactly in proportion as the sentiments of civil and religious liberty were held united by the people and acted upon by the people, they were great, glorious and free. Not only was this the natural view of the question, but it was found to be precisely the view taken by the enemies of civil and religious liberty; for wherever there was a church disposed to tyrannise over the rights of the people in civil affairs, they first endeavoured to corrupt them by a degrading theology. We consequently found the enemies of religious liberty and the opponents of civil liberty fighting under the same banner. He presumed he need not call for a speech on this toast from any one individual, because every one present would give it a cordial welcome and hearty response. (Cheers.)—The toast was drunk with enthusiasm.

The next toast was, "The British and Foreign Unitarian Association" (cheers).

Mr. *Hornby*, the Treasurer, after some prefatory remarks, and soliciting contributions towards the support of the Association, in the success of which all present felt so deep an interest, observed, that success must be measured by the good done, and that an experience of upwards of twenty-five years immediate connexion with the institution enabled him to say, that a more pure and direct administration of funds intrusted to the care of an executive could not be shewn by any society; that at no period was there ever greater need of an Unitarian Association than at the present moment, nor greater necessity for the Committee being provided with ample funds. The decision in the Lady Hewley case furnished quite sufficient ground for alarm as to what would be the construction put by the Judges of the land upon the majority of *ancient* trusts and endowments, should they be attacked: he said *ancient*, in contradistinction to those which had been created since the year 1813; for whatever might have been the incapacity of Unitarians, *as such*, to receive and enjoy pecuniary benefits, the answer of all the Judges to the question put to them by the House of Lords, set the matter at rest, and shewed there was nothing in the present state of the law to prevent an Unitarian object being benefited by

any gift or bequest which might be lawfully made to any other charitable or religious body. Thus circumstanced as regarded trusts and endowments created and extended by our forefathers, it behoved Unitarians to be up and doing; and knowing, as he did, how many were looking to this Association for advice and assistance in the hour of need, he was most anxious that a society which, as the forcible and eloquent preacher of the day had reminded them, knew no limits, was not the Northern, nor the Southern, nor the Eastern nor the Western Association, but the Unitarian Association of the world, ready to receive, and desirous efficiently to answer, every appeal, whencesoever it came, should be fully prepared to carry out its benevolent objects. In conclusion, he hoped to be excused if he observed, that although one object of holding these annual festivals was to promote good feeling and good fellowship among those who attended them, yet there was another object, that of increasing the funds of the Association, and he entreated all present to bear this in mind; and he especially looked for sympathy and support from friends in the provinces, to whom the Chairman of yesterday had alluded.

The Rev. E. Tagart, in speaking to this toast as an officer of the Association, thanked the assembly for the warm and cordial reception they had given to the sentiment, and adverted to the claims the Association had upon their sympathy and support. First among the claims of this Association to the support of the Unitarian public was to be ranked the agreeable union of such a large number of persons as those by whom he was surrounded, brought together in their domestic and social relations to this great centre of British civilization, not only from so many distant parts of this country, but from the United States and from the sister isle. This Association, in consequence of their limited means at home, were not able to do very much to spread their principles abroad, but the members of the Association would hear with great pleasure, that in proportion to their little means they had already done great good. They would be glad to learn that their endeavours were exciting great sympathy in Paris, and he had had the pleasure to receive a letter from one of the ministers of France, M. Coquerel, expressing great satisfaction at the progress of the Association. Besides these manifestations of the influence of the principles of Unitarianism abroad, he alluded to the circulation of Unitarian books and tracts

in the West Indies, the Cape of Good Hope, and other distant parts of the world; and he stated he was continually receiving evidence of the utility of the Association. At one place, a church had been formed, which never would have existed but for this society; at Cheltenham, a new church had been erected, and was just on the eve of completion, and if it received liberal support, a large congregation was likely to exist there. In Yorkshire, too, an Unitarian society was kept in existence by the help of this Association. He then referred to the printing department of the Association, which, in the valuable means it had afforded of disseminating the principles of the Association, was a most gratifying feature in the management of the society; and, after an eloquent vindication of the principles of the Association, concluding by proposing the health of the Chairman, of whom it could not be said, as of the apostle, that his bodily presence was weak, and his speech contemptible: his body was of no common measure—(laughter)—and his intellectual and moral qualities were in beautiful and harmonious proportion; even his discourses were of no common size—(laughter)—his sentiments were of no common edification, his feelings were of no common order, and no common duty had been imposed upon him on this occasion: contrary to usual etiquette, they had made him their Preacher and their Chairman because they believed him to be a man of unusual strength, and on whom they might draw for unusually large benefits. (Laughter.) However this might be, they felt towards him no common sentiment of friendship and admiration for what he did for the great cause amongst the Remonstrant churches of Ireland. (Cheers.)

The sentiment was received with loud and continued applause.

The Chairman, in rising to return thanks, said, that the difficulty of the situation in which he was placed was increased, because Mr. Tagart, in connecting him with a public principle, had exaggerated, to some extent, his merits as an individual. He felt much cheered by the reception given to him. When he surveyed the assembly before him, and felt the reception they had given to him, the humble representative of a body of men in another country, he felt that they were not alone in the world, but that they had the enlightened minds and generous hearts of the people of England wherever they went, united in support of the great cause. It was somewhat melanchol-

that they should still require to advocate the principles he had endeavoured humbly to support in his own native land for some years past. They might have hoped that the light of Christianity, shining on the world for 1800 years, would have banished, not merely all ignorance, but all passion and all prejudice, and that men would have come thoroughly to understand and appreciate the glorious and sanctifying principles of their faith; and yet they found that, after 1800 years, the truth of the gospel was little known, and they still required men to teach the claims of religious truth and of religious liberty. For instance, let them take the foundation of their faith as it was found in the Scriptures—if we excepted a single church of all the churches in Christendom, they all admitted the great principle of religion in theory, but unhappily they denied it in practice. Now he had been compelled to teach in his native land the very rudiments of Christianity, that the Scriptures were a sufficient rule of faith and practice. It was not enough with the Protestant churches that men believed in the Scriptures, but they were told that they must believe in some 39 Articles that were drawn out as explanatory of the Christian faith, or to believe in some 47 chapters, called "The Westminster Confession of Faith," that were created in the city of London some 200 years ago. No one could be accepted as a teacher of the truth of God, unless he would teach also the errors of man. It was a melancholy thing that even at this distant period in the world's history, we were required to advocate the sufficiency of God's word to make us wise unto salvation, to shew that the gospel itself was sufficient for all the purposes of religious knowledge. It was for the babes and children, and the poor and ignorant, that this gospel was intended. We maintained that the Scriptures were sufficient for God's purpose;—first, because they had been given to us by a Being of infinite wisdom, who knew exactly the instruction that was necessary for our minds, and who suited that instruction to the capacities he had given us, and therefore we must conclude that the instruction so given was perfect and sufficient. If it be said that the Scriptures are of themselves insufficient, the difficulty arose, who was to add to them? what individual, what church, could make perfect that which God had left imperfect? Here we feel ourselves brought back to human authority. What individual or body of individuals could lay claim to infallibility? This brought us to the next

principle, that we had a right to judge of the sacred volume for ourselves, and this was the principle for which they had been contending in Ireland for the last fifteen years. He contended for this unalienable privilege; first, because, at the great day of final retribution, we must all answer for ourselves, and no man could answer for another at the tribunal of judgment. He would allow no man in the world to dictate to him the mode in which he should worship God, or discharge the duties he owed to his fellow-man. He held it to be, not merely the rational duty, but the scriptural duty, of every man "to be persuaded in his own mind." If, without being persuaded in his mind, he submitted to the authority of a church, he disregarded this duty. If God enjoined him to be persuaded in his own mind, he must take his own views of the Scriptures, and cast aside the authority of one man, or any set of men, whether Pope, or Queen and Parliament, or Presbyterian synod, or general assembly; for if he bowed down to human authority, he relinquished the authority of God, on which alone he could rely. Their next principle was, that they should have "one Master, even Christ." The Protestant Churches were disposed to have many masters. (Hear.) The Unitarians desired to submit to no human authority in any one man, much less to submit to a many-headed monster. If he was disposed to submit to any human authority at all, he should be disposed to submit to the authority of cultivated, talented and educated men; he should be disposed to submit to the Pope, the representative of the ancient church, not to such men as he found the great majority of the Dissenting ministers to be. Another difficulty presented itself in looking about for an authority to which to submit. First and foremost he found the infallible Church of Rome; and he found also that several Protestant Churches, though they did not say they were infallibly right, declared that they were never wrong. Now, supposing he was ready to submit to the authority of the Church of Rome, he was reminded that she was the mother of abomination, and that if he embraced her, he would destroy his own soul and ruin his everlasting interests. Then he turned to the Church of England, which had reformed all the abuses and ancient errors of the Church of Rome; the King and Parliament had found out the true key to all the treasures of religion and wisdom, and he was told that he must submit to the Thirty-nine Articles and the

Athanasian Creed, and he would be perfectly sure of salvation. Supposing him inclined, somewhat reluctantly indeed, to do this, (he knew that by becoming a convert he might create a little sensation in the world,) he was reminded that the King and Parliament could interfere with this religion, and that it gave him no more security than did the Church of Rome. Then he turned to the sanctifying doctrines of the "Westminster Confession of Faith," and, before he could embrace these, he was required, first of all, to give up his reason. This he might be disposed to do, not having much to give, provided he could get something better in the room of it; but he found that they contained so many things contradictory to common sense and common arithmetic, that however he might be disposed to lay aside his reason, and believe all these contradictions, he found it altogether beyond his power. He came now to the next point, and that was, to believe that a certain act was performed by our first parents in a state of great imperfection; and when, according to the representation of the Scriptures, they did not know the difference between good and evil, and that Adam was induced to yield to the temptation of Eve to eat the apple, and that this was a sin; and further we were required to believe, that not only did they thus sin, but that their act of sin was extended to every child born into the world, who was subject to the wrath and curse of God, fitted only for misery and wretchedness here, and everlasting damnation hereafter:—that was to say, that God placed our first parents, innocent and unoffending beings, in the garden of Eden, and allowed a spirit which it would appear, if these doctrines were true, had infinitely more power in the universe than himself,—that he allowed that spirit to interfere with these poor, weak, and fallible, and inexperienced creatures, and to induce them to commit an act, and that that act should descend in its consequences through all posterity, and every man, though he had no concern whatever in that act of sin, should be bound over to the penalty of that sin, and this notwithstanding that God said he was a just God, and would judge every man according to his acts, whether they be good or evil. These were the astounding contradictions he was asked to believe as the doctrines of the gospel! Supposing he was still inclined to join this church, if he was a father they asked a little more from him: they asked him to give up his child, to be introduced

into the church of Christ by baptism; and they said it was a corrupted thing, subject to the curse of God, inclined to all evil and opposed to all good; and they called upon a Christian mother to declare this. They asked him to do something more, and with this last demand he would not comply, for it was this, that he was to believe that the Father and Friend of all, He who made us, and not we ourselves, had made the great majority of his rational creatures to experience inconceivable and interminable miseries, not for a sin which they had committed, but for the sins of others—not even for the sins of others, but on account of his own immutable will! That was to say, we were to believe that the most benevolent of all beings, He who was called the Father of Mercy and God of Love, He who had thrown his tender mercies over us all, that He had made the vast majority of rational creatures and placed them on the land for no other purpose whatever but to doom them to the sorrows and the torments of this present world, and to condemn them to everlasting punishment hereafter in the next. If he could believe that these doctrines were part of the Divine Revelation (so called) as given in the Bible, he must deny the authority of that word, for they were contrary to the moral attributes of God, and abhorrent to our minds. It was against these things they were contending, and he asked, where was the merit of such a contention? (Hear.) Yet these were the doctrines taught in the nineteenth century! It was under this authority the great mass of the people of this country were now living, the yoke under which they were bound. But blessed be God, a little light was gleaming through the bars of their prison-house, and they were beginning to see something better in the world than this awful injustice, which would attribute to the God of mercy this awful degradation of the children of his love. The time was when Unitarians stood on the defensive, they were now standing on the aggressive. (Cheers.) They had put the Calvinists on their proof, they had put them to the test, and they were just beginning to see that black was not so black, and they were beginning to shift out of their own principles, and the clergy were beginning to declare that it might be necessary to hold out a uniform testimony to the world, but that they were not compelled in their hearts to believe all the doctrines contained in the Westminster Confession of Faith, and that whilst they submitted

to the authority of the Church, they might hold any or even no form or mode of faith in their private capacity and as private individuals. Therefore, they were making some progress since the year 1776, when the first secession took place in the General Synod of Ulster, in consequence of the prevalent bigotry of the time. When the Synod of which he was a member retired from this body, instead of coming out under the cover of civil and religious liberty alone, they came out avowedly Unitarians, avowedly anti-Calvinistic, with drums beating and fifes thrilling—that small band of united friends, with great courage and fortitude, carried dissent into the very territories of the enemy. The time was coming when the future generation would be relieved from the yoke of bondage (cheers.) The manner in which he had been received here had given him great satisfaction, because it was a manifestation of what was going on in other parts of the country; and he now told them, that not only were they in Ireland supported and sustained in their faith by a good conscience, but they were sustained and supported by the best people of all churches in Ireland—by the best of the Roman Catholics, who sympathised with them because they had supported them in their struggle for civil rights. (Cheers.) The best of the Episcopalians, too, who, whatever he might think of their church government, had never been their persecutors; and he would do them this justice, that they had not aided or abetted the persecution of their Dissenting brethren in Ireland, but the persecution to which they had been exposed arose essentially from the Presbyterians. (Hear, hear, hear.) The persecutions which they had received had done more for Unitarians than they ever could have done for themselves—(hear.)—for it had brought their principles with those of their opponents to the test, before the world. He gave their opponents an opportunity some years ago of fairly stating their opinions, and of publishing them page by page with the opinions of the Unitarians, and he offered to give the publication free access to every member of his congregation, if they would do the same to theirs, but they were afraid to shew themselves. (Hear.) He had said to them, “Your opinions are giants, ours are dwarfs; yours have all natural beauty, and ours are tainted with deformity,” but yet they would not venture thus to publish their sentiments to the world. He had recommended their Westminster Confession of Faith over

and over again from his own pulpit—(laughter)—and he had circulated more copies of that book than any Calvinistic member amongst them—(renewed laughter)—in fact, it might be called his Unitarian text-book. In this way Unitarians had gone on deriving infinitely more strength from their opponents than they could have gained without them. During the last ten or fifteen years they had done more than they ever did. They were now so strong, that though their opponents might drive them from their meeting-houses, they would worship God under the broad canopy of heaven.—(Cheers.) The persecuting spirit of their opponents had gone too far, and many of their own congregations had at last thought of separating from them; and he trusted that before many years were over, his own country would be rescued from the ignorance and tyranny of the now dominant sect (Cheers.) In conclusion, he returned his sincere thanks for all the social, friendly and individual kindnesses which he had experienced since he came to this great city. He begged again to thank them for the delight they had given him in permitting him to preside over this meeting of intelligent minds and generous hearts, where the best sympathies of their common nature had been cultivated, and from which he trusted would emanate some good to those who were not present. He did believe that these meetings were the means which God in his providence had provided to strengthen, to encourage, to cherish and to support them. He did not find that the whole world was a barren heath; he did not find the desert without its oases, and this was one of the green spots in which flourished light and joy; nay, more, he found an oasis wherever he went. To whatever town he went, whether to Birmingham, Kidderminster, Manchester, Sheffield, or any other, he still found rallying around him generous and kindly hearts, not as an individual, but as the representative of the great principle which he had been pushed forward in his native land to support; not in consequence of his own superior merits, for in all sincerity and simplicity he said it, there were many there his equals, but by the force of circumstances. (Cheers.)

Mr. *Hornby* then announced the receipt of numerous subscriptions, and the addition of many new members to the Association.

The *Chairman* then proposed, “The surviving founders of the British and Foreign Unitarian Association,” coupling

with the toast the name of Robert Aspland, and paid an eloquent tribute to his character and labours.—The toast was received with loud applause.

The Rev. *Robert Aspland*, in rising, was loudly cheered. He said—Mr. Chairman, Ladies and Gentlemen, I am not only gratified, but I confess I am overpowered by the sense of your kindness, and the kindness of my honoured friend who fills the chair. (Cheers.) If I could have chosen a subject with which my name should be connected, I certainly should have been disposed to select the "Unitarian Association," for with that society are connected all my strongest feelings, all my highest aspirations, and my most active labours. For a long period of years I have been connected, more or less, very often officially—always in some way or other—with this society, and I have ever felt convinced that it is absolutely necessary for the promotion of the cause which is dear to our hearts, and for the protection of those principles which we consider best, not merely for ourselves, but for all. (Cheers.) Sir, you have touched a string which has gone to the hearts of some of us when you spoke of the surviving founders of the Association, of whom I see some now around me. We cannot help thinking on these occasions of those who have worked with us, and who are now at rest. Peace be with their names! And, Sir, I will say, as I have many years said, there never were better men—men who did more honour to the Christian name, or more service to their fellow-Christians and fellow-creatures, than the founders of this institution who are already departed. (Cheers.) If Christianity produces such men, it must be of divine and creative power, and with such men, in spite of the anathemas of bigots—with such men let my soul be in all worlds! Sir, we meet—and I cannot but help adverting to it—we meet under peculiar circumstances: we meet, constrained to consider ourselves in a position in which it never could have entered our minds a few years ago that we should ever have been placed. Sir, often and often, during the last thirty-five years, have the voices of Christian communities assembled at this anniversary been lifted up in gratitude and praise to the Father of all, that we lived in days of liberty, when the power of bigotry was falling like lightning from heaven, to be buried in the earth; that we in fact lived in a new era, that a regeneration of the world had commenced, and that it only required time, under the blessing of Pro-

vidence, for truth to be universally diffused throughout the land. Yes, Sir, such were our feelings and hopes in the early days of the society; but Divine Providence has seen fit to try both us and our faith. For, never since my mind was open to the consideration of public business, to the great interests of truth and liberty, never did I see so much to discourage, so much to excite painful apprehension, as on the present occasion. (Hear.) I do not despair—I cannot despair, for I believe in God,—I cannot despair of the cause of liberty and Christian truth. But it may be a part of the discipline of Divine Providence—and we should make up our minds to this possibility—it may be a part of the wise and benevolent discipline of Divine Providence that we should be tried, that we should be put back, that our character may be improved by it, and that the great and good cause which we have at heart should not be carried to its consummation by ourselves, but that the temple shall be built by other and younger hands. (Cheers.) I could not, Sir, Ladies and Gentlemen, have considered it possible that after our having lived under persecuting statutes—statutes which, if put into execution, would have made us outlaws—that having lived under them without any apprehension on the part of any one individual, for a series of years, and having at length gone on to obtain a bill of protection which the Legislature gave us, as a matter of course, and which many amongst us thought superfluous—I say it does astonish me, it seems scarcely credible, and it would require a great deal of nicety to explain to us how it is, that after having been so many years tolerated, after having got a positive bill of protection from the Legislature, that after this we should be attacked as if we were not tolerated, and that our property should be attempted to be seized as if we were plunderers, and not the rightful owners of it; and that the very statutes we thought had been dead and buried, and not to be ever seen again, should be revived in the courts of law, and brought to act upon us, with more power, with more cruelty, with more wickedness, than they were ever put in force against our fathers. (Hear.) I will not, Sir—it would not become me, not being a lawyer—I will not speak lightly of the judgments which have given us so much concern, and which have given to the enemies of religious liberty so much triumph. I will not speak of those decisions except to say, if those decisions stand, if there be

no counteractive measures, and if what is commonly received to be the meaning of these decisions be declared to be the law of the land, then, Sir, I say England is no longer England—this is no longer the land of liberty : and talk of toleration!—it is all hypocrisy, and we Unitarians must look to other countries and perhaps to despotic governments for protection. (Cheers.) But I cannot, I will not believe that what is conceived to be the law of these decisions will be understood and be acted upon as the law. We hear on every side the protestations of the religious party that have been and are assailing us, that they are the exclusive friends of religious liberty, understanding, which few others do, the very principle of it ; and these are the very men who have revived the penal statutes against us, and have instructed their counsel, who never would have dreamed of such a thing, to rake up these obsolete statutes, to infuse new life into them, and to make the first act of that life an act of spoliation, of at least intended plunder. Then, again, some, I lament to say, of the sworn friends of religious liberty, who had declared themselves non-subscribers, in order to qualify themselves for stepping into Presbyterian endowments, actually offered in the progress of the suit in the Court of Chancery—this was the declaration made by the counsel—that if they would take them into the management of the Hewley charity, they would subscribe to the Westminster Confession of Faith. Sir, the inconsistency, the profligacy of this is inconceivable. I have a letter sent by a friend of mine, shewing what this party (the Independents) have been doing with regard to the subscription to articles. They have lately instituted a new college, splendidly endowed and most magnificently supported, at Manchester. Now when the prospect of their getting possession of Presbyterian property became somewhat doubtful, and the Presbyterians charged them with having no fixed faith,—in order to shew that they have such a faith, and can subscribe when they can turn a penny by it, they have fabricated a catalogue of articles, thirteen in number, at Manchester, which is to be signed by every committee-man, every trustee, every treasurer, every secretary, and every tutor in the college. And amongst those who have been found to sign, there are Dr. Raffles, Dr. J. Pye Smith, Dr. Wardlaw, Dr. Fletcher, of London ; Dr. Halley, of Manchester ; Rev. J. Ely, of Leeds ; and Mr. Joshua Wilson, of Highbury, one of the relations

in the Hewley suit—all trustees,—some of whom have in my hearing declared subscription to any human articles of faith a violation of the first principle of Protestantism, and especially of Protestant dissent. Then we have Dr. Vaughan, late of the University of London, Principal and Professor of Theology ; Dr. Samuel Davidson, from the Belfast Institution, and Professor of Biblical Criticism ; and next we have Mr. Charles Peter Mason, B.A., of the London University. Here these men have actually for an inducement—though they have declared it inconsistent with their principles to sign articles—pledged themselves to sign articles, and are bound by the trust-deed to continue to hold these articles, with the exception of that relating to baptism, which is not deemed essential, save for the theological and classical tutors. After this, let us no longer talk of the schoolmaster being abroad in this boasted age of liberty, this age of improvement, when we see men running back, actually courting the yoke, and receiving round their own necks the chains, after having protested against slavery.—There were laws that made it a *sine qua non* in the Universities of England, that the articles should be subscribed, in the University of Oxford before matriculation, and in both Oxford and Cambridge before taking degrees. But it is very curious that this subscription has been held of no moment whatever, for in the late debate in the House of Commons on Mr. Christie's motion for opening the Universities, when Mr. Roebuck said youths were required to swear at Oxford to the 39 Articles, Sir Robert Inglis called out, "Not swear, only sign." (Laughter.) Only sign ! think of that ; they are not to swear to the articles, but merely to sign with their right hand their declaration of assent and consent to all of them. Now how low must be the state of morality in the Church, and how low the state of morality in the House of Commons, when distinguished men like Sir Robert Inglis can get up and make a declaration that signing the articles was very different from swearing to their truth ! Sir, it is really grievous that the most solemn act of a man's life should be one which, from its inconsistency and its absurdity, becomes almost ridiculous. A gentleman not long ago deceased, who kept this town in a roar of laughter for twenty-five years—I mean Mr. Theodore Hook—when he was taken by his brother, who was much older than himself, to Oxford, to enter the college, in order to study for the profession of the law, on coming before the Vice-Chancellor to

sign, that dignified official, astonished by his extreme youth and even boyhood, said, "Are you prepared to sign the thirty-nine articles?" "Yes, Sir," said the young man—"forty, if you please, Sir." (Laughter.) The Vice-Chancellor shut the book, and we are told that the brother made a most touching apology, and it is added that the young man looked very contrite, and by virtue of that look, which the comedian Liston could well put on, was permitted to sign. I had put into my hands yesterday an extremely interesting paper by one of my respected friends, on the college statutes of Cambridge, and amongst them the Trinity College statutes. Now these statutes are to be sworn to, and let us see what it is the Fellows of the College are to swear to. The statute says, "We decree, and it is our pleasure, that those only shall be chosen into this number, concerning whose religion, learning and character, both the master and the eight seniors shall have formed the favourable expectation that they will daily improve; and who propose to themselves as their final object the study and profession of sacred scripture." Now among the list of men who have been bound by these laws, and who have obtained Lay Fellowships, are Lord Lyndhurst, Lord Chief Justice Tindal, Mr. Justice Coltman, Mr. Justice Williams, Sir Frederick Pollock, the Attorney-General, Mr. Macaulay, M. P., and Mr. I. Shaw Lefevre, brother of the Speaker of the House of Commons. The declaration is, "I swear and take God to witness, that I will embrace, with all my soul, the true religion of Christ; that I will prefer the authority of Scripture to the judgments of men; that I will take my rule of faith and life from the Word of God, and will account as human other things which are not proved from the Word of God; that I will hold the authority of the Crown supreme among men, and in no wise submitted to the jurisdiction of foreign bishops; that I will confute with my whole will and mind opinions contrary to the word of God; that in the matter of religion I will prefer things true to things customary, and things written to things which are not written; that I will make Theology the end of my studies." Sir, I wish to say nothing harsh or invidious, but looking at these names, and at the purport of the subscription and oath required, it is impossible not to believe that the declaring and swearing must in many cases have been taken to mean nothing, and were never meant to influence the

future faith or conduct of the subscribers. The statutes are a snare for young consciences; and the moral evil of tempting young men to prostitute conscience at the very first step of life is incalculable and most deplorable. I have been led further than I intended, but I cannot help feeling deeply on this subject, that is to say, the subscription to the Articles, and the penalties to which non-subscribers are subjected. For you will not think I have overdrawn the picture in a religious point of view when I tell you, what is well known to most of this company, that several gentlemen here round the table, who are of the number of trustees of Dr. Williams' Library, in Red-cross Street, have been obliged to enter their appearances to submit before the Chancellor to interrogatories, and undergo indignities of the extent and measure of which we ourselves had no conception. I am quite justified, Mr. Chairman, and ladies and gentlemen, in bringing this matter before you in the present anniversary meeting, because one of the interrogatories we are called on to answer is this, whether we are attached to a certain society, called the Unitarian Association, and whether we have read the books and tracts of the society, and whether those tracts and books are not contrary to the doctrine of the Trinity, the Athanasian Creed and the doctrine of Original Sin. Sir, there are many other interrogatories which we are called upon to answer, but for one I have made up my mind. According to my present judgment, I will answer none of their interrogatories. (Loud cheers.) In civil matters I will go as far as any man on the face of the earth in yielding obedience to the powers that be, but in matters of conscience, in questions as to my faith, I mean to be silent. I will not give a reason of the hope that is in me on compulsion. (Cheers.) Sir, what may be the fate of this suit now commenced, or what may be the fate of us, the individual trustees, of whom several are now around me, I know not; probably several will join me in refusing to give any answer to the interrogatories touching our personal faith, and if they do, we may be sent by an order from the Vice-Chancellor of England to reside for a time in lodgings provided for us by the State in the Queen's Bench. (Cheers.) Should we be carried there, I know we shall carry with us the sympathies and the affections (cheers) of not only the best people of our own denomination, but of the best people of England. I believe they will not dare to proceed to such an

extremity; but let them:—from our prison walls we will speak to the people, and we shall speak, I am persuaded, with a more commanding voice than they have ever yet heard from us. (Loud cheers.)

The Rev. Mr. *Madge* briefly proposed as the next toast, "Our American Brethren, with welcome to the Rev. A. B. Muzzey, as the representative of the American Unitarian Association."

The Rev. Mr. *Mussey* returned thanks on behalf of the executive committee of the Unitarian Association of Boston—an Association not unknown in this land, or wherever the English language was spoken. It was enough for him, when he left this world, that his name would stand even at the foot of the great list of illustrious men to whose services the progress of Unitarianism now bore testimony, and among whom was the never-to-be-forgotten, the gifted and just-departed Channing. He felt it was enough for him even if he could but bear up the skirts of such a glorious army of apostles as these. He rejoiced to be in England, which had fully realized the expectations he had formed of it. An impression had gone over the world that the English were a cold people, who had many virtues, who were a well-meaning and excellent people, who had talent and even genius, but who were thought deficient in sensibility. He confessed he came to this country with something of the prejudice of foreigners, but he never had been received among his own friends in America with more cordiality and kindness, or more emotion, than he had received in England, and the burst of enthusiasm he had witnessed since he came within these walls, made him feel as if he had been dreaming, and fancy that he must have been transported to some other land, for this, he was sure, was not cold England. He expressed particular gratification in witnessing the enthusiasm of woman in the great cause of Unitarian Christianity. Admitting for a moment that mother Eve did bring sin into the world by eating of the apple, how nobly had her daughters retrieved her error! (Cheers.) He referred to the Sunday-schools as affording a proof of the goodness of woman's heart, and her devotion to the great cause of Christianity, openly and avowedly labouring for its promotion, through good report and through evil report. He then alluded to the importance of separating entirely religious education from secular education, and he referred to Massachusetts for an illustration of the advantage of separating the

connexion between peculiar theological tenets and religious education. There, every child, until the age of sixteen, had the means of obtaining education at the public charge, no particular doctrine being taught in any school whatever. In conclusion, he should leave England and return to his native home, and tell his countrymen that they must come here themselves and see the enthusiasm displayed in this country. He should tell them that the Unitarians of England were not so icy cold as they had been disposed to think them. (Cheers.)

Dr. *Hutton* proposed the next toast, "The Non-Subscribing Presbyterians of Ireland. May the bonds of sympathy be drawn closer, and strengthened by growing and mutual efforts for the promotion of Religious liberty, Scriptural truth and Christian virtue;" and urged the still closer union between the two islands.

The Rev. Mr. *Armstrong* returned thanks, reciprocating the sympathy expressed, and desiring cordial co-operation with England in the great cause of Unitarian Christianity. There never was a time that called for greater co-operation than the present, for they were never more surrounded with difficulties; a bigotry, as rife as it ever was,—an unwillingness to hear Unitarians speak,—and the evils of misrepresentation, calumny and abuse, still prevalent. The greatest difficulty Unitarians had to contend with was not a difficulty created by their enemies, but it arose within themselves, in the apathy, the indifference, the coldness, the lukewarmness, the disaffection which existed in their own ranks; the fear of the world's obloquy, and the desire to get to heaven quietly in their own way, without making known their sentiments. He did not doubt, however, of the ultimate success of the great cause, if they one and all, now and for ever, cast aside their supineness, and exerted themselves fearlessly to maintain the truth.

The *Chairman* proposed next, in an eloquent and exceedingly good-humoured speech, "The Ladies," which was duly honoured.

On a sentiment being given in reference to members from the country, coupled with the name of the *Chairman* at the public meeting on the preceding day,

Mr. *Estlin*, being called upon by the President, (near to whom he was seated,) said, that having been invited to take a share in the business part of their proceedings only, he felt himself quite out of place in the part of the room where

he was seated, and which he had tried to avoid; and in being called upon to address so brilliant an assembly, which he could not but contrast with the sombre aspect of the business meeting within the walls of Essex-street chapel on the preceding day, he claimed the indulgence of the meeting, which was due to a person so placed in a situation he neither desired nor deserved. He would not, however, be alarmed by the large company before him, nor by the eloquence they had listened to from the ministers who had preceded him, from his proper vocation of attending to the *business* of the Association; and having yesterday appealed to the members of the Unitarian body residing in the provinces to support the society, he now expressed the hope that the call would go forth from this animated meeting, as well as from the walls of Essex-street chapel, to our distant brethren, for union and sympathy. And when he used these terms, he could not avoid glancing at what he feared was a little undesirable *leaven* that seemed insinuating itself into our societies, and was most destructive of all sympathy and union: he referred to an *anti-sectarian* spirit. According to any knowledge he had of the English language, the term *sectarian* could not, in its bad sense, be applied to Unitarians; and in its good sense, Unitarians are bound to be *sectarian*. In what respect can Unitarians be *sectarian* in its common sense? Do they insist upon any articles of faith? Do they limit salvation to the professors of their own creed? Do they object to join in Bible Societies, because Trinitarians also belong to them? Do they withdraw from any benevolent objects, from unwillingness to be associated with those differing from them in religious faith? In his view, the Unitarians of this country were not nearly *sectarian* enough. They wanted more union, more sympathy, more *sectarianism*. And what was expected by the anti-sectarians of our ministers? That they should be so latitudinarian in their opinions, that the doctrines taught in their chapels were not to be discriminated. Was it to be a matter of no moment whether their prayers were offered to three Gods, or to one?—whether the miracles and resurrection of our Saviour were to be considered as a beautiful fiction, or as the foundation of our best and brightest hopes of eternal life? If there were those who, in the light of reason and of nature, could discover sufficient motives for

purity and holiness in this life, support and consolation in the awful period of dissolution, and confident hopes of eternal existence hereafter, he would not quarrel with them for their opinions, nor envy them; but he trusted they would find nothing responsive to them in any of our places of worship. Mr. Estlin then congratulated the meeting upon the prospect of benefit to the Unitarian cause by the establishment of so well-conducted a weekly publication as the *Inquirer* newspaper.—(Reference to this paper was received with long-continued applause.) At Bristol, when a copy of the paper was received some time ago, in which its probable discontinuance was announced, quite a sensation was produced in their society, and considerable efforts immediately made to give it additional support, and he believed they proved to be valuable. A gentleman at the dinner yesterday spoke of it as forming a new era amongst us, and on all sides the most satisfactory assurances were given of its supplying a want, long felt, of a newspaper free from all that was improper, suited especially to those who wished to have a general survey of politics, with liberal views upon all interesting topics, and combining intelligence respecting Unitarianism and efforts to promote the cause. He knew that one of our poorest congregations took six copies, a member of which suggesting that if every other Unitarian society only took a similar number, the establishment of the paper would be safe. This individual spoke of the value of the paper among the poorer members of the congregation, and, with dismay at the possibility of its being stopped, inclosed to the editor his mite, 7s. 6d., in hopes that that little might be of some help towards its support. Mr. Estlin urged upon the more intelligent and wealthy members of our societies the desirableness of supporting this publication, if not for their own pleasure, for the advantage they would be conferring upon others to whom it was regarded as a great boon. For his own part, if he had any fault to find with the paper, it was that it was not *sectarian* enough; still he had shewn his desire to support it by having given up the *Examiner* for the purpose of taking it in, and by endeavouring in other ways to promote its circulation. Mr. Estlin concluded by expressing his grateful acknowledgments for the kind notice and attention he had been favoured with, and by assuring the Association of the satisfaction it would afford him whenever the services

of so obscure a layman as himself could be rendered useful to the cause of Unitarian Christianity.

The *Chairman* proposed the health of the Stewards, and the Rev. Mr. *Walker* having returned thanks, the company separated, at an early hour of the evening.

Society for the Relief of Aged and Infirm Protestant Dissenting Ministers.—The twenty-fifth annual meeting was held May 30th, at the King's Head Tavern, in the Poultry, JAMES GIBSON, Esq., Treasurer, in the chair, when the following report was read and unanimously adopted:

"The Committee of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, in presenting their twenty-fifth report to the subscribers and friends of the Institution, consider it unnecessary to make more than one or two remarks preliminary to the statement of cases relieved during the past year. They cannot but express their regret that their special appeal to one of the denominations associated in this cause has been unavailing. The seats occupied by Hughes, Newman, Rippon, and other Baptist ministers, remain vacant. To remove the shadow of invidiousness or want of courtesy in recurring to this fact, your Committee would at the same time refer to the humiliating fewness of the names of the other denominations on the list of subscribers, but still they are sufficient for carrying on the business of the Society according to its constitution and regulations. Why should not a more general and ardent feeling prevail on behalf of this Society? The increasing number and claims of superannuated ministers are reiterated in our periodicals. Your Committee strenuously urge that the principles on which this Institution is founded be earnestly tested. It was sanctioned at its formation by the Three Denominations of Protestant Dissenting Ministers assembled at Dr. Williams's Library in Red-cross Street. It has obtained liberal benefactions; its funds are respectable; and it has maintained for twenty-five years, within a few days, a course of the most harmonious and beneficial operation. During that period, your successive Committees, your Treasurer and Secretary, have cheerfully devoted themselves to promote its interests. A prudent discretion has not permitted its expenditure to outrun its income. At the same time, a larger gra-

tuity to present applicants is in some instances very desirable; and from various circumstances, and the aspect of the times, the numbers may be expected to be greatly augmented. In the past year, seven new cases have been admitted, and seven or eight ministers have died whose names are in the last report. The letters of the beneficiaries of the Society abound with expressions of thankfulness and gratitude to God, and to you, for every ministration of mercy and kindness flowing through this channel, and giving them songs in the house of their pilgrimage. And your Committee pray to the Almighty, that a spirit of evangelical love and union, zeal, compassion and sympathy, may so abound in our churches and in our hearts, that the aged and the helpless, in retiring from the labours of the sanctuary, may ever feel the cheering and sustaining confidence that they shall not be forsaken, nor their last days embittered with the positive suffering or dread of destitution."

About 40 aged and infirm ministers of the Three Denominations have been relieved in sums (ordinarily of £10 each) during the past year. There are several new cases before the Committee. The honorary Secretary of this Charity is the Rev. THOMAS RUSSELL, A.M., Walworth, to whom communications and benefactions or subscriptions may be addressed.

Walsall.—On Monday evening, May 22nd, the Unitarian congregation held their annual social meeting, which, considering the pressure of the times, was more numerously attended than the most sanguine expected. The largest room in the borough, the ball-room of the Dragon inn, was comfortably filled; and the meeting, as on former occasions, was graced by the attendance of persons belonging to almost all the other religious denominations in the town. There were friends also from Birmingham, West Bromwich, Oldbury, Coseley, Bilston, Darlaston and Willenhall. The meeting was addressed by the Chairman, the Rev. William M'Kean, minister of the congregation, the Revds. T. Bowring, John Savage and J. F. Manderson; also by Messrs. J. and M. Green, S. Sleigh, J. Dixon, W. Myring and T. Pryme. In the course of the evening, Mr. *John Green*, of Birmingham, while speaking on the sentiment, "Truth, and a cordial reception to it, when it comes with power from the Word or Works of God," paid a high compliment to the Chairman, as

earnest and unwearied in his labours for the promulgation of truth and liberty. His ministrations, he said, had not been unnoticed by many of the Unitarians of Birmingham since he settled in Walsall, and that a number of them, chiefly of the working class, had commissioned him to request the Rev. gentleman to accept from them a small token of their respect for his character and services, and of gratitude for the delightful instructions they received from his occasional ministrations in Birmingham. Mr. Green then presented to Mr. M'Kean a purse, beautifully ornamented with silver thistles, the emblems of his native country, containing twenty sovereigns, and begged his acceptance of it.—*Mr. M'Kean* was utterly at a loss, as such a presentation was not at all expected. He rallied, however, and, after the cheers of the company had subsided, said in effect, that he accepted with thankfulness the valuable gift, and the more valuable by far as testifying the approbation of many whose good opinion was a source of much happiness to him; and he hoped, while the Ever Blessed gave him strength, to spend it in the promulgation of that truth which distinguishes the Unitarian profession. That truth was dear to his soul, and upon it were founded all his hopes of man's future happiness. All that heard him regularly, knew that he had no expectation of good from the plans of politicians, but was strong in faith of the doctrine of Jesus being competent for the working out a far more exceeding renovation of all things, than eye had seen, or ear heard, or yet had entered into the heart of man. If there was power, then, in his preaching, and he believed he had "a little strength," it was because he pushed away every worldly scheme to right and left, and set his mind in singleness to shew the moral omnipotence of "Jesus Christ and him crucified." Mr. M'Kean then bore testimony to the uniform kindness of his congregation to him, and to their zeal towards the support of public worship, amidst almost unexampled losses of the more influential members of the congregation by deaths and removals. Whether he should finish his course in Walsall or not, was known only to the Disposer of events; but never would he find a truer-hearted people, and he spake alike of those who had been added to the church and of the original members that yet remain, of those whose residences were now in other parts of the country, and of those venerable and beloved who sleep in the dust. They

allowed that unrestricted liberty to his spirit which was its right, as proceeding from the Father of Spirits, and which was restored to it in all its attributes of fulness by the redemption that is in Christ. His path was a straightforward one, without regard to temporal consequences; but it was a pleasant one under present circumstances, and under the enjoyment of the friendship of some of the most honoured names in the profession.

Christian Tract Society.—The 34th annual meeting of this Society was held at the office in Newgate Street, on Thursday, May 25th, James Esdaile, Esq., in the chair. The amount of annual subscriptions was stated to be £46. 18s., of life subscriptions, £15. 15s., and of money received for tracts sold, £39. 6s. 9d. This latter sum is larger than usual, and may be taken as some proof that the Society's publications are rising in estimation with that class of the community who wish to see the plain and practical precepts of the Gospel set forth apart from disputed doctrines. The report notices the publication of the second part of "Persevere and you must Succeed," and of Nos. 2 and 3 of the "Fireside Missionary,"—a series with which the Committee are very desirous to proceed, as it is especially designed for the use of our Domestic Missionaries. The plan which has been adopted of stereotyping the larger tracts will save a considerable outlay in paper, and the pecuniary affairs of the Society are certainly in a more satisfactory condition than they were twelve months ago. Still it is very desirable that its funds should be increased, for there is a natural and not unreasonable wish on the part of the public for new matter, and if this is to be gratified, the copyright of new tracts must be paid for, and a large expense incurred in their publication. It is to be hoped, therefore, that, amidst other institutions which present a more imposing aspect, the modest claims of the Christian Tract Society will not be passed over, but that the Committee will be enabled to issue an increased number of such tracts as they conceive to be wanted, and which shall be strictly in accordance with the catholic and unsectarian character of the Society.

The officers elected for the ensuing year were, Treasurer, Mr. Esdaile; Secretary, Rev. S. Wood; Committee, Revs. Dr. Hutton, Means and Vidler, and Messrs. Clennell, J. Hart and W. N. Green; Auditors, Mr. Bracher and

Rev. R. K. Philp; Collector, Mr. Wyche; Agent, Mr. John Green.

Somerset and Dorset Unitarian Association.—The annual meeting was held at Crewkerne, on Thursday, 1st June. The devotional services commenced at eleven o'clock, the Rev. F. Fisher, of Dorchester, delivering the introductory prayer and reading the Scriptures, and the Rev. E. Whitfield, of Ilminster, offering up the general prayer. The Rev. R. E. B. Maclellan, of Bridport, preached from John iv. 23.—Joseph Hounsell, Esq., of Bridport, presided at the meeting for business.—On the motion of Rev. J. G. Teggin, of Crewkerne, seconded by Mr. Bishop, of Dorchester, and supported by Mr. Maclellan and others, it was unanimously resolved to make a grant of £5 in aid of the "Inquirer" Newspaper.—A letter having been read from the Rev. H. Solly, of Tavistock, inquiring if the Association would co-operate in the expense of providing a Unitarian Missionary for the South-Western district,—after much consideration it was agreed that, in the absence of more definite information on the subject, the Association should make no positive pledge, but report that it was disposed favourably to regard the project.—After the transaction of some other routine business and the admission of some new members, on the motion of Rev. J. G. Teggin, seconded by Mr. Cuff, the thanks of the Association were voted to the ministers who introduced the services, and to Mr. Maclellan, the preacher, with a request that he would allow his discourse to be published at the expense of the Association. To this request Mr. Maclellan acceded, and the discourse has since appeared.—On the motion of Rev. R. E. B. Maclellan, seconded by Rev. F. Fisher, a Petition was unanimously adopted by the Association against the amended Educational clauses of the Factories Bill, and also containing the prayer that Parliament would "speedily mature a plan which shall provide sound literary education for the children of the poor, and leave the requisite religious instruction to be communicated as the respective ministers and parents of the children shall see fit." The Petition was forwarded to Dr. Bowring for presentation.—The next annual meeting was appointed to be held at Bridport, the Rev. F. Fisher preacher on the occasion.—At 2 o'clock, thirty-four gentlemen sat down to dinner at the George Inn; Mr. Cuff in the chair. A lady of the Crewkerne congregation entertained elsewhere 60 of the female

friends and visitors, who all joined the gentlemen's party when the cloth had been removed. The usual sentiments were given from the chair, which were ably responded to by the Revds. Maclellan, Fisher, Whitfield, Carpenter, Teggin and Harwood; and by Messrs. T. C. Hounsell and J. Hounsell, of Bridport; Cox, of Honiton; Bishop, of Dorchester; the Chairman, Vice-chairman and others.—The whole proceedings were appropriately closed by an evening service at the chapel, introduced by the Rev. D. Harwood, of Honiton. The Rev. R. L. Carpenter, of Bridgewater, then delivered an interesting, touching and cheering discourse from Luke xiii. 46, on Unitarian views of death and consolations at its approach, which was listened to with attention and gladness by a numerous audience.

R. E. B. MACLELLAN, Secretary.

Dudley, June 6.—The religious service at the yearly lecture was introduced by the Rev. W. M'Kean, who read the Scriptures, and offered prayer before the sermons; the former of which was preached by the Rev. Matthew Gibson, on "the nature and efficacy of Religious Faith"—the other by the Rev. Stephenson Hunter, on "the witness of the Spirit, the water and the blood."†

Cossey, Old Meeting.—The annual meeting of this congregation was held in the chapel on the 16th of May. Notwithstanding the unfavourable state of the weather, nearly 300 sat down to tea, amongst whom were friends from Birmingham, Dudley, Wolverhampton, Bilston and Walsall. Speeches in favour of Christian liberty, and against the Educational clauses in the Factories Bill, were delivered by the Revds. J. F. Manderson (the Chairman), D. Wright (Calvinist Baptist), Stephenson Hunter, of Wolverhampton, and W. M'Kean, of Walsall; and by Messrs. M. and J. Green and T. Prime. The sentiments of the speakers were listened to in true Christian charity by an attentive auditory.

Rajah Rammohun Roy.—It may be in the recollection of our readers that this distinguished Oriental Christian Reformer died at Stapleton Grove, near Bristol, then the residence of Miss Castle, and since of M. H. Castle, Esq., about eleven years since, and was buried in the grounds adjoining the house. His remains were removed last week to the Cemetery at

* Heb. xi. 1.

† 1 John v. 7, 8.

Arno's-Vale, and interred in that portion appropriated to Dissenters. A sum of money has been forwarded from India for the purpose of erecting a stately monument on the spot. It will be in the Hindu style of architecture, and upwards of thirty feet in height. (Altered from the *Morn. Chron.*)

CONGREGATIONAL, &c.

The Rev. G. V. SMITH, B.A., of Bradford, Yorkshire, has accepted an invitation to become the minister of King Edward-street chapel, *Macclesfield*, and will shortly remove to that place.

The Rev. JOSEPH B. BRISTOWE has received and accepted an unanimous invitation from the trustees and congregation assembling at the Presbyterian chapel, *Topsam*, Devon, to become their minister.

We are requested to announce the resignation of the Rev. J. C. MEEKS as minister of the Unitarian congregation at

Lewes. At the end of June, the congregation will require a successor.

The annual meeting of the *Southern Unitarian Societies* will take place on Wednesday, July 19th, at Newport, Isle of Wight, when the Rev. George Harris has engaged to preach. There will be a meeting of the teachers and friends of the Newport Unitarian Sunday-school on the following day.

The next meeting of the *Kent and Sussex Unitarian Christian Association* will be holden at Maidstone, on Wednesday, August 2nd, when the Rev. George Harris, of Edinburgh, is expected to officiate. T. P.

Warwickshire Unitarian Tract Society.—The thirty-seventh annual general meeting will be held at Wolverhampton, on Tuesday, July 25th, on which occasion a sermon will be preached by the Rev. Henry Hunt Piper, of Banbury. Service to begin at eleven o'clock.

MARRIAGES.

1843. May 24, at the Old meeting-house, Birmingham, by the Rev. Hugh Hutton, M.A., THOMAS BRAWN, Jun., to Miss MARGARET DOWNING, both of Birmingham.

June 15, at Hornsey church, by the Rev. Richard Harvey, A.M., rector, the Rev. JOHN CLAYTON, Jun., of London, to Mrs. SARAH LLOYD, relict of the late Edward Lloyd, Esq., of South Ockendon, Essex.

June 18, at the Unitarian chapel, Lincoln, by the Rev. J. Lampray, Mr. WILLIAM HENRY HYDE, grocer, to Mrs. MARY HAWKINS, widow, both of that city. This was the first marriage solemnized in the chapel.

June 24, at the Old meeting, Gaol Street, Great Yarmouth, by Rev. H. Squire, WILLIAM GEORGE MACKRILL, sailor, to LYDIA BETTS GODFREY, servant, both of that town.

OBITUARY.

1842. August 25, suddenly, at *Flushing, Cornwall*, Mr. JAMES ODGERS, whose loss will be long and painfully felt, not only by his bereaved and sorrowing widow and family, but also by a large circle of friends, to whom he was deservedly dear, and by the poor, who were long the objects of his constant solicitude and care. He was emphatically the *friend of the poor*, and may truly be said to have enjoyed "the luxury of doing good." He bore an unblameable character from his youth, and always maintained the strictest integrity, uprightness and love of truth.

In early life, he became a member of the Wesleyan Methodist society. He was regarded with respect and affection by those with whom he was accustomed to associate, and for many years zealously and acceptably assisted in the services of their chapel. On the 29th of April, 1810, he, with one or two of his Wesleyan friends, opened a Sunday-school in their chapel, which flourished for some years, and in which he laboured with indefatigable zeal as a teacher, until his expulsion from the society, on account of doubting the truth of some of the tenets of reputed Orthodoxy; after which, many

parents objected to their children being taught by him: hence he resigned the office of a teacher, and soon afterwards the school dwindled away, until it became for a time extinct.

Not long after the opening of this school, doubts began to arise in his mind as to the truth of certain doctrines which were commonly taught. He was not then aware of the existence of any sect of Christians bearing the name or professing the doctrines of Unitarians. But a careful perusal of the Scriptures, aided by much serious reflection, and by the conversation of an intelligent friend who had preceded him in the path-way of such inquiries, compelled him to give up doctrines long cherished and tenaciously held, and to embrace the doctrines of Christian Unitarianism; and his conviction of their truth and importance became deeper and stronger, as he felt their practical bearing and salutary influence. But before he enjoyed the peace of calm and settled conviction, he passed through a trying period of more than two years, during which the labour of investigation was continued, and the consequent gradual change of opinion was going on. While, on the one hand, he perceived the fallacy of commonly-received opinions, and, on the other, heard constant denunciations uttered against unbelievers, and felt afraid of dishonouring the Saviour, and giving up truth to embrace error,—his mind was often deeply distressed. With fervent and devout supplications to the Father of lights for divine guidance, he, night and day, made sacred truth the important object of his search, food and rest being often sacrificed to the study of the Scriptures. He read Sykes on the "*Innocency of Involuntary Error*," which seemed to give ease to his anxious mind. He also read the "*History of the York Baptists*," in which he perceived a striking analogy to his own case. He then determined to be guided entirely by the teachings of Christ. Considering him as the divinely appointed revealer of Christianity, he became convinced that nothing could be essential to man's salvation which he had not taught, or commissioned his apostles to teach. He therefore carefully examined the Gospels and the Acts of the Apostles, and was fully convinced that "*God is One*," and that "*God is Love*." He subsequently read Dr. Carpenter's "*Unitarianism*," and Wright's "*Anti-satisfactionist*," which confirmed him in the belief that "*Unitarianism is the doctrine of the Gospel*." He then determined to act in accordance with his convictions,

and speak freely what he thought, whatever might be the consequences. These consequences were soon, alas! painfully felt. He became suspected of heresy—of Socinianism, if not of infidelity. He was shunned, preached at and calumniated, and on the 17th of September, 1812, was arraigned before the society, examined by the Superintendent (the late Rev. A. B. Seckerson), and with his wife (and two others, who have since gone over again to orthodox churches) was formally expelled from the society in which he had been so useful and beloved, (a brief account of which was inserted in the *Monthly Repository* for 1812, page 650). He was told by the *Wesleyan Shepherd* (1) that "there was a wide world before him, and he might choose where he would." The members of the society were cautioned not to hold any conversation or have any intercourse with the expelled ones, lest they might be led astray. Then came reproach and persecution, and from all the pulpits in the neighbourhood they were denounced and condemned as "graceless infidels" and "sacrilegious monsters," and charged with "tearing the crown of Deity from the Saviour's honoured head!"—"trampling under feet the Son of God, and accounting the blood of the covenant an unholy thing!"—and all this, not for any improper conduct, but merely because they could not believe all the doctrines of Wesleyan Methodism. The minister (Mr. Seckerson) said, in reference to Mr. O., "had his *faith been sound*, and had the charges against him been for *immoral conduct*, there might be hope of his reformation, but in his case there was no hope! He (Mr. S.) would not attempt to reason with him, or try to convince him, but at once cut him off from communion with the flock." Mr. O. told Mr. S. he thought the worst heresy was that of a wicked life—that he wished to know and obey the truth—that he was ready to listen with unprejudiced mind to any arguments tending to shew that he was in error. But the Wesleyan high-priest replied, that he could "hold no conversation with one whom he was bound by conscience and by Conference to expel as a *heretic* from the society." Previous to this public expulsion, the Wesleyan preachers had been accustomed to visit Mr. O. every week, in the most friendly manner, but now they shunned him, and all social intercourse between them ceased. Former friends were afraid to converse with him, lest they should either be infected by heresy, or incur the dis-

pleasure of the superintendent preacher. Many went so far as even to break off their former connexions with him in the way of business, thus acting out the old principle of the Pharisees—"The Jews have no dealings with the Samaritans." There was not then (as, we regret to say, there is not now) any Unitarian chapel in Cornwall; and in the village of Flushing there was no place of worship to which he could go, without hearing either himself reproached, or the opinions which he cherished misrepresented and condemned. His path was rough and thorny, but still he held on his way, and felt a deeper interest and a sweeter pleasure than ever in reading the sacred Scriptures, which seemed continually to open to him fresh sources of divine knowledge and consolation. His newly-adopted views of the character and perfections of God, whom he now saw and adored as the loving Father of the human race, afforded him sublime pleasure and delight, and inspired his heart with ardent piety, love, admiration and gratitude towards Him, and with strong feelings of benevolence towards the great human family.

Soon after this period, Mr. R. K. Philp, (now missionary to the poor in London,) Mr. H. B. Michell and Mr. F. Johns, seceded from the Wesleyan society at Falmouth, in consequence of having embraced opinions which were opposed to some of the principles of Methodism. They united for religious worship and instruction in a room in Mr. O.'s house at Flushing, and also at the house of Mr. Philp at Falmouth, until more suitable rooms were procured and licensed for public worship in both places. The number of worshipers increased rapidly, and the meetings were continued in this way until more eligible places of worship could be procured. They were visited in the mean time by Mr. Wright, Unitarian missionary, Mr. Cooper, Mr. Smethurst, (now of Moretonhamptstead,) and Mr. Israel Worsley, then minister at Plymouth. And on June 26, 1818, a chapel was opened at Falmouth for Unitarian worship by Dr. Carpenter and Mr. Smethurst.

The Methodists at Flushing having erected a new chapel, their former place of worship (in which the act of expulsion above mentioned took place) was procured by Mr. O. for Unitarian worship, and opened for this purpose by Mr. Wright, May 4, 1819. It was then usual to have service in the morning and evening of Sunday at Falmouth, and at Flushing in the afternoon. Through the gratuitous exertions of Mr. Philp, Mr.

Odgers and the occasional assistance of others, these services were continued until Mr. Martin (now of Trowbridge) visited Cornwall, in July, 1823. Mr. M. laboured there nearly three years, during which time the congregation at Flushing was considerably increased. In 1827, Mr. Philp left Falmouth, and in the following year Mr. W. James, (now of Bristol,) who had for some time assisted in conducting the services in both places, left Cornwall to reside in Exeter; and from that time the labour of conducting the worship at Flushing chiefly devolved on Mr. O. (See Murch's History of Presbyterian and General Baptist Churches.)

In 1830, Mr. O. had a dangerous illness, from which he was not expected to recover; but in this period of severe suffering his mind was sustained by the powerful influence of his holy faith, and his cheering views of the Divine character. In the prospect of death he was calm and happy. But it pleased his heavenly Father to restore him to health and renewed usefulness. During that illness he devised the plan of a society for the benefit chiefly of the poor widows and orphans of seamen. After his restoration to health, he induced others to co-operate with him in carrying his plan into effect, and the society, which has proved a great benefit to many sufferers, has now several hundred members, and is in active and useful operation.

In the midst of many discouragements, Mr. O. continued to conduct public worship at Flushing, even when not more than ten or twelve persons were present. His great aim was to do that which he believed to be his duty towards God and man. His faith in the wisdom and goodness of the Infinite Father was unshaken, and the consoling and cheering influence of that faith he daily felt, often under the pressure of severe trial and suffering. In December, 1840, he lost his youngest son, Edwin, at the age of eighteen years, whose strength for three years previously had been gradually wasting away through the withering influence of consumption, but who during his protracted sufferings evinced more than common fortitude, the most perfect tranquillity and patience, and cheerful, pious resignation. The death of this truly amiable and excellent youth was a severe trial to an affectionate and tender father; yet he bore it with the same calmness and submission which his departed son had so strikingly and beautifully manifested. He was unwearied in his efforts to promote the physical and moral welfare of those around him, and to diffuse among them

the benignant spirit of Jesus. The poor especially always found him a judicious counsellor and sympathizing friend, assisting them when in want, and comforting them in sickness and sorrow. His religion did not make him sad, for he had that source of calm confidence and hope in which the apostle Paul devoutly rejoiced—"the testimony of his conscience, that in simplicity and godly sincerity he had had his conversation in the world." Though often the subject of severe bodily suffering, yet he was never impatient, but always resigned to the will of his Heavenly Father. His health had not been much interrupted for some months previous to his decease; and he appeared to be quite well until within half an hour of his death. His funeral was attended by a very large number of persons of all denominations, who, notwithstanding their wide differences in religious opinion, voluntarily united in paying the last tribute of respect to one whom all regarded as "AN HONEST MAN."

M. O.

"Died, May 15, at *Inkford-Brook*, universally respected for his active benevolence and great usefulness, RICHARD GREVES, Esq."—*Aris's Birmingham Gazette*, May 22, 1843.

This valuable man was taken away, at the age of fifty-six years, under circumstances which made his death particularly affecting. A few months ago, he lost a much-loved daughter; and he had only just returned from visiting his elder son, whose state of health called for a temporary residence on the South-Eastern coast of Devonshire, when the fatigue of a rapid journey, aggravated by solicitude for the invalid whom he had left, brought on his short and fatal illness.

Living in a rural district, which borders on a manufacturing population, Mr. Greves was skilful, active, honourable and prosperous in business. But his own affairs, his own interests and success, never rendered him insensible to the

welfare of those around him. His life was distinguished by his kind, upright and zealous fulfilment of the public duties which devolved on him: his character, by his promptness in undertaking the humblest offices of Love and Friendship. Many persons are not disinclined to be useful, when they can lead the way in forming and executing plans of service. Mr. Greves never insisted on this, as the condition of his counsels and labours. Always ready to do good, he did it without ostentation—in the most welcome manner, and with the surest effect. What a man of this excellent spirit was in the bosom of his family, and among his dependents and poor neighbours, it is easier to imagine than describe.

In civil and religious society, he was strictly just to his convictions. A Protestant Dissenter and a Christian Unitarian, he regularly and consistently joined, under these characters, in public worship. Firmly maintaining his own principles, he was ever mindful of the rights and privileges of other men.

Like his venerated fathers, and from judgment as well as habit, he felt a lively interest in the prosperity of the congregation, of which he was a member. Many were "his good deeds towards the House of his God," and the schools and other institutions connected with it. They will not easily be forgotten: may the cherished recollection of them, always instruct and guide and animate his survivors!

His remains were interred, May 22, at Kingswood,* where, on the following Lord's-day, a funeral sermon was preached, from John xi. 35 ["Jesus wept"]; these services being performed by Mr. Kentish; and the attendance at both being alike honourable to the memory of the deceased and to the feelings of large companies of mourners.

* In the parish of King's Norton, Worcestershire, and distant two miles from Inkford-Brook, and six from Birmingham.

CORRESPONDENCE.

Communications have been received from the Revds. J. Johns; William Johns; J. H. Ryland; E. Higginson: from Messrs. E. Herford; and Maxon: and from Anti-Presbyter; and Christianus.

The notice of the Hull Association was accidentally omitted in the last number, and would be behind time in the present.

ERRATA.

P. 345, for No. II. read No. I.

P. 371, line 5 from bottom, for "natural," read "unnatural."

THE CHRISTIAN REFORMER.

No. CXVI.]

AUGUST, 1843.

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SOME ACCOUNT OF THE REV. CUTHBERT HARRISON, 1627—1681.

*Ivy House, Patricroft, near Manchester,
July 5, 1843.*

SIR,

Among the papers of my father, the Rev. Ralph Harrison, formerly of Cross Street, Manchester, I found the following letter, of which I enclose you a copy. If you deem it deserving of insertion in the *Christian Reformer*, you are at liberty to do so. You are probably aware that my father was one of the ministers at Cross-Street chapel for a period of thirty-eight years, in conjunction with the late Dr. Barnes. In connexion with the Protestant Dissenters, he claimed his descent, both on his mother's and his father's side, to men who were eminent in their generation, and who bore fearless testimony to the cause of civil and religious liberty. By his mother's side, he traced a direct relationship with the celebrated Mr. Angier, of Dukinfield, and to a Mr. Cooper, of Hyde, the first minister of Gee-Cross chapel, and on whose special account that building was erected. The Rev. Cuthbert Harrison, the subject of the annexed communication, was great-grandfather to my father. It is rather singular that I can mention my son, the Rev. Dr. Harrison, of Chowbent, as being the fifth or sixth in generation in our family that have been Protestant Dissenting Ministers.

JOHN HARRISON.

CUTHBERT HARRISON was born about the year 1627, as appears from the testimonial of his ordination. The following letter was written by his son Richard to his younger brother Paul, and contains some particulars of his life and character. It was in reply to some inquiries relative to Mr. Cuthbert Harrison made by the youngest son, Paul.

Dear Brother,—I am greatly surprised that thou should be a son of a reverend, worthy and ingenious divine, and (which is far more valuable) a conscientious and pious Christian of the primitive stamp, with whom the world and things of sense were of no value when in opposition to God and duty, and be ignorant of thy extract, and wholly of the life and sufferings of him who is now inheriting the promised blessedness of the righteous in glory. I confess, in the place where I have lived to this day, and where thou spent half of thy time, there is yet little to be found besides ignorance, superstition and ceremony; and whoever strenuously opposed these (if dead), then all imaginable endeavours would be used to bury in oblivion his piety and endeavours to spread divine knowledge and holiness; which made it very difficult with me to recover good vouchers for our father's life and hardships, being but nine years old when he died. Soon after Dr. Calamy's two volumes of the abridgment of Mr. Baxter's Life and Times came out, I heard thereof, and found our pious father only named as ejected at Singleton (Lancashire); and the Dr. giving a promise of an appendix, I was solicited and

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prevailed with by my neighbouring Dissenting ministers to rectify the mistake, and to draw up a short character of him, according to what written vouchers I had, but did not expect it to be printed, because his being ejected in Ireland did not agree with the Dr.'s title-page. Our father was the youngest of five brothers, sons of Richard Harrison, of Newton. The testimonial of his ordination is in these words :

“Whereas Cuthbert Harrison, Bachelor of Arts, aged about 24 years, hath addressed himself unto us, authorized by ordinance of Parliament of the 28th of August, 1646, for ordination of ministers, desiring to be ordained a Presbyter, being chosen by the inhabitants of Singleton, within the chapelry of Singleton, of the county of Lancaster, to officiate there, and having been examined by us, the ministers of the seventh classe, and found sufficiently qualified for the ministerial function according to the rules prescribed in the said ordinance, and thereupon approved, we have this day proceeded solemnly to set him apart to the office of a Presbyter and work of the ministry of the Gospel, by laying on of hands by us here present, with fasting and prayer.

“By virtue whereof we do declare him to be a lawful and sufficiently authorized Minister of Jesus Christ. In testimony whereof we have hereunto put our hands, the 27th of November, 1651.

RICHARD BRIGGS,
JOHN LAPPY,
RICHARD READMAN.”

For his education at Cambridge and ordination in Kirkham church, our uncle, Dr. Swarbricke, was my voucher. Another voucher is in the words following :

“By the Commissioners for government and management of affairs in Ireland, upon consideration had of the petition of Cuthbert Harrison, minister of the Gospel at Shankell cum Lurgan, in the county of Armagh, it is ordered, that the petitioner have the tithes of Shankell aforesaid assigned unto him, and accordingly (in case such assignment do not break the union of any parishes, or that the said tithes be not already disposed of) the Commissioners appointed for selling of tithes and glebes in the said county of Armagh are to forbear selling or disposing of them ; and it is also ordered that the petitioner shall be supplied what the profits of the said tithes shall appear to fall short of his former salary of £100 per annum, in such manner as other ministers shall be supplied in like cases. Dated at Dublin, the 14th day of July, 1660.

CHARLES COOTE,
WILLIAM BURY.”

The Bishop's licence I have seen, but now have it not. It was of no service to him against the Conventicle Act. The King's licence is as follows :

“Charles, by the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c., to all mayors, bayliffs, constables, and other our officers and ministers civil and military, whom it may concern, greeting. In pursuance of our declaration of the 15th of March, 1671, we have allowed and we hereby allow of the meeting-house in Elswick Lees, in the parish of St. Michael's, in our county of Lancaster, to be a place for the use of such as do not conform to the Church of England, who are of the persuasion commonly called Congregational, to meet and assemble in, in order to their public worship and devotion ; and all and singular our officers and ministers, ecclesiastical, civil and military, whom it may concern, are to take due notice hereof ; and they and every of them are hereby

strictly charged and required to hinder any tumult or disturbance, and to protect them in their said meetings and assemblies.—Given at our Court at Whitehall, the 16th day of July, by his Majesty's command.

CLIFFORD."

This licence served him but a short time, for the Parliament meeting declared them illegal, and then he preached in his own house at Bankfield, as he had formerly done, before that he had obtained the licence, and also at several houses in and near Elswicke, very privately in the night, to such as would adventure to hear him. He often went into Ireland to visit his beloved people there. He practised physic with good success, whereby he supported his family and gained the favour of the neighbouring gentry. He baptized us his own children, with many more.—Mr. Richard Clegg, vicar of Kirkham, fell violently upon him, first in the Ecclesiastical Court, for preaching, marrying one James Benson, of Wharles, and baptizing a child of his, and got both him and Benson excommunicated. Our father's absolution from the censure of that time I have, dated *sexto die mensis Martii, anno Domini, 1677.*—Signed, Guliel. Wilson, Reg.—Dep. L. Flogge, Sur.

He sometimes repaired to the parish church at Kirkham, particularly one Lord's-day, whilst he was under the aforesaid censure, and took his place amongst the gentlemen in the chancel. Mr. Clegg, the vicar, who wrote his prayer before sermon and all his sermons in characters, was got into the pulpit, and looking aside and seeing him come in and place himself, lost the end. He could not find it again, and was silent for some time, then ordered the churchwardens to put him out. They went to our father, and told him what Mr. Clegg had ordered, and desired that he would go out. He refused, and said that except that Mr. Clegg would put him out, he would not go. Mr. Clegg then desired Mr. Christopher Parker, who was justice of the peace, and then in church, and sat within six feet of our father, to put him out; but Mr. Parker refused, and said that he would not meddle.

Then Mr. Clegg went to our father and took him by the sleeve and desired him to go out. He went along with Mr. Clegg, who opened the chancel door; and he was no sooner out, but he exclaimed with a strong voice, "It's time to go, when the Devil drives!" Thou canst scarce imagine a greater disorder than was reported to have been in the church at that time.

Shortly after, the vicar sued our father at common law, upon the statute called *Qui tam*, for £20 a month, for six months absenting from the church, and the case was brought to a trial at the assizes at Lancaster, but I know not the judge's name. Our father in his defence proved that he was at church one Lord's-day, in one of the months, on his journall to Chester, being cited to appear and answer a libel of Mr. Clegg's; a Lord's-day in another month; and under the church censure for the other time; and that he went to church and was put out as aforesaid. The judge was hearty, and after he had summoned up the evidence, he told the jury there was fiddle and be hanged, and fiddle not and be hanged. The defendant was under church censure, which might prevent his going to church—goes to church and is put out, and sued upon the statute for not going to

church. Gentlemen, pray consider it. The jury brought in for the defendant, and all costs were thrown upon Mr. Clegg, with many affronting scoffs. I need not mention vouchers, because the aforesaid proceedings were public and known to many hundreds of people, and at this time related in discourse by some as heard from fathers or grandfathers. Report is that our father was again troubled in the Ecclesiastical Court, and under censure at the time of his death, which was serene and comfortable, in October, 1681. Great entreaty was made to Mr. Clegg to suffer his body to be buried in the church, who was prevailed with, and he was interred a little within the great doors, which has since been the burying-place of our family. Notwithstanding, Mr. Clegg fixed upon his grave the following epitaph :

" Here lies Cud,
Who never did good,
But always was in strife.
Oh ! let the knave
Lie in his grave,
And ne'er return to life !"

Which Mr. Lowd, of Kirkham, pulled off, and fixed this :

" Here lies Cud,
Who still did good,
And never was at strife
But with Dick Clegg,
Who furiously
Opposed his holy life."

I am far from making any tart reflections, but leave observations to thyself, and conclude that the righteous shall be had in everlasting remembrance, but the memory of the wicked shall rot. I suppose thou wilt wonder I say nothing of his sufferings in Ireland. The reason is, because I remember not to have heard of them any farther than that he narrowly escaped with life in a ragged disguise for England, and that his beloved people there preserved his goods for him.

TESTIMONY OF PRESIDENT JEFFERSON TO PURE CHRISTIANITY, IN A LETTER TO A FRIEND, 1821.

I HOLD the precepts of Jesus, as delivered by himself, to be the most pure, benevolent and sublime, which have ever been preached to man. I adhere to the principles of the first age, and consider all subsequent innovations as corruptions of his religion, having no foundation in what came from him. The metaphysical insanities of Athanasius, of Loyola, and of Calvin, are to my understanding mere relapses into Polytheism, differing from Paganism only by being more unintelligible. The religion of Jesus is founded on the Unity of God, and this principle chiefly gave it a triumph over the rabble of heathen gods then acknowledged. Thinking men of all nations rallied readily to the doctrine of one only God, and embraced it with the pure morals which Jesus inculcated. If the freedom of religion guaranteed to us by law in theory, can ever rise in practice under the overbearing inquisition of public opinion, truth will prevail over fanaticism, and the genuine doctrines of Jesus, so long perverted by priests, will again be restored to their original purity. This reformation will advance with the other improvements of the human mind, but too late for me to witness it.

ON CREEDS.

SIR,

June 21, 1843.

IN my former communication on Creeds, [see No. for May, pp. 277—287,] besides the general remarks which appeared to me to belong to the subject, I gave a historical sketch of Creeds, extending to the beginning of the third century. I likewise exhibited two creeds from Irenæus, and two from Tertullian; from which I made a few deductions which appeared to me just and appropriate. I shall now conclude what I intended to advance on the subject.

In Tertullian there is another form of a creed, besides the two already given, which I could not conveniently insert in my last. It is as follows:

“But we, both from the first, and especially now, being instructed by the Paraclete, the conveyer of all truth,* believe in one only God, yet it is under that distribution which we call the economy, namely, that there is a Son of the only one God, which is his word, which came forth from him, ‘by whom all things were made, and without whom nothing was made:’ that he was sent by the Father into a virgin, and born of her, man and God, the son of man and the son of God, and named Jesus Christ: that he suffered, died and was buried, according to the Scriptures, and raised again by the Father, and taken up into heaven: that he sits at the right hand of the Father: that he will come to judge the living and the dead: who afterwards, according to his promise, sent from the Father the Holy Spirit, the Paraclete, the Sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit.” See *adv. Prax.*, Cap. ii.

The orthodox Bingham himself, in regard to this creed, acknowledges, “that Tertullian here speaks not of any *certain form of words*, but of the substance of the faith” [see *Bing. Antiq.*, Bk. x. Ch. iv.], fully confirming our former remarks.

Sir P. King also says positively that a great part of the Apostles’ Creed was levelled and intended against the heresies.—King on the Creed, p. 63.

Tertullian’s direct object in the above form was evidently to oppose the opinions of Praxeas, who advocated Sabellianism; and the particulars introduced, and the form of the expressions, were for the most part selected and framed accordingly. I will also observe by the way, that the words *man and God* appear to me to be an extraneous clause, interrupting the evident course of the sentence and sentiment; and that the words at the conclusion—*and the Holy Spirit*—are an addition not in consistency with what goes before. However this may be, it is well known that additions of this kind—a word or two incorporated in a sentence, or a short clause, without disturbing the grammatical structure—were often made by the orthodox transcribers of the early writers, in order to support the orthodoxy of the times by their authority. And not only were clauses thus added, but they had likewise recourse to the suppression or change

* “From the first,” Tertullian was, according to the phraseology of modern times, a Catholic, but “now,” when he wrote the creed here given, he was a Montanist—something like the Methodists—holding the perceptible supernatural influence of the Paraclete.

of words and expressions which they considered unorthodox.* In consequence of such dealing with their works, it is exceedingly difficult to ascertain the opinions of the Christian fathers of the two or three first centuries correctly. We may be certain, however, when orthodox expressions or opinions occur which are contrary to the general opinions of the age and the writers, or which are plainly inconsistent with opinions and expressions occurring in their works elsewhere, that the orthodox expressions are corruptions. And not only were the authentic writings of previous authors thus corrupted, but also many forged works were issued in the name of former writers, for the purpose of countenancing and advocating favourite dogmas and systems. Likewise, large portions were added to, or inserted in, the works of esteemed writers. The New Testament itself has not wholly escaped the process of corruption, some passages having been interpolated, and some changed. To this it must be added, that the advocates of corruption in the present day—the abettors of subscription, creeds, articles and confessions of faith—appear to be actuated with as strong a sympathy with their unscrupulous brethren of old, as antipathy against those who expose existing abuses and corruptions.

Bingham gives a pretended creed from Origen, and places it *before* those of Tertullian, though he was later at least thirty years. This creed is taken from a translation by Rufinus (towards the end of the fourth century) of a lost work of Origen, entitled *Περὶ Ἀρχῶν, Concerning First Principles*. The doctrinal character of this translation, and of the creed likewise, is much more orthodox than either the age or the writings of Origen, and for that reason it is unnecessary to transcribe it. But I will cite the testimony of an unobjectionable witness—the orthodox Cave, in his *Historia Literaria*—for the correctness of what I state:—"Origen was of opinion that the persons of the most holy Trinity are not equal, and that they are entitled to different degrees of honour; so that the Son is inferior to the Father, and the Holy Spirit is inferior to both."—"Rufinus has given a very unfaithful version of Origen concerning First Principles, abounding in omissions, interpolations and attempts at improvement, *which he does not disguise*."† Rufinus, in his other translations from Origen, served him in the same way; so that the opinions of Origen can by no means be discovered from the bad faith of his [orthodox] translator."—Hist. Liter. in art. Origen.

I shall now be readily excused for not giving this creed; but I ask, is it any wonder that the old fathers of the church should have become pretty orthodox and catholic, or something very like it, having gone through this beautiful system of transmutation for so many centuries? And yet, for some reason or other, the champions of Orthodoxy and Catholicism shew an unequivocal predilection for the later fathers—those of the fourth and fifth centuries—and are rather chary of their appeals to the more early, corrupted as they have been in favour of their systems.

* Even the first clause of the common creed affords an instance of this. At first it was, "I believe in **ONE** God Almighty," &c. But it seems the word **ONE** did not sound harmoniously at one time to Trinitarian ears, and so it was left out.

† Only let us consider what must be the character of that age, when a man may boast of orthodox fraud.

Bingham asserts that some fragments of the Apostles' Creed are found in Cyprian, bishop of Carthage (who flourished about A. D. 250); and of these fragments and the three creeds of Tertullian, a previous writer by half a century, he speaks thus: "And except *the descent into hell*, and *the communion of saints*, which were of later date in the creed than the times of Cyprian and Tertullian, [say A. D. 256,] all the other articles are taken notice of by these two primitive writers." (Bing. Ant., B. x. Ch. iv.) That is as much as to say, the Apostles' Creed at that period existed only in fragments in Tertullian and Cyprian. Does this afford any proper evidence of the existence of the creed, properly speaking, at that time?

Bingham next gives a creed from Gregory Thaumaturgus or Wonder-worker—to use Bingham's own words—"a creed which he received in the entrance on his ministry by a vision from heaven." But the whole of the story about this creed is fabulous, as well as the miracles ascribed to the Wonder-worker by Gregory Nyssen, who lived a hundred years after his time. The creed itself is undoubtedly Arian, but a forgery of the fourth century; I think after the Nicene Creed of A. D. 325. See Lardner in the article on Gregory Thaumaturgus.

Subsequently, during the latter end of the third and in the course of the fourth century, a considerable number of creeds, both Arian and Orthodox,* many of them of very considerable length, was produced. They were occasioned by the partisan theological contests of the times; and they may be regarded as a kind of theological proclamations, and an exposition of the ghostly politics of the bishops, striving for pre-eminence. They are far too long and numerous to be given in this communication. Even the enumeration would be tedious. Many of them are given at length in the ecclesiastical historians, Socrates, Sozomen and Theodoret. It is singular that Eusebius has not placed any creed or creeds on record in his Ecclesiastical History, not even the Nicene Creed. This indeed he was induced reluctantly to subscribe; not because he believed it to be a true exposition of the Christian faith, but because he had, like many thousands since, and even now, certain weighty reasons for it.

Everybody knows, or may easily know, what the Nicene Creed is. It was decreed in a numerous council of bishops, with the emperor Constantine at their head, of whom many objected to the doctrine of the creed; but the emperor and his party prevailed, and settled the watch-word of orthodoxy—*CONSUBSTANTIAL*. Many of the eastern bishops, probably a considerable majority of them, if their votes had been free and uninfluenced, were opposed to the doctrine of the Nicene Creed, and more particularly to the unscriptural term *consubstantial*; for the notion of the equality of the Son to the Father was then unpopular. It appears, indeed, that the progress of the eastern bishops and Christians in general to orthodoxy met with greater obstacles, and was less precipitate, than those of the west. For though, owing to their partiality to the eastern, modified by the Grecian, philosophy, they much "corrupted the simplicity which is

* A name bestowed by themselves on the *consubstantial* and *catholic* Trinitarians, when they had gained the ascendant.

in Christ," yet the old western idolatry, always gross and abject, afforded a better soil for the growth of Christian error and superstition than the eastern. The fertility of Africa, however, was superior to both in the production of monkish fanaticism, cruel murders and savage persecution. Who shall relate the horrid crimes, the inhuman murders, the savage cruelties and the destructive wars, which disgraced the contests of the Consubstantials and Arians for two hundred years after the council of the saints—canonized bishops—at Nice!

In regard to the *Apostles' Creed*, Rufinus, as far as I can find, is the first who cites it in nearly its present form, just at the close of the fourth, or the beginning of the fifth century; and an exposition is given by him of its different clauses. It is reasonable to infer hence, that it had been known for some time previously, but how long, uncertain. I cannot, however, refer to any citation or mention of it. It is not given in its integrity, as it is at present, even in Rufinus, as we shall see. The Nicene Creed, and many other subsequent creeds, are preserved in the old ecclesiastical historians, but not this. Even the names or designations by which it is supposed to have been distinguished, are various.* But whether or not they all mean this creed, appears to me very doubtful. The most ancient authorities, according to King, for the early existence of this creed, are Augustine, Cassian, Peter Chrysologus and Maximus of Tour. These all may be referred to the fifth century; and their testimony comes too late to be of any great value. It is known, too, that by some of the designations mentioned, the Christian doctrines generally known and received, and also the writings of the New Testament, were what the writers intended to be understood.

It has been already observed that the various clauses of which the *Apostles' Creed*, as well as most others, consist, were introduced for the sake of opposing some opinion reputed heretical, or in confirmation of orthodoxy. This is confirmed by King in many passages of his treatise on the Creed, and by many other writers, whom it is not necessary here to quote. But I shall cite the testimony of Rufinus himself, taken from his exposition of the Symbolum, once ascribed to Cyprian, and included in his works. The following passage is from the introduction or preface:—"The word symbol in Greek may be called a declaration [indicium], and also a collation or contribution made by several persons. This the apostles did in these several expressions [of the creed] by joining together what each one thought. Therefore it is called a declaration or sign [indicium vel signum]. Because at that time, as both Paul the apostle says, and it is related in the Acts, many of the circumcised Jews pretended to be apostles of Christ, and went forth to preach either for gain or for a living, naming Christ indeed, but not declaring him in the genuine terms of the traditions [integris traditionum lineis]. Therefore they laid down that declaration or mark, by which he might be known who should preach Christ truly according to the apostolic rules or stand-

* These are, symbolum apostolicum, regula fidei, doctrina fidei, norma fidei, doctrina symboli, regula veritatis, regula ecclesiastica. Clemens. Alex. defines the ecclesiastical canon [κανὼν ἐκκλησιαστικός] to be "the concert and symphony of the law and the prophets in the covenant delivered at the advent or appearance of our Lord." This surely means the doctrines of the gospel in general.

ards."—Again, under the first clause, he says, "I wish it to be observed, that in different churches some things are found added in respect to these words; yet not in the Church of Rome, because no heresy ever took its rise thence, and it adheres to the old customs. . . But in other places, as I have been given to understand, on account of certain heretics, some things seem to be added, by which the understanding of a novel doctrine might be excluded."

From these quotations we discover at once, that the different clauses of the creed were viewed as the touchstone of orthodoxy in Rome, though not elsewhere; and in this we may rely on the evidence of Rufinus. But as to what he relates about the conclave of the apostles, met to settle the particulars to be included in the symbol, the whole is entirely fabulous; and it is very strange if he did not know it.

After having said so much about this particular creed, and as it is thought by many to have authority paramount to the Scriptures, I will here insert it, from Rufinus, according to the infallible standard of Rome: and let the reader remember, that this was its form and substance so late as the latter end of the 4th century.

The Creed in Rufinus:

"Credo in Deum Patrem omnipotentem; et in Christum Jesum, unicum filium ejus dominum nostrum; qui natus est de Spiritu Sancto ex Maria virgine; crucifixus sub Pontio Pilato; et sepultus descendit in infera; tertio die resurrexit a mortuis; ascendit in cœlos; sedet ad dextram Patris; inde venturus est judicare vivos et mortuos; et in Spiritum Sanctum; sanctam ecclesiam catholicam; remissionem peccatorum; hujus carnis resurrectionem."

Literal version:

I believe in God, the Father omnipotent; and in Jesus Christ, his only Son our Lord; who was born of the Holy Spirit from Mary, a virgin; crucified under Pontius Pilate; and being buried, he descended into the lower regions; on the third day he rose from the dead; he ascended into heaven; he sits at the right hand of the Father; thence he will come to judge the living and the dead; and in the Holy Spirit; the holy church catholic; the forgiveness of sins; the resurrection of this flesh [or body].

Rufinus himself acknowledges that the creed which he gave had been modified before his time, according to the state of the existing heresies; and for some reason or other—perhaps the same which he avows—it underwent changes after his time. This being undeniable, and no ancient testimony forthcoming, how is it possible to admit either the pretended antiquity or integrity of this document? It is plainly of no authority whatever *per se*.

King says, that "the general and constant reading of the creed seems not to have prevailed in the *west* till almost five hundred and ninety years after Christ." Thus, though it is not very well known when and by whom the idol was fabricated and "set up," yet it was not generally worshiped till towards the latter end of the sixth century.

"Rufinus relates (as King says) that, in his days, *the ancient custom was retained at Rome, for persons to be baptized, publicly to*

recite the creed." As the church, it should seem, could not enforce *the ancient custom*, when it thought proper to have infants baptized, it determined upon an use of the creed different from the ancient custom; though at Rome they never departed from ancient customs. The new use of the creed was, to form a part of public worship. This the church *could* enforce.

To view the Apostles' Creed, whether in its more ancient or modern form, as containing the sum and substance of the Christian religion, and as such worthy of being adopted as the ground-work of systems of theology, is a degree of consideration to which it is very far from being entitled. Many learned Church-of-England priests, however, have thought otherwise. And such has been the unhappy tendency of reverence for this symbol, that with the uninformed bulk of the people it has practically superseded the perusal and authority of the Scriptures in the article of faith or belief. Superstitious veneration for the Lord's Prayer and the Ten Commandments has had a similar unhappy effect. To repeat the Lord's Prayer often, though with no intellectual effort and no excitement of pious sentiment, is too often regarded, in the invariable formal offices, as "the effectual fervent prayer of a righteous man which availeth much;" and the ability to repeat the Ten Commandments by rote, as the acme of moral intelligence. What wonder if the superstitions, mummeries and priest-impostures of the dark ages bid fair to be revived!

I intended to make a few remarks on the differences of the creed in Rufinus and that which is now common; but as I have already exceeded the intended limits, I will confine myself to one or two.—The creeds I cited from Irenæus and Tertullian begin with professing belief in *ONE* God; and King asserts, that the Apostles' Creed originally, both in the eastern and western churches, began with—"I believe in one God." But this word *one* was very naturally forgotten when Trinitarianism became the exclusive faith.—"The Maker of heaven and earth," incurred the same condemnation with "*one God*:" for how else could the orthodox ascribe the creation of the material universe to God the Son?—The text has the "holy church *catholic*." The exposition, however, in which the clause is mentioned several times, has only "the holy church." The fact is, I imagine, that *catholic* has very naturally and quietly crept in here, as in a thousand other instances.

Many of the modern ecclesiastical historians deserve no implicit credit in the accounts which they give of the Apostles' Creed. I have now Waddington's History of the Church lying before me; and most of the particulars stated by him are unattended with historical evidence and admissible testimony. In regard to the first Christians he says, that "the confession of faith, which was held necessary for salvation, was delivered to children or converts by word of mouth, and entrusted to their memory;—that the earliest pastors of the church drew their belief from the scripture itself, as delivered to them by writing or preaching, and they were contented to express that belief in the language of scripture;—that the creed which was first adopted, and that perhaps in the very earliest age, by the Church of Rome, was that which is now called the Apostles' Creed." For the greatest part of this there is little or no evidence: it is more a

fiction than a history.* There are indeed more fictitious sayings or traditions connected with the creed. But they are not worthy even of this slight notice.

As to "the confession of faith necessary for salvation," we have fortunately a much more satisfactory reference to point to than Waddington or any other writer:—"If thou shalt confess with thy mouth the Lord Jesus [or, Jesus to be Lord], and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 9.

I wish, in concluding, to say a few words in reference to the latter part of my former communication on Creeds.—I still think, if the liberal Presbyterians or Unitarians (that is, a respectable number of the leading persons among them) would put forth a short statement of their distinctive tenets as a body, that it might subserve some of the purposes I mentioned; but on farther reflection I am convinced that a creed, or a confession of faith, is liable to unanswerable objections, and would cause much greater inconveniences than it could remove. The admission of free inquiry, and of the right of private judgment, (assumed as they have long been as fundamental principles by them,) is in many points of view incompatible with a confession or creed. A creed is at once a restraint upon freedom. And, also, the faith of honest inquirers cannot become fixed at any one given point. But there is, besides, another very serious evil, which would be the consequence of receiving any document as a creed, even unattended with subscription. If the members of a Christian community should acknowledge a creed as an authorized representative of their opinions, it would have an unfavourable influence on the mind, by gradually inducing too great a regard for authority, discouraging the exercise of reason, and neglecting the cultivation of religious knowledge. The adoption in common of a system or profession, in which a number of persons think they have a common interest, is as great a degree of mental subserviency as men ought to undergo. The judgment ought not in any degree to be enslaved by a deference to human authority. Nothing can be more subversive of Christian truth and liberty than to consider a creed as positive and imperative.

WILLIAM JOHNS.

ORIGINAL LETTER OF JOHN WESLEY'S.

SIR,

Shelton, June 23, 1843.

THE original of the following curious letter, written in the tremulous hand of age—for Wesley died in 1791, aged 87 years—is in the possession of a person of this neighbourhood. Besides the singularity of its contents, it serves to illustrate the credulity of the writer as forcibly as it does some other points of his character. The individual to whom it was addressed was no doubt * * * * *, one of Wesley's preachers of some celebrity. As I believe it has never before been published, I have taken this copy from the autograph, and send it with the request that, if you think it fit to occupy a place in your valuable periodical, you will be pleased to give it insertion.

J. B. DAVIS.

* See Mosh. Eccles. Hist., Cent. I, Pt. ii. Chap. iii. See also Waddington's Hist. of Chr. Church, p. 26, 1st ed.

DEAR TOMMY,

London, Nov. 13, 1785.

I heard all the complaints in Norfolk face to face, and trust they will go on well.

The affair of Derby House should be mentioned at the Conference. That is the proper time.

You must immediately drop any local preacher that gives any countenance to Nathaniel Ward.

While I live I will bear the most public testimony I can to the reality of witchcraft. Your denial of this springs originally from the Deists. And simple Christians lick up their spittle! I heartily set them at open defiance. I know of no extracts from novels; but I publish several excellent extracts from the Spectator. And I am certainly a better judge of what is fit to be published than those little critics. But let them pass over what they do not like. There never was so useful a plan devised as that of the Methodists. But what is this? James Drew says that "you received ten lb. (£10) and a guinea towards building the house at Waterford, and carried it away."

I am, dear Tommy,

Your affectionate Friend and Brother,

J. WESLEY.

SPRING-BLOSSOMS FROM THE WEST.

SIR,

23, Chester Street, Liverpool, June 10, 1843.

LAST year, among other American visitors, there came to England a younger brother of the Rev. C. F. Barnard, the well-known Minister at Large, of the Warren-Street chapel, Boston, U.S. This gentleman, Mr. James Barnard, was particularly interested in making inquiries respecting the state of the English Ministries to the Poor. That of Liverpool had, of course, a share of his notice. On his return to Boston, he communicated what he had seen to the children of the Sunday-schools connected with his brother's chapel. He proposed to them to send a little present to the schools of Manchester and Liverpool. Each class chose a delegate: the delegates talked over the subject; and it was agreed that each child should write a letter, and that a selection should be made from them by their teacher. When the letters were laid before Mr. Barnard, he declined making the selection, but sent them as they were, in two similar packets, addressed to the Manchester and Liverpool Ministers. The latter, thinking it would not be undesirable to let them be seen more widely than they could be in the original MSS., determined to send them (as he now does) to the Reformer, with the hope that they will be permitted to appear in its pages. It will be apparent from them that the seeds of warm and lasting good feeling between the two countries are thus sowing in the bosoms of some hundreds of children, by one who has "seen with the seeing of the eye" how deep and dear an attachment the Old Country feels for her trans-oceanic Child. The letters, no doubt, are the unaltered compositions of the children; they have come to me in hands of great and marked dissimilarity, and almost in as many ways of folding. The state of progress which some of them indicate is indeed such as to carry the striking far in

the direction of *the startling*. I apprehend that such letters could be produced at very few Sunday-schools in this country. If I err in so thinking, I shall be happy to be convinced of my error; but I cannot help believing that, to answer these letters in the strain in which they are written, would be a tax upon most of our Sunday-schools, as heavy as the income-tax upon the people. We see in them the steps which have led to the Lowell Offering, and which will lead, I trust, to results still more illuminating and pervading. But it is time to let the letters speak for themselves.

Boston.

Dear Friends,—Though we have never seen your faces, though we have never taken you by the hand, though a great ocean rolls between us, yet we may claim acquaintance with you, through our mutual friend Mr. Barnard, and we desire to call you by the title of friends, brothers and sisters, in the Sabbath-school. We have listened to Mr. Barnard while he has told us of your institution, and we have felt a deep interest in your welfare; and as a token of the love and esteem which we bear towards you, we send the offering which accompanies this letter. Though the tribute be small, we send our love with it, which we fondly hope may be reciprocated on your part; and we hope that the correspondence which has now been commenced, will continue until we meet in another and we trust a better world. Our Sunday-school is in the enjoyment, of the sunshine of prosperity; we are interested in the instructions of our teachers, we are united, and need we say we are happy? We think not; for where peace and unity dwell, whether prosperity smiles or adversity frowns, unalloyed happiness will exist in every bosom. We trust that you are enjoying the same blessed privileges which we have reason to feel grateful for. We would earnestly request you, through the interest we feel in your welfare, to treasure up in your memory the instructions you are now receiving. There is a path through life upon which we are all to travel: if we would have the way adorned with the innocent and beautiful flowers of virtue, we must plant the seeds in early life; but let us remember not to let the thorns of prejudice take root there, for they will be difficult to eradicate: the way will be pleasant, if peace and love dwell in our bosoms. If any of you or your teachers should ever visit our shores, we would extend to you the hand of friendship, we would welcome you to our chapel as brothers and sisters. Though we may continue to be separated in this world, that love and sympathy which we feel for one another will bind our hearts together in a chain "stronger than adamant," and which neither time nor distance can break. Our object in sending you this letter is to cherish a friendly feeling between the Sunday-schools of the old and the new world. Hereafter, when the bright sun ushers in the sabbath morn, we shall remember that bright and happy groups of children in another continent are hastening to their Sunday-schools, to receive those instructions which we prize so highly; our imagination will picture to us your happy faces, and we shall become better and holier by your example.—Your affectionate friends,

THE CHILDREN OF THE WARREN-STREET CHAPEL.

Boston, April, 19, 1843.

My dear Friends,—Though you are so far away from us, we often think of you and feel an interest in your welfare. Mr. Barnard has journeyed to your country, and has told us of the Sunday-schools you have there. He tells us of the many things he saw, which are very interesting to us, as I admire to hear from foreign countries. I hope you all enjoy yourselves as much at your Sunday-school as we do at ours. We always have an excursion in June, which is delightful; and then on the fourth of July, our Inde-

pendent day, we have a floral procession, containing upwards of four hundred children. Two thousand baskets were sold on that day. I enjoyed myself very much indeed.

With my love to all the Sunday-school, I remain your friend,

M. H.

Boston, April 29, 1843.

My little Friends,—Our kind friend Mr. Barnard has requested us to write a little letter to you. He has told us much about you, and although you are so far away from us, we feel acquainted with you. I will now tell you something about our Sunday-school. We are all very happy, and love to go to Sunday-school every Sunday. Our teachers are very kind to us, and we love them dearly. In the summer-time we go out of town, and spend the whole day together. We laugh and sing and play and gather flowers till the night, and then we all come home. We have a garden to our chapel, and the fourth of July all the scholars that are large enough help gather the flowers, which are put into baskets and made into bunches; we then march in a procession, accompanied by teachers, and sell them. The money is given to Mr. Barnard, who buys us books or any thing else that is needed in the Sunday-school.—Your little friend,

E. G. C.

Boston, April 23, 1843.

Brothers and Sisters,—I have commenced a letter, and who to? A school that I never saw, but have heard of it. Our worthy brother, James Barnard, has seen you and your school. We therefore have determined to send you a small present, which we hope you will accept of. It is the Warren-Street Sunday-school. It is a small present, to be sure. We hope at some future time to send you something better. It will soon be the 4th of July, and by the blessing of God we hope to have our grand procession (which Mr. James Barnard says you have read the account of, and we hope you will see the account of this one too). I should like to send you a large vase of our flowers, but the distance is so far that we cannot do it very easily. The steam-ship, to be sure, comes here, but in the short twelve days' passage they would fade away and die. May you or some of your teachers be here some time to witness the procession! We have commenced to make our baskets some three or four weeks ago. And now may the blessing of God be and abide with you for ever!

YOURS OF THE WARREN-STREET CHAPEL.

Dear Brothers and Sisters,—For as such we consider you, and as such we hope that you consider yourselves. We have heard so much of you from our good friend Mr. James Barnard, that it seems almost as if we were with you; and we send you these books and pamphlets, which are published by the Warren-Street Chapel, an institution to which we have the happiness to belong, as a token of our esteem and love for you. We shall ever remember you, although we are divided from each other by the great ocean. We hope that you will read these books, and if they have a good effect upon one of your large number, so that he may be led into the right way, they will fully answer the purposes for which they are intended.

Yours truly,

CHILDREN OF THE WARREN-STREET CHAPEL.

Boston, May 1, 1843.

My dear Friends,—I write you a few lines to tell you how we are situated in Boston. We have a fine chapel here, taught by the Rev. Mr. Barnard. We have about 500 scholars, male and female; and we have a fine choir and some excellent teachers, and their labours must be very great, but they

are performed with great pleasure, which gratifies the scholars very much, and we all feel very much attached to them. Our chapel is built in the modern style, with a beautiful flower-garden in front; it fronts on a very pleasant street, right opposite the Rev. Mr. Barnard's house, which makes it very convenient for our Rev. friend, who is one of the kindest and most affectionate men in the world. Such men are not often found, who feel such interest for the sick and poor. His brother and Mr. J. L. Emmons, and many other principal teachers, too numerous to mention, are of the same model. We have upon the whole a very fine institution, and it is productive of much good with the young people of this city. I have no more to offer at this time, but I am your friend,

W. J. B.

Boston, April 22, 1843.

My dear Brothers and Sisters,—Although many thousand miles of ocean separate us from each other, yet still our hearts, with fond feelings of affectionate love, would turn to you across the wide waters.

We wish to shew you that, though so far away from you, we remember you, pray for you, love you. We seek a return of this affection. We wish to be remembered in your prayers.

Through the kindness of a beloved teacher, we are enabled to send you the accompanying present, to remind you of the little band who meet on holy sabbath-days to worship in the Warren-Street chapel. May it be pleasant to your eyes, precious to your hearts; and may our Heavenly Father watch over you, bless you, protect you!

Your affectionate Sisters,

E. G.,

M. A. G.

The *presents* consisted of various little books and prints, published by the Directors of the chapel, or for the benefit of its institutions. One of these is a Discourse, delivered at the Fourth Anniversary of the Chapel, by the Rev. T. B. Fox, of Newburyport. From it I extract the following timely and impressive observations:

"If, as we have seen, the removal of ignorance, and the elevation of the spiritual above the animal nature, be the process by which humanity is to be redeemed from suffering, then it follows that education is the great instrument of reform. I use the word education here in its largest sense, and mean by it the right development of our whole nature. To secure this, requires the use of more than one method or agent. Christian charity, therefore, needs something besides good and zealous hearts in her servants. Her work is not to be done by exhortation or preaching alone. Vice cannot be overcome, nor can poverty be banished, by the magic sound of holy words. To accomplish this, the philosophy of human nature, the constitution of man, must be understood, and all the multifarious means which Heaven has ordained to this end must be brought into exercise. Here is a truth which has been too much disregarded, but which is beginning now to be felt and acted upon. Men are learning that the pulpit alone cannot convert the sinner, or good intentions alone take care of the poor. They are beginning to see that religion must not confine herself to one spot, but, like the Great Teacher, go about doing good. Christianity utters the command and furnishes the motive; but this is not enough, unless philanthropy be enlightened in its views, and liberal in the use of means. It must call to its aid science and taste. It must work for to-morrow, as well as for to-day. It must attend to the body as well as to the mind; to the mind as well as to the heart. It must not be so blind to experience, and so unphilosophical, as to expect always great and immediate results, or suppose that any moral machinery can be constructed to put away in an instant all causes of evil. Yet are not these obvious considerations even now too much neglected?"

"The spirit of reform is every where abroad. The claims of humanity are acknowledged, at least with the lips, as never before. But does sound wisdom direct all our plans of benevolence? I fear not. It seems, in not a few cases, as if men were either trusting to old and worn-out measures, or had too great reverence for forms whose energy has departed, or were fascinated with schemes which may make, for a time, a great show, but will accomplish little permanent good. Comparatively speaking, education is a slow process. It makes but little noise, and affords but few opportunities for display. Still, it is the only safe process. Whatever it does, it does effectually. Is it not, then, the process on which Christian philanthropy should rely? That philanthropy must spring in the first instance from religious principle, and always pursue religious ends. In this fact, however, there is nothing to forbid its acting on the truth, that not by one method alone is the whole man to be built up, or to prevent its including among its means of doing good every useful instrument. It may open the lecture-room as well as the church. It may employ the philosopher as well as the theologian,—the artist as well as the preacher. It may seek expositors of the volume of nature, as well as expositors of the volume of revelation.

"All this is in accordance with the spirit of the Gospel. We imitate Him who taught in the synagogue on the Sabbath-day, and yet drew a lesson for all hearts from the lilies of the field and the fowls of the air, whenever and however we comfort, instruct and give joy to the children of men. He who promotes neatness and economy in the dwellings of the poor, he who tempts men away from the dram-shop by tempting them into the flower-garden, he who substitutes innocent recreation for brutal and immoral sports, he who wins the eye with forms of beauty and charms the ear with sounds of melody, in order to counteract the gaudy fascinations of vice,—in short, he who 'in the name of Jesus Christ of Nazareth,' works in any way to advance the physical, intellectual, moral and religious education of man, whether he do so directly or indirectly, is working in the Master's vineyard, equally with him who utters the command to repent, or reasons of righteousness, temperance and judgment to come. The leathern girdle and camel's hair of the warning prophet is not the only garb, nor the voice of rebuke the only voice, of the Christian reformer. God has filled the universe with teachers to instruct the human soul. He hath written truth on the heavens and on the earth. He hath sent forth science and art on missions of mercy; created scenes of beauty, and awakened notes of music, to win man to virtue; and crowded the six days, as well as the seventh day, with benign influences to bless the immortal spirit. Labour and recreation, sorrow and gladness, that which charms the senses and that which informs the mind, that which moves the heart and that which quickens the imagination, may be so combined under the guidance of enlightened piety, as to advance the highest interests of humanity.

"This truth should teach catholicism, and prevent bigoted attachment to one set of measures or unreasonable prejudices against novel institutions. It would be wonderful if all methods for the education of man had been tried, and no room was left for improvement. It would be wonderful if, while unsolved mysteries are yet wrapt up in the humblest flower, the human soul should have been fully explored and perfectly comprehended. I would not lay rash or unhallowed hands upon what time has tested and found to be efficient. I would not destroy, to make room for untried schemes, any means which have come to us from the past, honoured as powerful ministers of good. But at the same time, I would remember, reform is but another name for progress, progress but another name for the education of the race; and therefore I would look for new forms of philanthropic action, and give a welcome to every new labourer who comes 'in the name of Jesus Christ of Nazareth,' has faith in the worth of the soul, and believes in the human brotherhood, whether he chooses to toil by my side and with my

tools, or prefers to break up untilled and occupy vacant ground for himself and in his own way. The harvest is great. The labourers are few. The field is the world. And none need fear the work will be overdone. The magazines of Providence and the resources of man have not as yet been exhausted; and no one can have just conceptions of the magnitude of the task who supposes all done, or doing, which can be done to promote the welfare of mankind.

"Entertaining these views, let us, my friends, rejoice in that spirit of humanity which is active and earnest to devise new modes of obeying the command, 'Thou shalt love thy neighbour as thyself.' Some of these may not be wise, for there is much zeal abroad unattended by knowledge; but experience will soon test them, and the sandy foundations of edifices which ignorance and fanaticism build, are speedily undermined. All of them may be imperfect; for that is the lot of every thing mortal. But, nevertheless, they give evidence of the activity of Christian love, and therefore have a claim to our respect. Let us not denounce them beforehand as innovations; remembering that every thing now old was once new, every thing now firmly established was once struggling for existence. Let recent inventions in the moral, as in the material, world be fairly tried. Let them work themselves into shape, and discover, as they will discover, wherein they are right and wherein they are defective. In the mean time, I repeat, let us rejoice in them and in the spirit of humanity which produces them. Let us do even more. Let us give them our aid and counsel. Let us help those, especially, who see in the young, as Jesus saw, the future missionaries of the cross, and would endeavour to raise their fresh affections upward, bring them into the kingdom of God, and enlist them as friends of truth and virtue, before the world and the evil days have frozen or corrupted their hearts. Let us assist those who, most closely resembling in their vocation 'the friend of publicans and sinners,' would preach the Gospel to the poor and carry the glad tidings to those whom ignorance and vice have shut out from the privileges we enjoy. Let us do, in short, whatever we can to urge onward the education of the whole community, to open the fountains of knowledge so that all may drink of their living water.

"Thus acting, we shall be led—shall we not?—to watch over and sustain this institution. If we have neither silver nor gold to bestow, at least let it have our prayers, good wishes, and what we can give of our personal services; for in theory, and I trust in practice also, it is in accordance with the spirit of Christianity. It certainly recognizes the worth of the human soul and the ties of a common humanity. Its ways of doing good are various, but not inconsistent. It cares for the body, the mind and the heart. It attends to the present and looks forward to the future. It employs the voice of nature and the voice of revelation. It points to the beautiful in creation, and it utters the warnings of scripture. It deals chiefly with the young, because they are the new blood constantly sending fresh supplies of health or poison into the veins of the community. In all this, does it not imitate him who blessed little children, and said so emphatically, 'Feed my lambs'? In all this, does it not endeavour, within its sphere, to reach forth a fraternal hand to those who suffer and say unto them, 'In the name of Jesus Christ of Nazareth, rise up and walk'?"—Discourse, pp. 11—16.

Another of the presents was "The Fountain," a New Year's Gift to the Children from their Teachers. I take from it the following very pleasing adumbration of the origin and history of our religion. "Old things are become new;" and in this freshness of conception and representation lies, I think, a talisman, whose workings have only begun.

"There is a far distant land in the east, which thousands of years ago was a dry and thirsty land. There were few rivers to make glad its green fields, and few streams to leap in silver foam down the sides of its mountains. The people suffered much for want of pure water. Their rulers took but little care of them, and gave them to drink of muddy and unwholesome wells. They would have been in despair, but for one hope which remained to cheer them. In old times, venerable men had risen up among their fathers, foretelling that by and by a great and good person would appear to help the fainting inhabitants. The day for the coming of this long-expected one was drawing nigh, and the country was full of listening ears, searching eyes and beating hearts. At last the rumour went abroad that the Deliverer had appeared. Multitudes gathered about the man who was pointed out as the friend they had been so long and so anxiously waiting for. They were disappointed when they saw him. They had fondly and erroneously thought he would come laden with wealth, surrounded by many servants, and with hosts of soldiers at his command, ready to set up his throne and be a king. But it was not so. He was alone. His dress was plain and simple. His countenance was not that of a fierce warrior or proud monarch, but rather that of a meek and humble man. Still there was in his look and manner something very attractive. His face beamed with love and compassion; and the moment he was seen, everybody felt he was no common man. At first the multitude were disposed to turn away, thinking they had been mistaken. But presently the stranger opened a fountain—the water gushed out bright and clear, and radiant with beautiful colours as it flowed in the light of the unclouded sun. All were invited, in kind and gentle and persuasive tones, to come and drink freely. Only a few ventured to approach and taste; but they were so delighted with their draughts, that soon great crowds pressed around the fountain. The lame drank and leapt like the deer. The dumb drank and spoke out their thoughts and affections in articulate words. The deaf drank and heard the voices of their friends coming to their ears like sweet music. The blind drank and saw the beautiful heavens and the beautiful earth. Nor was this all. The water gave comfort to the afflicted, peace to the troubled, and took away the fear of death. It cured the anxieties of the mind and the diseases of the heart. This he did for those who drank freely—believing that the water was pure and good. But, compared with all the people in the land, these were few in number, and mostly to be found among the poor and suffering.

"The fame of this wonderful fountain was, after a while, known throughout the country. The inhabitants were every where talking about it, and by degrees began to forsake, for its sake, all other streams. At last the rulers heard of it, and found out how the people were deserting the wells out of which alone they had commanded them to drink. The rulers were very much alarmed. They feared lest they should lose their wealth and power, if the multitude discovered that their thirst could be quenched at this fountain better than at those they had provided. To prevent the stranger from stealing away the hearts of the people, they determined to kill him and destroy his fountain. After a time they succeeded in their bad purpose. They seized the kind friend of the ignorant, poor and distressed multitude. They dragged him before the governor. They accused him of distributing poison and doing a great deal of mischief. At last they persuaded the governor, who was a cold-hearted, careless man, and a foreigner, who cared little about the good of the nation, to put the stranger to death. He was put to death. All his followers were struck with fear and despair, and fled. The fountain almost entirely disappeared; and it seemed as if the land was again to be left dry and thirsty, and the people compelled to drink only of such muddy streams as the rulers chose to provide. It was a dark and dreadful hour for that land. Hope went out,

and despair settled down upon it like a great cloud. It was as if the sun had been quenched, and a gloomy and starless night spread over the earth.

"But a new and blessed morn began to dawn. The stranger came up from the grave. He appeared to some who had been his followers, and said to them, 'I shall soon depart, never more to be seen in this land. You must re-open the fountain, and carry its waters into every country. For a long time you will be opposed and persecuted, and perhaps some of you will be put to death. But persevere, and if you are faithful, you will have great joy for your reward. Wherever the water is carried, new fountains will spring up. The more people drink of them, the more abundant will they be; until at last they will become a stream to quench the thirst of the whole world.' Having said this, the stranger went away and was seen no more.

"The followers of the stranger did as he commanded them. They re-opened the fountain, and carried the water all over the land. Many came and drank. The wicked rulers tried to prevent this by all sorts of punishments. But the more the people drank of the new fountain, the better they loved it, and deserted for it all other streams. By and by, those who had the care of the fountain travelled into other lands. Wherever they went they found some to drink, and left in many places fountains pouring out continually the blessed water. Crowds forsook their old wells. They were forbidden to do so. They were thrown into prison and many were killed. But others took their places, and it was impossible to prevent the people from seeking that water which they found to be so good, and so much better than any they had ever before tasted. After several hundred years, the great king who ruled over all the countries where the new fountains were flowing, was persuaded to try them. He did so; and such was their wonderful effect, that he commanded all his subjects to use them, and appointed a great many persons to take care of them. The fountains now increased so much, that they formed a broad stream, which kept flowing from east to west through the whole empire. The people were greatly blessed by this stream. They ceased to be so often sick and so very wicked; and there was every where a great deal of joy and comfort and peace.

"But after a time many of those who ruled over the stream, and were paid great sums for taking charge of it, grew very proud and wicked. They did not like to have the people drink for themselves just when and just as much as they chose. They built high fences and shut up the stream, and made everybody drink out of the cups they gave them, and pay a great deal of money for the privilege. Besides this, they mixed hurtful things with the water, and injured its purity. The water, however, was so excellent, that for all the pains taken to spoil it, it still did some good. But, as those who had the keeping of it grew worse and worse, and kept putting into the cups they gave the people more and more of poison, some noble-minded men rose up and determined that the multitude should not be so abused and ill-treated, but that the stream should, as in old times, be open to all. These noble-minded men had a great deal to contend with and suffer. Some of them were put in prison, and some were put to death. But great numbers of the people were on their side; and at last they succeeded in breaking down a great many of the fences, and thus the stream was once more open to almost everybody. Strange quarrels, however, broke out among those who drank of the stream. All said it was the best of water—that it would make every one better and happier who had it. But there were fierce disputes about the *way* in which the stream did good. Some contended it was in one way, and some in another. The king of one of the lands through which the stream ran, was very tyrannical, and he ordered all his subjects to believe that the waters were what he called them, and did good in the *way* he said. Some of his people could not believe

this, and they left their native country and went to another land. But they did not find there such a home as they wanted, and so they determined to go where they could think for themselves, without fear of being punished. They put their wives and little ones on board a ship—they took with them the water of the pure stream, and sailed over the ocean in the cold winter, until they came to a vast country inhabited only by wild beasts and savages. The water they brought became a great river in the new land; and there it has flowed and keeps flowing now. All who please may drink of it and talk about it; and all who drink of it as they ought, are made better and happier, for it is the living water, and whosoever drinks of it need never thirst again.”—*The Fountain*, pp. 1—6.

Last, but not least interesting, I received a copy of the Proceedings at the Fifth Annual Meeting of the Association connected with the Chapel. After trespassing so largely upon your pages, I must not allow myself more than the extraction of some few touching statements from the pen of the Rev. C. F. Barnard, the minister of the chapel and the director of its various institutions. He speaks of one decade spent in this noble service; may he number many more in increasing usefulness and happiness!

“It is ten years this month since I entered upon the Ministry at Large. The office gains upon my affections the longer I am permitted to hold it. ‘Life is short and art is long,’ is true of this service. One may feel that he shall not have wholly lived in vain whose privilege it shall be, through an uninterrupted pursuit of its objects, to comprehend at least some of its principles, to follow such of its details as accord best with his own inclinations and ability to their results, and to elevate himself and others to a worthy sense of its character in the relations submitted to his more immediate notice. The work covers a large field, requiring for its cultivation many hands and various talents. Each man in his portion has much to do and much to learn. All, let it be hoped, are labouring for a common end. All, it cannot be doubted, will meet with every needed encouragement from their fellow-men and their Heavenly Father.

“In recalling the past, the points which give me the highest satisfaction are the sympathy and co-operation which have been secured in the preventive and remedial measures originating with this general ministry. And it has given me still more pleasure that I have been able to carry the same intentions into the means of intellectual instruction and of moral and religious influence instituted at the chapel, and attach to them equal regard and support from others. Providential circumstances, at the first, led us to make the experiment of schools and services for the young. Personal choice has added its weight, public favour has given its sanction, time and experience have added their testimony in its behalf. We would commend ourselves to the friends of the Ministry at Large, and hold it to be a favour to continue to address ourselves chiefly to the young, casting into their opening bosoms the seeds of truth and goodness, providing for their growth in every good word and work, anticipating the days of doubt or indifference, diffusing intelligence where it is most needed, and imparting instruction of the simplest form and the surest promise. To be commissioned to meet the rising generation upon ground so high and for purposes so holy, is no common privilege. To aid in unfolding their talents, moulding their manners, directing their affections and elevating their sentiments, is of that charity which ‘is doubly blessed;’ while at the same time its bearings upon their future lot are so many and so momentous, that one should devote himself to its pursuit with humility and prayer. May the Father of all mercies grant us his blessing! May the cause of Christ and the church be advanced! May want and suffering decrease! May ignorance and sin dis-

appear! May wisdom and righteousness abound! May the rich and the poor be trained to meet together with fraternal feelings towards each other, with filial love and reverence towards Almighty God."—Proceedings, pp. 11—13.

For this miscellaneous communication I have no apology to offer, but the Virgilian one, *Sic posite quoniam suaves miscetis odores*. There is poetry in the flower, but there is prophecy in the blossom; and, if I mistake not, there is *that* in the contents of this paper which blends the poetry and the prophecy of life into one.

J. JOHNS.

ON THE DEATH OF MY LITTLE BOY, CARRINGTON, AT PEEL,
ISLE OF MAN, JULY 2, 1843.

Interpretations of the dreams of time—

Were these my last-writ words? Yes—and, since these,
How dear a dream have I awak'd from! Death
Has taken the youngest and the fairest Flower
From my home-wreath;—and, in the room above,
The little corpse lies in its Mother's arms.
At sunset yesterday I had some hope—
Ere midnight all was over! Is not such
A Dream indeed? But *which*, the Death or Life?
The Present or the Past?—Religion, come—
Come thou, "sole Daughter of the Voice of God,"
And tell me *both* are Dreams, and that thou hast
Their sole interpretations. Take this heart
(Which has liv'd ages in these few wild hours)
Under thy calm and reconciling reign.
Let me not see the Cloud alone—do thou
"Turn forth its silver lining on the night."
Help thou mine unbelief! Give me to hear
The sweet voice that is silenc'd, as Faith hears
Innocence singing the sweet songs of Heaven.
Oh, my lost Child! I weep thee, yet I know
Thou'rt fitter for the world to which thou'rt gone,
Than for this thou hast left us in:—but we
Will live upon the hope, that, one blest day,
We shall rejoin thee—see thy pale, pure face
Blooming with immortality—and read
In those dimmed eyes the rapture and the love
Of those whom God has taken for His own!
We, we are all too earthly, or we should
Rejoice far more than mourn. Thou wert a plant
Too delicate to bear this sharp world's winds,
Though we did all we could to keep them far
From thy dear head. But thou art gone where nought
Shall ever harm or ever pain thee more.

Oh Mysteries Divine, we need firm faith
To turn your gloom to glory! Who, that look'd
On thy full sunny smile but few days since,
Had deem'd thee wrapp'd in shadows of the grave?
It is an awful power, this backward gaze,

This wild inverted second-sight, which takes
 Its point of vision from the happy Past,
 And tracks it thence to woes, from which it seem'd
 The pledge of preservation. I would fain
 Turn from these dizzy thoughts—still follow on
 The GUIDING GOD, symbol'd in cloud or fire—
 Look, labour, live for mansions, in which love
 Is life and innocence is bliss, and where
 Thy voice and thy sweet Brother's will be heard,
 Calming this worn and wearied heart to rest.

When shall I *breathe* again? When from me cast
 This suffocating sorrow? Can ye not,
 Ye fresh and summer winds, can ye not ease
 This breast a moment? Ye fair scenes around,—
 Blue stream, and mist-wreath'd hill, and castled rock,
 Gemm'd beach and weltering sea,—oh! what a change
 Has pass'd upon you! I would flee you all,
 And never see you more. Yet 'tis not ye
 That took my Child. Forgive me, O my God!
 And let meek Nature still her lessons teach,
 When Death and Grief have had their feverish hour:
 Yea, let them speak with Thine own Oracles,
 Of things not made and life not given in vain—
 Of types in all things natural, and of germs
 In all things human, of realities
 Which wrap all woe in glory, and inscribe
 On Sorrow, DEATH—on Love, ETERNITY.

Liverpool.

OUR LORD'S MIRACLES.

As far as miracles can evince the divinity of a religion, the pretensions of Christianity are confirmed by the evidence of such as, of all others on record, are the least liable to exception, and carry the clearest marks of their sincerity; being wrought by Christ and his apostles for an end so great, so important and so universally beneficial, as to be highly worthy of the interposition of the Deity; and wrought by the ministry of mean and simple men, in the open view of the people, as the testimonial of that divine mission to which they pretended; and delivered to us by eye-witnesses, whose honest characters exclude the suspicion of fraud, and whose knowledge of the facts which they relate scarce admits the probability of a mistake. This is the genuine ground on which Christianity rests,—the history of our Saviour's doctrine and miracles, as it is declared and comprised within the canon of the Holy Scriptures. Whenever we go beyond this, we weaken its foundation by endeavouring to enlarge it; and, by recurring to an evidence less strong and of doubtful credit, take pains only to render a good cause suspected, and expose it to the perpetual ridicule of the sceptics and freethinkers.—Dr. CONYERS MIDDLETON. *Free Inquiry into the Miraculous Powers of the Christian Church, &c., the Introductory Discourse*, pp. lxiii, lxiv. Works, 4to, Vol. I.

DEBATE IN THE HOUSE OF COMMONS, MAY 25, 1843, ON THE AD- MISSION OF DISSENTERS TO THE UNIVERSITIES.

[From the *Morning Chronicle*.]

(Continued from p. 422.)

Sir H. W. BARRON asked whether this was the time, when it was so desirable to allay animosity and bitterness, to perpetrate an injustice and force the Roman Catholics into foreign countries for their education? Laying, however, that argument aside, he would ask what injury had been done to the Protestant faith by the admission of the Roman Catholics to the University of Dublin? Were the Protestant divines in Ireland less zealous, less learned, or worse Christians, than their fellow-labourers in England? On the contrary, there was not a part of the British dominions where the clergy were better informed, or did their duty better. On entering the Dublin University, a man was required to state what religion he professed, and if a Roman Catholic or a Dissenter, he was not required to attend chapel or the divinity lectures, and for the examination he was not required to study divinity. There was an example at their own doors; he might say in their very sight. There were some of the highest and noblest of the land amongst the Roman Catholics, and the son of the first peer of the realm could not enter the doors of Oxford or Cambridge. What a contradiction was it to have an university in Ireland founded by Elizabeth for Protestant purposes, and which university admitted Catholics not only for education but to honours; and, at the same time, to have two universities in England, founded indubitably by Roman Catholics, which would not admit Catholics to the privilege of common education with their fellow-subjects (cheers). He did not wish to introduce harsh language into this debate, which had hitherto been conducted with much good feeling and taste; but he wished the House to consider what the feelings of the Catholics must be when they were suffering from a grievance which evidently had no object. What anomalies were produced by the present system! They told the Roman Catholics and the Dissenters that they should not study in common with their fellow-subjects; but they allowed them to come to that House and become legislators. Catholics might advise the Sovereign upon the most important matters of State. A Catholic might be the Prime Minister, and yet they would not admit Catholics to a participation in the benefits of education. Catholics did not wish to govern the universities; they simply desired to be allowed to send the children there, instead of being compelled to send them abroad. He knew of two cases, one that of a Peer of the other House, and the other that of a Roman Catholic gentleman, both of whom had been obliged to send their sons to a foreign university, but both, as they had told him, most unwillingly. Those young men would come back to their native country as strangers, and by such a system bitterness and bad feeling were engendered. What had other universities done? It would be worth while to inquire whether in this country we were better informed, more enlightened and more religious than the people of other countries, who conducted their education upon different principles. Without citing the universities of France, the Roman Catholic College in Switzerland, or those in Bavaria, all which Catholic universities, and there were thirteen of them, admitted students without religious test, he would go to Holland, a Protestant state, and, without derogation to the people of this country, he might say there was no more amiable, enlightened or religious people than the Dutch. In the three universities of Leyden, Friburg and Utrecht, there was not the slightest impediment to Papist or Protestant, and no injury had resulted to the cause of religion in that country in consequence. Then he turned to Prussia. No man had been a higher Protestant than the late King of that country, or had gone greater lengths to make the people of that prosperous country become of one religion. Yet in Prussia were instituted both Roman Catholic and Protestant professors of divinity in every university. Every person of every religion was admitted, without a religious test, and religious instruction was provided for each student, according to the religion he belonged to; somewhat after the principle which the right hon. gentleman opposite had introduced into his Factory Bill (laughter). It was a just principle, but the carrying it out was another question. He was only talking of the principle. The right honourable baronet had not by any means carried the principle out as the King of Prussia had done. It was not sought by the present motion to interfere with the instruction of the members of the Church of England as at present constituted in the university. The honourable member for the University of Cambridge had said, that if it were left to the youth

of the country to say whether they would or not receive religious instruction, it would be opening a door to a great abuse. He (Sir W. Barron) believed so too. But it was a very different thing to allow a young man, on entering the university, to declare whether he did or did not belong to the Church of England. If he entered himself as a member of the Church of England, he would do precisely as the members of the Church of England did now; but if he were a Dissenter, he would be allowed to act on his own religious scruples, and adopt such religious principles as he pleased. If this bill should be carried, the Church of England would lose nothing, while a great deal would be gained in allaying religious animosities, and assuaging feelings of bitterness that now prevailed. But if, on the contrary, the bill should be rejected, they would be adding another large source of discontent to the Dissenters of this country, and a large body of Catholics in Ireland. For it should be borne in mind, that although the great mass of the people might not feel this as a grievance, yet much discontent would exist among the higher classes, whom it ought to be the policy of the government and of the members of the Church of England to conciliate. After the noble Lord opposite (Lord Stanley) had succeeded in introducing a united system of education in Ireland for the lower classes, which had not wholly succeeded, he hoped the noble Lord would not withhold his aid in support of instituting a united system of instruction among the higher classes, which was sure to succeed. If the bill of his honourable friend should be carried, it would bind to the government a large body of the aristocracy, wealth and rank of the country.

Mr. F. SHAW observed that the case of the university of Dublin and that of the English universities were quite different. There was no necessity of residence in the Dublin University. He believed that four-fifths of the undergraduates did not reside at the university. The numbers were between 200 or 300 residents, and between 1,200 or 1,300 non-residents. It was true all persons, without distinction as to religion, were admitted to take degrees in the Dublin University, yet it was a mistake to suppose that any except members of the Church of England were entitled to enjoy any of the emoluments or honours of the university. While he had no desire to withhold from Roman Catholics and Dissenters in Ireland that privilege which they now enjoyed in respect to the University of Dublin, he saw a very great inconvenience and great inexpediency in conferring a similar privilege to them in respect to the English universities. It would lead to disunion and to animosities very injurious to the cause of true religion. Education deserved not the name if it were not connected with religious instruction, and among the high and the low made the solid foundation of all education. But that would be impracticable in a college where all the students were obliged to be resident, and where the masters and professors stood for the time being as guardians of the young men at the university. If they introduced different forms of religious worship without giving the tutors and professors the power of enforcing the teaching of it according to one particular form, it would amount to a miserable compromise, and there would, in fact, be no form of religion at all (cheers). Although he supported the present system observed at the University of Dublin, in the giving of degrees to all persons, without religious distinction, he hoped he should not be thought inconsistent in opposing the present measure with respect to the English universities.

After a few words from Sir W. BARRON in explanation,

Lord STANLEY addressed the House. He had no intention to offer himself to the notice of the House if he had not been pointedly alluded to both by the hon. gentleman who introduced the motion, and also by the hon. baronet the member for Waterford. The subject was of extreme importance, and he acknowledged the civility with which the honourable gentleman had referred to the opinions he (Lord Stanley) expressed in 1834. Although he (Lord Stanley) should be compelled to give his vote in opposition to the motion of the honourable gentleman, he could assure the honourable gentleman that he had seen no reason to alter or modify the opinions he entertained in 1834, nor any cause to depart from any of those which had been cited by the honourable gentleman. He must confess that while he concurred in much that had been said by the honourable gentleman the member for Waterford, he did not participate in many of the apprehensions expressed by his honourable friends the members for the universities of Cambridge and Oxford. He was of opinion that alterations might be introduced into the system pursued at the universities without any danger arising from them. He still entertained the opinions he expressed in 1834, that very serious objections might be raised upon

religious grounds against the system which prevailed in the University of Oxford, requiring young men to subscribe to the Thirty-nine Articles (hear, hear). He was afraid many young men were led to sign them for the purpose of matriculation, without having sufficiently considered them (hear, hear, hear). He thought with regard to young men of the Church of England, that that was a most unnecessary, and if unnecessary it was an objectionable, ceremony to be observed on the introduction of students. He thought a greater latitude might be given, without departing from the principles of the Established Church. He held that the universities of Oxford and Cambridge were, by their constitution, connected closely with the established religion of the State, and with that he desired to see them maintain a firm and close connexion; but he did not see why any apprehension should be entertained of danger, either to that connexion or to the religious opinions of the young men belonging to the Church of England, if Protestant Dissenters or Roman Catholics were admitted to a university education at Cambridge and Oxford, as they were to other universities in this kingdom. He did not, however, agree with the hon. member for Waterford, that the existing system did altogether preclude Roman Catholics from being educated at Cambridge. If he was not mistaken, Sir John Burke was educated at that university.

Sir W. BARRON: Within the last three years the whole system had been changed.

Lord STANLEY was not aware of that. He knew that many gentlemen had been educated there who were not members of the Church of England. Besides Sir John Burke, he believed his noble friend the member for Arundel (Lord Surrey) was educated at the University of Cambridge. He (Lord Stanley) remembered that on one occasion he, in company with a very conscientious member of the Church of England and an equally conscientious Roman Catholic, attended a Presbyterian chapel in Scotland (cheers). The honourable gentleman who introduced this motion had quoted two speeches made by him (Lord Stanley) in 1834. The first was on the presentation of a petition very numerously signed by the heads of the colleges of Cambridge, and the second on the second reading of a bill introduced by the honourable member for Kendal, for removing impediments in the way of Dissenters of obtaining a university education and university degrees. In 1834, numerous petitions were presented by Dissenters, and supported by a large body of Churchmen, complaining that, according to the existing system in this country, there were no means whereby Dissenters could obtain a liberal university education, or the degree of master of arts, which, with regard to several learned professions, gave advantages in point of time in the prosecution of his subsequent career in those professions. This was set forth as a great grievance, and it excited great attention at the time. Although the bill of the honourable member for Kendal (which was founded upon those petitions) fell to the ground, yet the petitions were not without their results. The practical grievance was admitted, and, to a certain extent, was remedied in the following year, 1835, by the institution of the London University, which enabled Dissenters to obtain a liberal and classical education with the members of the Church of England, and also to attain those professional advantages which arose from the possession of academical degrees. What had been the effect of this? Although great excitement prevailed in 1834 upon this subject, yet, from the establishment of the London University to the present day, there had been no excitement at all (hear, hear). There had been no practical grievances felt by the Dissenters, and no petitions signed by large numbers had been presented by them, complaining of any professional injuries. It was true the hon. gentleman had to-night presented a petition, but it was from a solitary individual, not complaining of any personal grievance, but stating in a general way his opinion as to the expediency of pursuing the course which the honourable mover of this motion proposed to adopt. If this bill were allowed to go, it might have a tendency to revive and embitter the former feelings of jealousy and animosity about education, which, since the year 1834, had sunk into oblivion. There had been no demand for a redress of grievances. The honourable gentleman had not stated that he was authorized by any numerous body of Dissenters to introduce this bill. The honourable gentleman was followed by the honourable member for Manchester (Mr. Gibson), who said that if this bill should be introduced, the honourable member would have gained the first step in raising the question upon which the Dissenters had fixed their united efforts to obtain, in point of expediency, justice and honour. It was, in fact, a measure having a tendency to renew a cry for the redress of grievances which, to a certain extent, had been

remedied. Further, the bill would not answer the honourable gentleman's own purpose. What did he propose to do? He proposed three things. First, to do away with the oaths which stood in the way of any person obtaining a degree in the universities of Oxford and Cambridge; secondly, to repeal so much of the Act of Uniformity as required the prayers and Liturgy of the Church of England to be read in all the chapels of the colleges of the university; and thirdly, to alter the statute of examination. Now he (Lord Stanley) remembered that when the honourable member for Kendal introduced his bill in 1834, that honourable gentleman said, that while he wished to obtain for Dissenters the advantages of examination and degrees of the universities, and all the classical honours belonging to a university education, yet he desired altogether to deprive Dissenters of forming any part of the governing power, or of having any thing to do with the discipline of the colleges. It was on that ground that he (Lord Stanley) supported the bill of the honourable member for Kendal. He would admit Dissenters to every benefit of education that was closely connected with the Church of England, yet, although they might claim certain exemptions from attending to certain parts of the discipline of the universities, they were not, by obtaining the degree of master of arts, to be admitted to any part of the management of the universities, or to obtain any power by which they could exercise influence in weakening the connexion between the universities and the established religion of the State. If the honourable gentleman followed the measure of the honourable member for Kendal, that honourable member could tell him that he (Mr. Christie) would not satisfy the Dissenters. At present there was no discontent existing; but the honourable gentleman having introduced an imperfect measure, it would, if carried, be necessary for him to go further, and introduce another which would be most objectionable. Although the honourable gentleman did not propose to apply an actual remedy to the grievances alleged by the Dissenters, yet he did by this bill practically sever the connexion between the establishment and the universities, inasmuch as he proposed to do away with that uniformity which required the Liturgy and service of the Church to be performed in every chapel of the universities. If the object of the hon. gentleman was to relieve the consciences of Dissenters, it must be obtained by means of the authorities of the universities; for although he proposed to do away with the positive enactment requiring uniformity, still he left it permissive on the part of the authorities of the college to require attendance at divine service according to the form of the Church of England. While he separated in principle the universities from the Established Church, he did not at the same time confer upon the Dissenters the boon he wished to do, because the governing body of every college would still have the power to maintain an adherence to the discipline of the college, and the performance of the Liturgy of the Church of England, and would have the power to require an observance of these things on the part of every member of the university. He (Lord Stanley) somewhat differed from his honourable friend the member for the University of Oxford, and rather agreed with the honourable gentleman opposite (Mr. Christie) upon the subject of compulsory attendance at public worship. He believed that a very great alteration had taken place since he (Lord Stanley) was at the university, which he was sorry to say was now twenty-three years ago. Within those twenty-three years a vast improvement had taken place in the religious and moral feelings of the students, and also in the influence possessed over the members of the general body, high and low, by the tutors of the university (hear). But he did not trace that change to the system of compulsory attendance at the chapels (hear, hear). He did think it was most desirable that every day should commence and close with prayer according to the form of the Church of England; that it was most desirable also that service should be performed not only every Sunday, but every day, according to the Church of England; but he thought compulsory attendance so many days in the week, independently of the Sunday, by young men, tended to decrease the feeling of sanctity in their minds, and religious education was thereby deprived of much of its power. His honourable friend the member for the University of Oxford, and who was a member of the same college with himself (Lord Stanley), had said that in his time the sacrament was not allowed to be administered in his college (Christ Church), whereas at the present moment it was administered, and vast numbers of young men attended it, and his honourable friend added, that those young men attended from a sense of religion, without any compulsion at all—their attendance was altogether voluntary. If that had been the effect produced with regard to the attendance at the sacrament, he thought the same effect would arise from the power

of religious feeling in regard to attendance at chapel both on week-days and Sundays, even although compulsory attendance should be removed; but still more did he think that would be the effect if the attendance at chapel should cease to be, as in his (Lord Stanley's) time it was, inflicted as a punishment for acts of insubordination (hear, hear). It was the practice, when a student offended, to say of him that he was confined to "hall and chapel"—that was to say, that he had every morning and every evening to attend divine service, not for the purpose of worshipping his Maker, but as an act of discipline, and in way of punishment, for having been guilty of some act of insubordination. In his opinion, the discipline and instruction of the universities ought to be closely connected with the Established Church of this country, and that every encouragement should be given, by advice, example and precept, to the members of the Established Church to attend the celebration of divine service according to the rites of the Church of England; but he confessed he did not himself feel any apprehension with regard to the interests of the Established Church, or the interests of the universities, if, retaining the entire management of the universities in the hands of members of the Established Church, and giving to them altogether the control and superintendence of the discipline of the colleges, there were admitted, as there were admitted in the universities of Durham, of Dublin and of London, persons of different religious denominations who might be willing to accept temporal instruction—mathematical and classical—according to the course pursued in those universities; and that some exemption might be made in their favour by exempting them from compulsory attendance upon that form of religious worship which they conscientiously dissented from. He believed the effect of this would be to soften down the animosities existing between members of different religious persuasions (hear, hear), and that it would give both Churchman and Dissenter a more favourable opinion of each other (hear, hear). He considered this was matter highly worthy of consideration by the universities (cheers). More than that, he would venture to state his opinion individually, and with great deference to the opinions of higher authorities, who, he knew, altogether differed from him, that in this year of our Lord, 1843, there did not exist those grievances, or that absolute necessity which could demand or call for interference on the part of Parliament, which existed in 1834. The Dissenters had now at least the means of obtaining that classical and mathematical instruction and scientific education in an university which had been founded since the period when their grievances were brought before the Legislature in 1834. They had now the means of obtaining the degree of master of arts, and of enjoying all the privileges which the possession of those degrees conferred. He therefore did think the honourable gentleman was not acting judiciously in re-introducing a subject which had created no popular excitement from 1834, up to this period. He was afraid that the introduction of the bill, little as there might be in it absolutely injurious, would be a sure way to create dissatisfaction on the part of the Dissenters, and that because it did not concede more. It was, in his opinion, calculated to excite animosities, which the hon. gentleman himself must admit it was most desirable should be kept down. Believing, therefore, that there existed no practical grievance at the present moment, believing that it was inexpedient to revive a discussion of the question, and believing at the same time that the only practical grievance alleged by the honourable gentleman in support of the bill had in a great measure been removed, and that the bill was one which, at all events, ought properly to be left, so far as it could be, to the experience and sense of the universities themselves, he, for his part, was very unwilling that Parliament should interfere with such a question. It was upon these grounds—while very little differing, if at all differing, now from the theoretical opinions he (Lord Stanley) himself expressed in 1834—that he should feel it his duty, under the altered circumstances of the case—for he was sure the honourable gentleman was too candid to impute it to the altered position which he (Lord Stanley) now held, from that which he held in 1834 (hear, hear)—solely, then, under the altered circumstances of the case, as regarded the condition of the Dissenters themselves, the public opinion, and the public institutions of the country, he should feel it his duty to vote against the present motion (cheers).

Lord JOHN RUSSELL differed so little from the noble Lord, that he could not refrain from expressing his surprise that they should not be found voting together in favour of the motion (hear, hear). The single ground of the objection of the noble Lord to the introduction of the bill was, that, since 1834, another university had been established, at which degrees by those who were not members of the

Church of England might be obtained. If it were wrong that Dissenters should enjoy the opportunity of taking degrees, that opinion must stand on its own merits; if it were right that they should be allowed to take degrees, it was no sufficient answer to say that there was one university from which they were not excluded (cheers). No doubt there was a mitigation of the grievance; but if it were a grievance, as the necessity for mitigation seemed to admit, why ought it not to be removed entirely? The Chancellor of the Exchequer and the honourable baronet the member for the University of Oxford had argued this question entirely on the principle of the proposition contained in the motion; but it seemed to him (Lord John Russell) that, in a country like this, so divided in religious opinions, persons of all persuasions ought to be admitted, as far as possible, to the benefits to be derived from the universities, unless the principles of the Established Church entirely precluded such a course (hear, hear). Offices immediately connected with the Church certainly could be held by Dissenters; and although there might be difficulties in the way of an arrangement, he (Lord John Russell) was inclined to approve of the principle laid down by the noble Lord, that the general rule ought to be instruction according to the doctrines of the Church, but that those who differed from the doctrines ought to be able to obtain the instruction there given, and the honours there bestowed (hear, hear, hear). If there were no paramount objection to that, it was obvious that the benefits of education would be extended to those who did not now enjoy them. If 50 or 100 Roman Catholics would send their sons to Oxford or Cambridge, that 50 or 100 ought not to be deprived of the advantage, unless some sufficient reason could be produced. The *onus* lay upon those who advocated exclusion; it was incumbent upon them to shew a strong ground for their position, and it did not seem to him that any such ground had been shewn. It was admitted that the principle of exclusion was at the present moment enforced in three different ways; at Oxford it began at the beginning, and extended through the whole course of instruction; that university was confined to members of the Established Church, and Roman Catholics and Dissenters could not enter its walls. At Cambridge the rule was different; Roman Catholics and Dissenters might go through the course of instruction; they might even reside within the colleges, but they could not enjoy its honours. In the University of Dublin a third system prevailed. Roman Catholics and Dissenters might not only receive instruction, but partake the honours of the institution; but they could not become provosts, fellows, or even scholars, although they possessed the civil right of voting for members of Parliament. When, therefore, this principle of exclusion was contended for, it ought to be borne in mind that in three of our universities it was enforced in three different ways. It ought to be contended by its advocates, that one of these ways was right; they could not all three be right; one must be better than the other; and if so, the others which were worse ought to be made to conform to that which was better (cheers). Many of the arguments of the honourable baronet (Sir R. Inglis) were derived from a knowledge of the university he represented, and did not apply elsewhere; for instance, he had said that Oxford was a sort of social and domestic institution, and therefore that it could not admit students of different religious persuasions. That might be so, but if it were, the observation did not apply to Cambridge. A noble friend of his (Lord Fitzallan) was formerly resident in one of the colleges of Cambridge, and if it would be a destruction of the social and domestic character of that university to admit a Roman Catholic, it was very clear that it had been destroyed at Cambridge. Again, as to the University of Dublin, it had been said that such a latitude of admission would occasion discontent; yet such had not been the case in Dublin, and so well satisfied was the right hon. member for that university, that he did not wish for any alteration of the system. He had confessed that Roman Catholics, in particular, ought to be admitted, and ought to be allowed to compete for honours. The Chancellor of the Exchequer had argued the question of history, and had said that, looking at the foundations of these colleges and at the wills of the founders, it was unfit to admit Protestant Dissenters.

THE CHANCELLOR of the EXCHEQUER: I referred to the endowments of the colleges.

LORD JOHN RUSSELL: The majority of the endowments were made in Roman Catholic times, and the will of the founders was, that instruction should be given according to the Roman Catholic doctrines of the mass and other ceremonies. He agreed with the right honourable gentleman, that it was perfectly competent to the Legislature to alter the mode of instruction; but his illustration

was certainly not a very happy one when he spoke of a person who asked another, "Where was your religion before the reign of Henry VIII.?" The answer had been given by putting another question—"Where was your face before it was washed" (cheers)? That might be a good reply for a member of the Established Church, but it would not be sufficient for the Dissenter, who would say—"I have washed my face a little cleaner than you washed yours" (cheers and laughter). He would naturally think that it was no good ground for excluding him, that he had removed spots which the Churchman had allowed to remain. Exclusion could only rest upon two grounds. 1. The will of the founders, which, of course, must be abandoned. 2. The existing state of the law. If a stand were made upon the law, the answer was, that that law ought to be made conformable to the general benefit of the people at large (cheers). Looking back to the times of the Reformation, it was seen that when Mary succeeded to the throne she placed new heads in the different colleges; on the other hand, when Elizabeth ascended the throne she removed the heads of colleges her sister had established there. No test was applied at Cambridge until the time of James I.; and Mary and Elizabeth, as the heads of the State, thought they had the power to make rules and to displace authorities according to their views of the public interest. They certainly had that right, but it did not follow that such a right had descended to our day. Next, the advocates for exclusion appealed, as he (Lord John Russell) thought most mistakenly, to their general knowledge of mankind. They said, "If you make it a rule that those who belong to the Church shall attend the service of the Church, and receive instruction from professors of divinity, you will find that those who wish to escape an irksome and tedious duty will proclaim some small point of dissent in order to accomplish their object." This remark was not founded upon knowledge, but upon perfect ignorance, of human nature. He (Lord John Russell) could not believe that a father, who belonged to the Church of England, and who sent his son to the University of Oxford or Cambridge, would have so brought up that son that he would proclaim himself a Dissenter merely because he wished to avoid the trouble of attending certain lectures; a father must indeed have been negligent of his son's education, if that son could so conduct himself. If young men were members of the Church, they would attend the lectures and the service of the Church; if they were Roman Catholics or Dissenters, they would fearlessly proclaim their dissent, but would no less attend to the instructions and doctrines of their own religion. If he merely regarded his reputation with the world, no young man whose family was known to belong to the Church would venture, at Oxford or Cambridge, to proclaim himself a Dissenter, even if he were disposed to adopt such tenets. The objections of the members for both the universities rested a great deal too much upon the supposition, which he believed to be entirely unfounded, that persons were to be made religious by certain tests and formularies which might be imposed, but which were not necessarily part of the general course of instruction. What fell from the noble Lord fully confirmed him in the belief that good religious instruction in the doctrines of the Church was much better promoted without compulsion of any kind; and that if young men attended the communion because they wished to partake of it, there was much better security for a religious education, and for the durability of religious impressions, than by making them subscribe the Thirty-nine Articles at the time of matriculation (cheers). He could refer to examples in the last century, to shew how little declarations of support to the Church were really connected with religious character. He need only mention the three names of Bolingbroke, Gibbon and Hume. Bolingbroke was the leader of the High-church party in the House of Commons; Gibbon held office under an administration by which High-church principles were professed; and Hume was a great advocate for the Kirk of Scotland, and attended the opening of the General Assembly with great regularity. To these three names he might oppose three others—those of Watts, Doddridge and Lardner—men who were really actuated by the strongest sense of religion (cheers). Such men could not have been members of the Universities of Oxford or Cambridge, and could not have taken any degrees there; yet the last though not least of these, Dr. Lardner, had written a most learned and elaborate work upon Gospel History, and had no university degree until he was presented with one from Scotland (hear, hear, hear). Was he not warranted, then, in saying that true religion would be more promoted by making instruction according to the doctrines of the Church of England the general rule of university education, while, at the same time, Dissenters were permitted to pursue the same course of study, absenting themselves only from such service as was incon-

sistent with their opinions? This would be a great benefit to those who conscientiously dissented, while it would not at all tend to occasion a disregard of the doctrines of the Church. And why should it? Divided as the community in this country was into members of the Church, Protestant Dissenters and Roman Catholics, men of different persuasions were seen acting in after-life in perfect harmony, and they were often united by near relationship: sometimes they were engaged together in the same undertaking, and the difference of faith made no difference in affection. If this were true of men of twenty-five, thirty or forty years old, why should it not be true of young men of seventeen, eighteen and nineteen years old? The noble Lord had observed that this question had not excited much interest—that no petitions had been presented: the case of the Dissenters was unfortunate. If they had come forward in great numbers, if petitions had been voted at public meetings, they would have been turned back with the reproach, that they wished to assail the Church, and agitated because they were hostile to its interests. If they were quiet, they were accused of indifference; and if they agitated, it was asserted that they intended violence (cheers). He (Lord J. Russell) knew what would be the end of this question; neither this boon nor any other would be granted; he was sorry for it, but he would, nevertheless, give his vote cordially in favour of the motion (much cheering).

Mr. WISE supported the motion, and referred to the time when he was a member of the University of Dublin. There were then 400 students within the walls of Trinity College, and if that were not enough for one of the honourable baronet's family establishments, he did not know what would satisfy him (hear, hear). He was convinced that forty or fifty Roman Catholic members had not produced the slightest effect upon the rest, and they had mixed and studied together in perfect harmony and good fellowship. In 1792, the State had interfered for the admission of Roman Catholics into Dublin University, which shewed that none of the dangers anticipated from legislative interference were likely to occur. Universities were established not merely for the extension of religion, but for the purpose of secular education. The noble Lord (Lord Stanley) ought not to have changed his vote, because he avowed that he had not changed his opinions; he had only changed his place from one side of the House to the other since 1834, and that was the only perceptible difference. He (Mr. Wise) hoped that ere long the universities of this country would be taught by the universities of other countries, and by opening their doors to all religious denominations would increase their honour while they extended their usefulness.

Mr. WYNN spoke from his seat, and was only indistinctly heard. We understood him to say that the concessions now required might possibly be safely conceded if it were certain that the claim would be carried no further. He could not consent that Roman Catholics or Dissenters should become professors or instructors; but whatever change were made, it ought to be brought about by the universities themselves, and not by legislative interposition. Parliament, doubtless, had the power, but it would be most unwise to exercise that power. Jealousy and other unwholesome feelings would be generated by such a course, and he should therefore vote against the motion before the House.

Mr. REDINGTON referred to the disadvantage he had personally experienced as a Roman Catholic while at the university, because he had been unable to take his degree after going through the usual course of study. He could not at all concur in the view of the right honourable gentleman (Mr. Wynn) who objected to legislative interference, because he had no hope that the colleges would introduce the change without the compulsion of an Act of Parliament. He thought the proposition of the honourable member for Weymouth as fair and honourable a one as could be proposed; and, as a Catholic, he thanked him. Why should he be prevented from contending for a fellowship in the college of which he was a member? But the honourable member's bill did not go so far. It was said that there was a new university, which rendered this motion unimportant; but did the right honourable gentleman, the member for Cambridge, mean to say that the new university and the two universities were comparable? He did not wish to claim any right to fellowships founded by Protestants and for Protestant purposes, but would confine himself to the demand of a claim to those colleges founded by Catholics; all, however, that the honourable member asked was, that Dissenters should not be prevented from enjoying a university education, and he implored honourable members not to adhere to intolerance and bigotry for the mere sake of intolerance and bigotry (hear, hear).

Mr. ROEBUCK looked at this question as a legislator for the whole kingdom.

He did not know why there should be any distinctions between the different universities, nor why any university should be possessed of exclusive civil rights. When a man entered Oxford, he was obliged to swear to the Thirty-nine Articles ["Not to swear to, to sign," from Sir Robert Inglis]. He was glad that the honourable baronet the member for Oxford had made that distinction; it put him in mind of those reservations and distinctions which were like those of the Jesuitical part of the Church of Rome (hear, hear). When he had the signature of a man, declaring his belief in these articles, he did not want to add to that signature the sanctity of an oath. The young man was obliged to declare his belief in what he did not understand. That was the first distinction in the university for instructing young men in the ingenious arts (hear). He was obliged to subscribe to articles, not one hundredth part of which could he understand ("Why not?" from Sir R. Inglis). Why not? Because there was scarcely one man even in that assembly who could understand them (no, no). If they did, perhaps they would explain them. They would oblige him if they would explain this—(here the honourable and learned gentleman took up the Thirty-nine Articles and began to read one, but was met with the cries of "oh, oh," from the ministerial benches, and at length laid down the book). He would not go through this, as it might be thought an insult to the House thus to treat a serious question; but they must recollect that they asked a boy between sixteen and twenty to subscribe them (oh, oh). Who brought on this discussion? Not the honourable member for Weymouth, but those who made the law. On those who made the distinction the onus lay. The articles on grace, predestination, transubstantiation—did the House think that a boy of sixteen could understand what had occupied the serious attention of all the scholiasts and commentators? A young man was called upon to subscribe those articles at the commencement of a university education, with which, as the honourable member for Oxford said, religion ought to be inseparably connected, and they commenced by making the young man a doctor instead of a learner. They began this State education here, by making a declaration as to the future state, of a most recondite and mysterious character. He asked why the State should impose on those entering the University of Oxford a declaration of this sort? Did the State require the young man to believe what he signed? "No," said the honourable member for Oxford, "he need not understand or believe." Well, the young man proceeded with his education; his mind was not open to the reception of all the truth contained in the Articles; he found himself not inferior in morality or in learning. He might be a good citizen and a pious person, but he could not subscribe to all the difficulties of the Thirty-nine Articles. The State then stepped in and said, "You are not one of us." The Church said, "You have a perfect right of private judgment, but if you do not believe with us, you must suffer in your private concerns" (hear, hear). And this was the distinction between the two churches. The Catholic Church said, "You will be damned if you do not believe as we do." And the English Church said, "You can't be saved if you don't believe with us" (laughter). He asked, then, why the Church of England should have that predominance granted by Parliament? for they had it not by endowments—those endowments were the creatures of an Act of Parliament (hear, hear), as he asserted they ought to be (hear, hear). The Parliament had determined to change the Catholic to the Protestant faith, and he asked the House to go one step further, and to relieve these endowments from all religious distinctions, and to make them useful for the general education of all, without any peculiar religious distinctions. As in the case of parish schools, there should be no peculiar religious doctrine mixed up with the university education, and of what benefit had the system been? By whom had the discoveries been made by which nature was subdued to man's use? Were they owing to the peculiar religious teaching of the University of Oxford? No. It had not softened the mind, regulated the intellect, or strengthened the powers of the intellect. He would ask the honourable member to put his finger upon any individual who had advanced science by the peculiar religious doctrines taught at Oxford? He found Dissenters as pious, as learned, as generous, as humane, and as good in all the relations of life as any one educated in Oxford. How then could it be said that the peculiar religious teaching there had any effect in producing good men? It had been said that there was no grievance complained of upon this occasion. He would tell them why there was none. Whenever a man in this country became rich, he immediately complied with the fashion of sending his son to Oxford or to Cambridge. In England, fashion was more powerful than religion. But was that

any reason why the Legislature should bow to the same fashion? As far as the education at Oxford went, it narrowed the intellect, and it created feelings of asperity, and it was only the business of life afterwards which wore off the edge thus created in those universities; nor could he learn the way in which it produced any humanizing influences. It might be said they were necessary to sustain the Established Church; but would the honourable member for Oxford lay it down as a doctrine that the universities of this country were maintained by Parliament in their exclusive domination for the purpose of maintaining the exclusive domination of the Church? If it were so, he would for that reason more certainly oppose them. The honourable gentleman the member for Oxford had told them of men leaving the university unfit to enjoy the civil honours to be conferred, and returning six months afterwards perfectly fit. Did the honourable member believe that a heartfelt change could be made in six months, or that a full knowledge could be obtained on such difficult subjects in so short a time? Did he not believe that a person learned in Greek and Latin lore might be a Christian in every good sense without this knowledge? He might be a good man and a scholar, learned above his fellows, but he might want the peculiar knowledge to enable him to receive the distinguished honours of the State. He presumed that this peculiar learning was contained in the Thirty-nine Articles, which it would take not merely six months, but a whole life to understand. The honourable member shook his head. Did he pretend to say that a man learnt much more than he previously knew in that six months? Did he learn more, so as to make him a better man (hear, hear)? Did the honourable member really suppose that a Churchman was a better man than a Dissenter (hear, hear)? That was just what he wanted. Was there any other man on that bench that dared to say so? Oh, he saw an hon. baronet bow with apparent humility; but was that common modesty on his part (laughter)? Was it not like another description of men that they read of? Were they not like those who said, we are not like other men, but we pray and fast three times a week? This, then, was the honest doctrine of honourable gentlemen opposite (laughter, and hear, hear). What was this but saying that we are of the porcelain clay of creation, and the rest of the world were but potter's clay, to be turned and worked by the wheel, who were to be dealt with in every possible way? It appeared, however, that there was only one other member of the House besides the honourable baronet the member for the University of Oxford, who dared to say that the members of the Church of England were more pious, virtuous and learned than other men; and that Dissenters, or any other persons, merely by six months' learning in the university, would become so much better than the rest of the community (hear, hear). Was not this ridiculous and absurd in the extreme (hear, hear)? He saw his honourable friend the member for Pomfret opposite, who seemed to dissent from this opinion. Now he should like to have a Puseyite as well as an orthodox church view of this subject, so that the House might be enabled to determine whether the articles of the Church were read right or wrong (laughter). It would appear from the observations of the honourable member for Oxford, that all the previous education in Christian learning at the university was useless, and although a young man might be versed in classical and mathematical lore, yet all was useless unless with his six months' teaching with respect to the articles of the Church. He had thought that every young man was sufficiently well learned in the fundamental principles of Christianity before he entered the university; at any rate it was well known that in the Dissenting colleges a boy, before he was 17, became well versed in Christian doctrine. It appeared, however, that during the short period that he had alluded to, the parties were not only to be instructed in Christian doctrine, but were also to obtain faith; but the result was, that they professed to believe, because it was for their interest to believe, and as far as the universities were concerned, they were teachers of hypocrisy as well as any thing else (a laugh, and cries of hear, hear).

Lord SANDON said that he never recollected to have heard a more constant repetition than the speech of the honourable and learned member for Bath for the last twenty minutes. The honourable and learned gentleman had completely misunderstood, and had, therefore, altogether misrepresented the speech of his honourable friend the member for the University of Oxford. His honourable friend had said—"that men in the university to which he belonged were refused their degrees because they were not adequately acquainted with Christian knowledge." It should be recollected by the honourable and learned gentleman that a young man passing for his degree required more knowledge than a mere school-boy,

and that something more than merely being able to read the Greek Testament was requisite. What was required was, that before passing for a degree, a man should possess more than the common range of scholastic knowledge, namely, that he should also be versed in the principles and doctrines of Christianity. He believed that there had been an unintentional perversion of facts on the part of the honourable gentleman, which must be obvious to any one at all acquainted with the subject.

Mr. H. R. YORKE rose, amidst loud cries of "question." The honourable member said that he did not intend to detain the House more than one minute; but if he was interrupted, he should move the adjournment. The important question before the House was, whether or not it would consent to abolish the oaths on entrance to the universities. He thought that in his own person he could afford a practical illustration of the absurdity of these oaths. He had gone to Christ College, Cambridge (laughter, and cries of "question"). He wished to state specific facts, and had no wish to take any importance to himself (cries of "question"). Well, when he went to Christ College, he entered himself as a pensioner, which in the other university was called a commoner. He found that it was necessary for him to go seven times a week to church. It did not suit his mind very much to do so (laughter), and he was very happy to find the means of getting rid of the inconvenience (renewed laughter). He had the means of purchasing immunity, and he did so by making himself a gentleman pensioner; and after that he had only to go to church twice a week (cries of "hear, hear," and laughter). He wanted to know what necessity there could be for any oaths, when a difference of £30, £40, or £50 expense would make a change in the religious observances in the university, in the relative proportion of seven to two (cheers and laughter)?

Mr. CHRISTIE made a few observations in reply, which were not heard in the gallery.

The House then divided. The numbers were—

Ayes	105
Noes	175
Majority	—70

The announcement was received with loud cheering.

TO THE EDITOR OF THE MORNING CHRONICLE.

SIR,—As I find an erroneous account of both my questions to Mr. Goulburn, and his answer, with regard to privileges attached to the degrees of the University of London, in your paper this morning, I should be obliged by your inserting an explanation of a matter which is of some importance.

Mr. Goulburn had been understood by me, and I believe I may add generally on the opposition side of the House, and is reported in all the papers which I have seen, to have said that the degrees of the University of London were recognized in some of the Inns of Court, and that, in the Inner Temple, the privilege of two years' earlier admission to the bar for an M.A. of Oxford or Cambridge no longer existed. I informed Mr. Goulburn last night that, as regards the Inner Temple, he was wrong, and inquired of him in what other Inns of Court the degrees of the University of London were recognized. Mr. Goulburn confined himself in his reply to the Inner Temple, and said he had no time to make inquiries as to the correctness of the information on which he had made his statement to the House.

The Attorney and Solicitor-general being both benchers of the Inner Temple, Mr. Goulburn need have had no difficulty in making the requisite inquiries.

Some years ago, the Inner Temple did do away with the privilege in question; but they returned to it in 1838, and it has existed ever since.

The degrees of the University of London are not recognized in any of the Inns of Court. The only privilege yet given to these degrees is that conferred by 1 Vict. c. 56, and allowing an attorney's clerk, who is a B.A. or B.L. of the University of London, the same privilege of becoming an attorney two years sooner, as was before given to the corresponding degrees of Oxford, Cambridge and Dublin. Yet Lord Stanley made the privileges attached to the degrees of the University of London one of his reasons for voting against the admission of Dissenters to the Universities of Oxford and Cambridge.

I have the honour to be, Sir, your obedient servant,

Temple, May 31, 1843.

W. D. CHRISTIE.

MINOR CORRESPONDENCE.

MR. HILL'S POSTAGE PLAN.

SIR,

Birmingham, June 21, 1843.

PERHAPS few great changes, affecting the interests of the mass of the people, have ever been so generally acceptable or so extensively beneficial as that which was consequent upon the introduction of Mr. Rowland Hill's admirable plan for a low and uniform rate of postage; and after the triumphant and most gratifying results which have attended the operation of that measure during a period of three years and a half, it seems almost incredible that party spirit should so have obscured the vision and perverted the judgment of a section of our legislators, as to have induced them seriously to oppose, in the outset, a measure so eminently fraught with advantage to the social, commercial and moral condition and prospects of the community at large.

As the subject is one which has lately occupied the attention of Parliament, and as petitions in favour of a further extension of Post-office improvement, based upon Mr. Hill's plan, have been sent up from most of our large towns, perhaps a brief review of what has already been done, and of what still remains to be effected in order to develop the full benefits of which the measure is susceptible, may not be altogether uninteresting to your readers.

It will be recollected that the attention of the public was first called to this great question by Mr. Hill's pamphlet, entitled "Post-office Reform," which was published early in the year 1837. So great was the impression which this work produced upon the public mind, that towards the close of the same year a committee of the House of Commons was appointed to inquire into the subject, with a view to ascertain how far it was desirable to adopt Mr. Hill's plan. The investigation was of a most laborious and searching character, extending over nearly the whole of the session of 1837-38, and finally terminating by a recommendation from the committee for a partial but immediate adoption of the plan, and for its complete introduction as soon as the state of the public revenue would justify the risking of a large temporary reduction. Here the question was allowed to rest for some time; but, in the mean while, Mr. Hill's plan had so completely established itself in the public estimation, that in the course of the year 1839, upwards of two thousand petitions in its favour were presented to the House of Commons from all parts of the kingdom, a large proportion of them emanating from town councils and other public bodies; and although many of the latter bore only a single signature each, yet the total number of names attached to the petitions considerably exceeded a quarter of a million. As a natural consequence, the House of Commons, on the 12th of July in the same year, passed a resolution, declaring that it was expedient to reduce the postage fee to a uniform penny rate, and to abolish the privilege of franking, hitherto enjoyed by the members of the legislature. A bill, founded upon this resolution soon afterwards passed both Houses of Parliament, and having received the Royal assent, its provisions thenceforth became the law of the land. On the 14th of September following, Mr. Hill was engaged for two years to assist, under the direction of the Treasury, in carrying his plan into effect. The first change made was the introduction of a fourpenny rate for all letters, the previous charge on which had exceeded that sum, those of smaller amount remaining as before. The result of this experiment was such as fully to justify the introduction of the penny rate, which was accordingly brought into operation in January 1840, and was attended with such manifest advantages as induced the legislature shortly afterwards to decide upon rendering it a permanent measure. In September 1841, Mr.

Hill's engagement was renewed for another year, which latter term expired on the 14th of September last, when, a new administration having come into power, Mr. Hill's services were formally dispensed with, thus depriving him of the opportunity of completing and perfecting his plan.

The removal of Mr. Hill from the Post-office, where his services had been of inestimable value in superintending the operation of the new and important measure which he had originated, was regarded by a large majority of the nation with unmingled surprise and concern; it was, in fact, considered equivalent to a declaration on the part of government that they would not lend themselves to any further changes in the Post-office department, although many of the most valuable parts of Mr. Hill's plan had not yet been brought into operation. And with regard to the assertion of Sir Robert Peel, that the introduction of further improvements might safely be left "to the regularly-constituted and responsible authority, namely, the Postmaster-general," when in fact the establishment had ever shewn the most decided hostility to Mr. Hill's plan in all its details, the slightest consideration of the circumstances of the case will prove that no further reforms could be reasonably expected from that quarter. That Mr. Hill's services were highly valuable and important, was conceded by the Lords of the Treasury themselves, in an official communication, wherein it is expressly stated, that their Lordships "consider it due to Mr. Hill, on the termination of his engagement with the Government, to express to him the approbation with which they have regarded his zealous exertions in the execution of the duties which have been entrusted to him, and how materially the efficiency of the Post-office arrangements has been promoted by the care and intelligence evinced by him in the consideration of the various important questions which have been referred to him." If such was the estimation in which Mr. Hill's services were held by the Right Honourable Board, what other inference could be drawn from his removal, than that their Lordships were opposed to the further changes suggested by him, although he had clearly proved in his pamphlet, and in various letters subsequently published, that the adoption of his *entire* plan would at once greatly augment the Post-office revenue, and essentially promote the general convenience?

Mr. Hill's plan had been stated, from the first, to consist of four essential points, namely, a low and uniform rate of postage, increased speed in the delivery of letters, greater facilities for their despatch, and simplification in the Post-office arrangements, with a view to reduce the cost of management. Of these four points, the establishment of the penny rate is the only one which has hitherto been fully carried out, although Mr. Hill has shewn that the maintenance of the Post-office revenue to the extent upon which he calculated, namely, about a million and a quarter per annum, would depend upon the entire plan being adopted. As regards increased speed in the delivery of letters, and greater facilities for their despatch, little or nothing has hitherto been done, although the public convenience imperatively demands it; and with respect to the simplification of existing arrangements, and the great saving which it would be the means of effecting, though several advantageous changes have been made, yet little has been done in comparison with the opportunities which the adoption of the penny rate and the system of pre-payment have afforded. These questions, as Mr. Hill justly states, involve savings to the extent of *hundreds of thousands of pounds per annum*; and when we consider, likewise, the vast increase in the number of letters which all past experience shews would unquestionably ensue upon the complete carrying out of Mr. Hill's suggestions, it must be admitted that the benefit to the revenue of the country would be incalculably great. This view of the case is borne out by Mr. Banning, the respected postmaster of Liverpool, who has unequivocally stated it as his opinion that "a great many deliveries, facilities for sending letters, and quickness of despatch, must be the best way of raising the revenue;" and it is a

well-known fact, that the general adoption of mail coaches, though attended with increased rates of postage, more than trebled the number of letters in twenty years. A still more striking instance of the policy of low rates may be adduced in the fact, that when a reduced charge for postage in the environs of London took place, in 1831, the number of letters increased to such an extent as to realize a profit of £10,000 a-year, instead of a loss of double that amount, as had been anticipated by the Post-office authorities. To this I may add, on the authority of a friend in Scotland, "that the number of letters in the Shetland islands was greatly increased by the establishment of steam conveyance about six years ago, but that another and far greater increase had taken place since the introduction of the penny postage, their combined operation having effected an increase of eleven-fold!"

One of the most glaring defects in the present system is, that whilst some districts with a population of from two to three thousand souls have no Post-office, others with only from two to three hundred inhabitants have one; and Mr. Hill states that out of 2100 registrar's districts in England and Wales, there are about four hundred, containing a million and a half of inhabitants, which have no Post-offices whatever. There is likewise a district in Lincolnshire, the chief place of which, containing about a thousand inhabitants, is sixteen miles distant from the nearest Post-office. Nor is this all; for, as a reference to the Post-office maps will shew, there are, even in England (to say nothing of Scotland and Wales), several districts considerably larger than the entire county of Middlesex, into which the postman never enters. The amount of population thus seriously inconvenienced may be fairly estimated at four millions, and the extent of the evil may perhaps be conceived from the fact, that in about eleven thousand parishes in England and Wales, the total number of Post-offices *barely exceeds two thousand.*

To remedy these crying evils, Mr. Hill proposes to establish a Post-office in every registrar's district, and to establish weekly posts in every village and hamlet, increasing the frequency of such posts in proportion to the increase in the number of letters; and he very justly observes, that "large as would be the number of Post-offices that would be required for carrying out these plans, the expense would be comparatively inconsiderable, because many of the places in question are upon the present lines of communication; and because, also, every increase in the number of offices necessarily reduces the distance from one to the other, and thereby diminishes the expense of conveyance;" and on the score of expense, Mr. Hill further states, that as such an arrangement would probably add more than one-third to the population now included within the range of the Post-office, the increased receipts would more than counterbalance the additional outlay.

There is another point upon which Mr. Hill has always laid great stress, namely, the uniform pre-payment of letters by means of stamped labels or envelopes, to the exclusion of payment in coin; this regulation, he justly contends, ought to be compulsory, and not optional as it is at present; by this means (he observes) "most important advantages would be secured—advantages, indeed, of such magnitude, that before any exception whatever is admitted, the policy of such exception should be very fully considered:" as the natural consequence of this regulation, he further remarks—"the Post-office would be relieved altogether from the collection of the revenue, and from all accounts relating to that collection; distribution would be its only function;" and hence "the receipt of letters would be much more simple even than it now is, as the present trouble of receiving money for post-paid letters would be avoided."

In the foregoing observations, I have only noticed such defects in the present system of management as appear to me to be the most important; there are, however, many others which operate very prejudicially, especially in connexion with the metropolis and its suburbs, and in which the interests of

at least two millions of people are concerned ; but I trust enough has been said to shew the necessity which exists for further reforms in the Post-office department. Already has even the *partial* adoption of Mr. Hill's plan increased the number of letters delivered in the United Kingdom from seventy-five millions per annum to near *two hundred and fifty millions* ; and there is every reason to believe that, with a few years of good trade and general prosperity, the present number would be augmented to such an extent as would amply compensate for the reduction in the revenue which (as Mr. Hill himself had predicted) ensued upon the establishment of the penny-postage.

A writer in one of our weekly papers has well observed, that "if the gratitude of the nation is due to those brave men who stand up in defence of our country's liberties and rights when foreign foes have attempted to trample upon them—and if such men are considered, by virtue of such services, worthy of civil distinction and national regard—how much more so is *he* worthy of both, who, by his ingenuity, perseverance and patriotism, has contributed to advance the sacred cause of civilization and freedom, both at home and abroad!" Such a benefactor to mankind is Rowland Hill ; and the united voices of millions of our race have already testified, in terms not to be misunderstood, their entire and unqualified approval of the enlightened and patriotic measure of which he is the author. "France and Belgium (as I have elsewhere remarked*) have already turned their attention to it, and ere many more years shall have elapsed, I feel confident that it will be introduced into every civilized country of the globe ; and generations yet unborn will concur in assigning to Rowland Hill a conspicuous niche in the Temple of Fame, as one of the greatest benefactors of the human race ; for, be it observed (to quote Mr. Hill's own words, in anticipation of its effects), 'its object is not to increase the political power of this or that party, but to benefit all sects in politics and religion, and all classes, from the highest to the lowest. To the rich, as to the less wealthy, it will be acceptable, from the increased facilities it will afford for their correspondence. To the middle classes it will bring relief from oppressive and irritating demands which they pay grudgingly ; and to the poor it will afford the means of communicating with their distant friends and relatives, from which they are at present debarred. It will give increased energy to trade ; it will remove innumerable temptations to fraud ; and it will be an important step in general education—the more important, perhaps, because it calls on government for no factitious aid, for nothing in the shape of encouragement, still less of compulsion ; but merely for the removal of an obstacle, created by law, to that spontaneous education which happily is extending through the country, and which even the opponents of a national system agree ought to be unobstructed in its progress.'"

THOMAS CLARKE, JUN.

THE NEW MONTHLY MAGAZINE FOR MAY,

On "*The Holy Bible, containing the Old and New Testaments, accompanied throughout with a brief Hermeneutic and Exegetical Commentary and Revised Version. By the Rev. T. J. Hussey, D.D., Rector of Hayes, Kent.*"

THE New Monthly Magazine for May, p. 121, has an article on the above work, headed, "*The new Commented Edition of the Holy Scriptures.*" The first part of it contains useful information on the early English translations of the Bible. It is a fair indication of increased attention to biblical stu-

* "*Origin of Sunday Schools.*" London : Simpkin, Marshall & Co. 1841. P. 16.

dies, when a Magazine which is half of it a *Humourist* presents its readers with an article of this kind. Of early translations of the Scriptures in this country it says,

"The first of which we have any account is a translation of the Psalms into Anglo-Saxon, by Adhelm, bishop of Sherborne, about the year 706. Egbert, bishop of Landisfern, who died in the year 721, made a Saxon version of the four Gospels, and not long after, the venerable Bede translated the whole Bible into that language. It appears also that new translations were made from time to time as the language of the country varied, and towards the end of the ninth century King Alfred translated the Psalms."

Subsequently, the Romish Church prohibited the reading of the Scriptures in the vernacular tongue. Wickliff, however, published an English translation of the whole Bible in the fourteenth century; but at the beginning of the fifteenth, the reading of it was prohibited by a convocation at Oxford. Of succeeding translations to the present authorized version, the article gives a concise account, followed by a table shewing their chronological order. We quote the table, with short notices from the account:

Tyndal's first translation of the New Testament (in the reign of Henry VIII., printed at Hamburg or Antwerp)	1526
Coverdale's translation of the whole Bible	1535
Matthew's Bible (by John Rogers, who suffered death as a heretic in reign of Queen Mary. He assumed the name of Matthew)	1537
The Great Bible (Matthew's improved, by Coverdale and Cranmer)	1539
Cranmer's Bible (subsequent edition of Great Bible, with Preface by Cranmer)	1540
The Geneva Bible (by reformers, exiles at Geneva from England in reign of Queen Mary)	1560
The Bishops' Bible (by 15 persons, 8 of whom were Bishops, under Archbishop Parker, at command of Queen Elizabeth)	1568
Rhenish New Testament (at Rheims, from Vulgate by Roman Catholics) ..	1582
Douay Old Testament (by Roman Catholics)	1610
King James's Bible, the present Authorized Version	1611

"This was the work of forty-seven learned men of the universities and other places, and was commenced in the year 1607. When each had completed the task assigned him, the whole was read over and corrected by a committee of six of the translators, two being selected from Cambridge, two from Oxford, and two from Westminster, and it was privately reviewed by Bilson, bishop of Winchester, and Dr. Miles Smith, who together prefixed arguments to the several books, and the latter wrote the preface."

We quote some further remarks:

"This last, which, in the language of a learned divine of the last century, 'is a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction and the magnificent simplicity of its language, has continued for upwards of two hundred years' (the N. M. reviewer means a divine of the *present* century surely) 'the authorized version appointed to be read in our churches.' Though not a perfect work (the reviewer continues), it has the advantage of being correct in its doctrine, and all its general construction faithful to the original; but the great progress which has since been made in the study of the original languages, the improvement which has succeeded in critical learning, the better acquaintance with oriental customs, and the possession of many hundred manuscripts of more ancient date, which the translators under King James had no opportunity of consulting, have enabled the learned to discover many imperfections and errors of translation, and led to a general desire that a more perfect version should be published. 'As such a work,' says a late theological writer, 'deliberately planned and judiciously executed, would unquestionably contribute much to the advancement of true religion, many pious men have expressed their anxious wishes for its accomplishment; and doubtless, in due time, by the blessing of God, the prudent governors of our Church will provide for its execution.'"

We are glad to see this subject brought forward, and thus to read in the *New Monthly Magazine* what is said upon it. There is one observation of

the reviewer, however, upon which we must remark, viz. this, that the present authorized version "*has the advantage of being correct in its doctrine.*" These are words totally inapplicable to a translation. To have said it was "*faithful to the original,*" was sufficient. As he has said both, it is evident that he has a standard of doctrine distinct from the original Scriptures; and what signifies *that*, we should like to know, compared with *them*? He may depend upon it that the learned and pious men who have anxiously wished for a new translation of the Holy Scriptures, valued them far above that standard, or the Church to which they belonged; the *prudent governors* of which, however, (he may be more sure,) will never provide for the execution of that wish. No, no; there are still those who shut up the kingdom of heaven against men, neither going in themselves nor suffering those who are entering, to go in. And these are likely to be. Hear the reviewer himself:

"This was written" (the quotation expressing the wish, given above) "upwards of half a century since, but no revised version has yet appeared, *bearing upon its face the authority of the Church.*" (The emphasis is our own.)

The reviewer then goes on to say that several detached portions of the Scriptures have been translated by learned individuals, of which, however, he only notices Bishop Lowth's Isaiah. "An anonymous translation of the whole Bible has also been recently published," he says, "which professes to give upwards of twenty thousand emendations of the text; but" (observe this) "*but until we are acquainted with the name of the writer, we know not what authority to give to his work.*" We presume (from a foregoing remark or two) that he cannot tell whether it is *orthodox*, or *correct in doctrine*, till he knows (as it does not *bear it upon its face*) whether it has the *authority of the Church*. He confesses that it has corrected several errors of translation; had he extended his examination, he *might* have known something *more* of its authority on legitimate sanction, viz., a *knowledge of the original*. Moreover, we should like to know why Bishop Lowth's Isaiah, excellent though it be, is the only new translation singled out for express mention among the numbers that have been made both in the Church and out of it,—numbers both before his time, contemporary, and since, some of them the fruit of his own good example. And why, of more modern ones, is an anonymous translation only fixed upon, and that for modified praise and a doubt of orthodoxy? Alas! perhaps few *bear upon the face of them the authority of the Church*, whether more recent or otherwise; perhaps also such as have come from her communion have not discovered that *prudence* which so eminently distinguishes her. Very many might be mentioned of both classes. In more recent ones, indeed, other communions shame her out and out, while she, in the exercise of her majestic discretion, yet trembling, frowning, threatening withal, has alternately pitied and envied, denounced and feared, their labours. We forbear to mention the labours of our own denomination, though by far the most abundant in proportion to our numbers; we will not cite those of our American brethren; but we may in this matter with boldness urge the claims of an older, more restrictive, though more consistent, communion than the English Church, which, breathing that free air of England (against which the Establishment keeps its windows so close shut), has laboured to set free the Divine Word;*—we may vindicate the honour due in this respect to another communion even, which prides not itself on learned halls and colleges, yet not less values the Scriptures of eternal life.† Truly, in this subject, as upon every other *connected even with its appropriate function*, the Church will do *THIS—stand still till the work is done, and then claim the*

* We allude of course to the Translation and Notes of Dr. Geddes.

† Dr. A. Clarke and others among the Methodists will here be remembered.

honour. God grant that she may be too late, and that *His* holy word may be set forth in its original majesty by *free* minds, fearing Him alone!

The Reviewer, however, tells us, p. 124,

"The learned Dr. Hussey, rector of Hayes, in Kent, has, however, after a life of intense labour, completed a carefully revised version of the Holy Scriptures, which is now publishing in monthly numbers, the first two of which have appeared. The plan of his work appears to be, to give in parallel columns the authorized version of the Holy Scriptures, and a version carefully revised by himself, in which he professes only to differ from the former 'where more recent investigations have proved the inadequacy of the rendering, and where corruptions existing in the Hebrew text from which the translation was made, but detected by later researches, make such a departure indispensable, in order to reconcile contradictions, or to rectify manifest errors.' In this we think that he has been eminently successful, although in some passages where he differs from the received text, we much prefer the rendering of the authorized version. He has also inserted in smaller type, additions from the Samaritan Pentateuch, and from the Septuagint, and has incorporated with the text of his revised version a brief hermeneutic and exegetical commentary of such passages as he considered might thus be rendered more intelligible to the general reader. He has likewise given in a fourth column the chronology of Dr. Hales, which he considers far preferable to that of Usher, the one more generally adopted."

We have given the emphasis to the Doctor's incorporation of his own comments with the sacred text,—a most reprehensible proceeding in a translator. If he give them at all, most unquestionably they should be separate. It is a strong evidence against commonly-reputed Orthodoxy that it breeds such presumption, such irreverence, we had almost said, such impiety. A specimen or two shall be given, which, however, the New Monthly reviewer quotes with commendation.

Gen. iii. 15: "And I will put enmity between thee, *the spiritual serpent*, and the woman, referring to the agency of the Virgin, and between thy seed and her seed; *it, the seed of the woman without the knowledge of man, the Messiah*, shall bruise thy head, *destroy the sovereignty of the Devil*, and thou shalt bruise his heel, *assail his human nature*."

Gen. iv. 7: "If thou doest well, *offerest appointed sacrifice with faith in the mediator to come* (Heb. xi. 4), shalt thou not be accepted? And if thou doest not well, *makest an eucharistic offering, without reference to the future atonement*, a sin-offering, *an animal to be sacrificed for sin, even now lieth at the door*; and then unto thee shall be his, *Abel's*, desire; *he shall again look up to thee as his elder brother*, and thou shalt rule, *have the preference*, over him."

Of the incorporation of comment with translation we have already spoken. But further we ask, even supposing the doctrine of the comment to be true, what business has it to be thus brought to the Scripture and fitted on to it? The passage itself says not a word of the Virgin, the Devil, or the Mediator and Atonement, and how the translator or the reviewer found a *sin-offering* lying at Cain's door, except by the aid of those *metonymy* spectacles the reviewer speaks of, by which one thing is seen in another's place, we know not. Only what is in the text can instruct us in its own meaning. If it be obscure, obscure let it remain.

We need not say that we believe there is *no ground of truth whatever* in the comment itself, considered as doctrine professed to be gathered from other parts of scripture. We have only to lament the ignorance of scripture language and original history in doctors of the Church and translators of the Bible.

Again, on Gen. xxii. 3, we have this comment on Abraham's preparation for the sacrifice of Isaac—*A significant type, an information by action instead of words, of the great sacrifice of Christ for the redemption of mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's day; and is that passage of sacred history referred to by our Lord, where he says to the unbelieving Jews, "Your father Abraham*

rejoiced to see my day, and he saw it and was glad." John viii. 36. We are told also that the ram caught in the thicket, which Abraham offered up as a burnt-offering, was *figurative of the immediate typical sacrifice of the Mosaic economy, as that and all others of the archetypal sacrifice of Christ.*

How gratuitous, presumptuous and absurd is this! We confess (but we are not read in the host of authors in the theology of whom Bishop Watson recommends us "*aliqua nescire*") we confess this is the first time we were informed that Abraham *earnestly desired* to sacrifice his son; neither were we before aware that any one had learned from Christ that he referred to this transaction in his remark quoted. As to the ram, *vicarious* though he may have been for Isaac, his being typical of any thing beyond is mere imagination.

The reviewer commends the translator for not finding the Trinity in the plural form of the Hebrew word for God, (which, however, is no great praise,) and for translating, "*Jehovah gave a sign to Cain,*" instead of "*set a mark on him;*" also for a more correct rendering of Lamech's lamentation. In these two last improvements, however, he has been anticipated by Mr. Wellbeloved.

And the reviewer concludes that the Doctor has been eminently successful in the work he has undertaken, the learned researches of his whole life having been brought to bear on the subject!

We are always glad to find that attention to such subjects is given in the Church. We are glad that the results of such attention are laid before the public. Such attention cannot be given, nor such results communicated, without advantage to scriptural truth, without some beating against the bounds within which the Church is confined, some loosening of shackles, lengthening of chains, and glimpses of better truth and light. We must put up, from such a quarter, with the old orthodox system, in the hope both that its harshness and deformity will deter some, and that certain new features will lead others to a change. At the same time, must we not be supremely desirous that whole translations of the Bible of this kind should be met by counteracting influences? We know of none so good and effectual as Mr. Wellbeloved's Translation supplies. And here we speak not from party considerations. It is independent on party or sectarian views. So far as it has extended, it has been the fruit of great learning and laborious study, issuing in a faithful representation of the original records. What can be desired more or better for the interests of scriptural truth, than that that most valuable, that inestimable labour, should be continued and transmitted till the whole is completed in the same admirable way? Why do we not, as the *friends* of scriptural truth, unite to encourage and ask for it as one of the best offerings we can make to the Christian cause?

R.

THE SABBATH.

SIR,

June 14, 1843.

WILL you permit one of your readers to propose two or three questions to Presbyter on his "Orthodox" Notions of the Sabbath? (p. 375).

1st. Is not the *institution* of the Sabbath coeval with the history of the creation?

2nd. Does not the word *Remember*, with which the fourth Commandment begins, imply, and naturally imply, that the Commandment was known at the time when the moral law was delivered from Mount Sinai?

3rd. Is not this Commandment commemorative of the great work of creation? If so, is it not natural to infer that the observance should continue as long as the works of creation exist?

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4th. At so late a period in Jewish history as the days of Isaiah, was not the observance of the Sabbath enforced, not by the Prophet, but by Jehovah himself? I have not time to quote the 13th and 14th verses of Isaiah lviii. I may add, however, that here even temporal prosperity is promised by Jehovah to them that duly observe this holy day. Judge Hale found the promise verified in his day.

5th. Did not our Saviour observe this day, and was it not his *custom* to do so? See Luke iv. 16. After his death, did not the women rest the Sabbath-day, according to the Commandment? Luke xxiii. 56.

6th. It may be asked, when and where have the disciples instructed to disregard the Sabbath institution?

7th. Were there not many Sabbatical observances among the Jews, and, perhaps, some that might be so called among the Gentiles? And surely it must be to some of them that Paul ought to be understood to refer, and not to the seventh-day Sabbath. He was always too much of a Jew to speak of the Sabbath as no longer obligatory under Messiah's reign.

ANTI-PRESBYTER.

ON THE USE OF LITURGIC CREEDS BY UNITARIANS.

SIR,

THE letter of your correspondent W. E., (p. 373,) whom I must still, by his leave, call my ally, and whom I certainly have not the presumption to consider in any other light than as a *judicious* ally because he differs in opinion from myself, induces me to make a few more observations on the subject of our letters.

When W. E. speaks of "a fuller expression of our opinions" than merely assuming the name Unitarian, he is quoting my own words; but when he adds "for general subscription," he totally misunderstands the drift and meaning of my remarks. My objection to creeds, by which one set of men assume authority over the consciences of others, is quite as great as his; and I have said in the letter, (p. 236,) "this presumptuous assumption of authority every one who rejoices in the liberty with which Christ has made us free should resist." That W. E.'s misconception of my meaning arises from my having failed to express myself with sufficient clearness and fulness, is very probable. I proceed therefore to state, as distinctly as I may be able, my sentiments on this important subject.

The Unitarians are comparatively a very small body of Christians, who feel it their duty to depart widely from the forms of worship adopted by the rest of the Christian world, to reject entirely all prayers addressed to a plurality of persons in the Deity, and to address their prayers to God alone, in his character of the Father of our Lord and Saviour Jesus Christ, and of his faithful disciples. With them the Father is the sole object of religious worship, while the Saviour, the Son of God, is held in the highest veneration as the chosen instrument in the hands of his Father for redeeming the human race from the dominion of sin, and from its dreadful consequences here and in the world to come. It is well known that the Unitarians are grossly misrepresented; that they are by many denied the name of Christians, and not unfrequently supposed to have no belief in Christ at all. It seems, then, to me incumbent on them to shew forth their opinions to the world as plainly as they can, and thus, to the utmost of their power, to prevent misapprehension. This I think is sufficiently done by the Essex-Street Liturgy and other Unitarian liturgies in use in some of our churches. But unhappily, as I think, the far greater part of our congregations are not in the habit of using liturgies, and many have, I believe, a conscientious objection to the use of them. I respect conscience in this, as in all cases,

though I am quite at a loss to know on what grounds the opposition to settled forms of prayer rests. The objection to the same form of prayer being too often repeated is clear, but why a congregation should not be previously made acquainted with the prayers in which they are called on to join I do not know. Suffice it to say, however, that free prayers, that is such as the minister from time to time thinks proper to use, is the mode of worship most frequently adopted by the Unitarian body. Now, where this is the case, I own "a fuller expression of our opinions" than merely assuming the name Unitarian, still appears to me "highly expedient;" and I consider it so, because it would tend to prevent misapprehension, and to correct misrepresentation; and because it would keep alive in the members of our respective congregations, and particularly in the rising generation, the important points in which we differ from the bulk of the Christian world. But how, it may now be properly asked, is this expression of opinion to be made? The only difficulty which I find in answering this question arises from what has been stated already—my ignorance of the grounds on which a fixed form of prayer is rejected. If it be of such a nature as not to tolerate a form under any circumstances, the proposal which I am about to make cannot succeed with those who hold that opinion. To those (if such there be) who in general prefer free prayer, but do not object to a fixed form being used as a part of the doctrinal service, I will suggest the propriety of each of the ministers of the congregations in which free prayer is adopted, drawing up a form of an introductory prayer, which should clearly express our belief in the sole Deity of the Father, and our faith in the Son as the promised Messiah sent from the Father to redeem the world from sin and its miserable consequences. There could be no difficulty in forming such a prayer. Of course it should be printed and placed in the hands of the members of the congregation; and if the leading ministers of the connexion would agree in using the same forms it would be highly desirable. Now in the adoption of this plan I can see nothing like dictation, no infringement of Christian liberty, nor assumption of one set of men to control the faith of others. As far as I can judge, it is an unexceptionable mode of shewing forth the ground of our difference from other Christian churches. To those who should object to the adoption of a fixed form of prayer even to this extent, I should propose that the service should be commenced with reading some select texts from the New Testament, in which we conceive our views of Christianity to be plainly set forth, such as the following: "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." "For there is one God, and one Mediator between God and men, the man Christ Jesus." "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Perhaps if these texts, or others of like import, were painted on the walls of our places of worship, it might have a beneficial effect. It is usual, indeed universal, in the churches of the Establishment to place the Lord's Prayer, the Apostles' Creed and the Ten Commandments on the walls. I see no use in placing the Lord's Prayer there, and the Creed is of course out of the question. The Ten Commandments which were given to the Jews, and one of which, that respecting the Sabbath, appears to me clearly to have been given to them alone, (to say nothing of the others,) are, I think, out of place in a Christian church; but I should be well pleased to see their place supplied by our Saviour's authoritative statement of the first and the second Commandment. I also recommend that each of our places of worship should have the words "Unitarian Christian Church" inscribed over the door; at least that this should be the case with every place of worship newly opened where the service is intended to be conducted on Unitarian principles. Whether or not there be a good

reason for retaining the uncouth word, "meeting-house," on any of our old places of worship, it is not for me to say; but I presume no Unitarian congregation newly established would use that word. The word "chapel" I should like to see universally discarded. Certainly church is the most proper word to designate the place of assembling for divine worship of a Christian congregation.

To return to the proper subject of this letter, from which perhaps I have a little digressed,—I think that wherever a congregation of Unitarian Christians is newly established, it could hardly fail to make an impression on the minds of sober and rational persons favourable to our cause, if the congregation were to print and distribute a summary statement of their reasons for assembling as a Christian church, and of such of their religious opinions as had made them feel it their duty to separate from the great body of Christian worshippers, and to adopt a form of worship purely Unitarian.

May I be allowed, without offence, to add a few words on the past and present state of Unitarianism? The Unitarians only began to be known as a religious sect or party in the times of Lindsey and Priestley, though there had been many individual Unitarians long before, and perhaps some in all ages of the church. From the time of their coming forward as a sect, they never seem to have relied with sufficient confidence on their simple and rational creed, but to have continually mixed it up with other matters with which it has no necessary connexion. Dr. Priestley would fain unite it with the doctrines of Materialism and Philosophical Necessity; since that period it has been attempted to connect it with certain political opinions; and now it seems to be the fashion, on one hand, to reduce it to a sort of generalized, undefined Christianity, which can never deeply interest the heart, and is likely to exert but little influence on the conduct,—and, on the other, to form an alliance with the obscure mysteries of German metaphysics. Let all these things be cast aside, and pure Unitarianism, as contained in the New Testament, cannot fail of making its way in the world. L.

THE CHAMELEON.

WE remained at Rosetta—visiting occasionally the Delta and environs of the town. Concerning this place, the account already published by Sonnini is so faithful, that to attempt another would be introducing a superfluous repetition. *Chameleons* are very common in the gardens, and upon the island in the midst of the river, where we procured two that lived with us until we finally left Egypt. These were large, and of a most vivid green colour when first taken. Afterwards their ordinary appearance was that of a common lizard; and we found, as they became unhealthy, that their power of changing colour diminished. Indeed, this effect is seldom rapid or instantaneous. It seems always the result of sudden apprehension or surprise, when the poor defenceless animal, having no means of resistance, gradually assumes the colour of some substance over which it passes, being thus provided by nature with the means of concealment. Frogs and toads appear to possess this property in a certain degree, although it may have escaped the observation of naturalists. After these reptiles have remained a certain time upon a recently turned border of earth, their colour so much resembles that of the soil, that they are not easily perceived; and sometimes among grass, when alarmed by the sudden approach of any other animal, they assume a greenish hue.—*Dr. Clarke's Travels*, Pt. ii. § i. p. 303 (4to, 1812). -

REVIEW.

ART. I.—*Sketches of the Lives and Characters of the Leading Reformers of the Sixteenth Century.* By Edward Tagart, F. S. A. 8vo. Green.

WE have great pleasure in introducing this interesting and instructive publication to the notice of our readers. In preparing and publishing these lectures, Mr. Tagart, we think, has done good service, not merely to his congregation who heard them, and to those who may now receive them from the press, but to the public at large, by setting the example of a somewhat original course of instruction from the pulpit, which we hope will be followed as extensively as it deserves to be.

Our religion is from first to last an *historical* religion. We study it in the history of God's ancient people,—in the gradual development of the great plan of Providence, by which the way was prepared for the final appearance of the dispensation of grace to all nations,—in the life and character of its divine Founder,—in the labours of his apostles,—in the subsequent history of the church,—the rise and fall of sects and parties, the corruption of its original pure simplicity, and its partial reformation from prevailing abuses,—in the reciprocal influence of religion and the intellectual, moral and social condition of the most enlightened nations,—and in the recorded examples of its efficacy in those who have been its active servants and professors, or who have shewn themselves in their characters and lives most habitually directed by its spirit. All these afford or may afford an almost inexhaustible range for the Christian teacher. The lives of holy men, of prophets and apostles, which we read in the Scriptures, have been provided that they may furnish food for profitable meditation to the pious and reflecting reader. He learns better to understand the true spirit of his religion when he tries by that sacred rule the characters of its professors; and, whether they come up to the standard or fall short of it, the comparison may equally serve to illustrate and enforce the standard itself.

The Scripture history and biography has been often and diligently improved to this purpose; but there is no good reason why this useful exercise should not be continued in a still wider field. All those who have called themselves Christians in every succeeding age, alike profess to be directed by the principles of the gospel; and more especially the rulers of the church, or the leaders of contending sects, or the patrons and teachers of particular doctrines, or those who for any reason have attained distinction as "religious men," should be tried by the criterion furnished by the Word of God. When, therefore, we look back on the history of former times and connect our present condition with the labours of our forefathers, which, under Providence, have brought us to the position we now occupy, it is natural that we should study the characters of distinguished men of former times, with the spirit which is becoming in Christian inquirers, disposed to learn wisdom from the experience of others, and to apply to the more eminent and conspicuous, as well as

to the humble and obscure, the unerring rule of the gospel of Christ. It is well that all classes should understand something of the history of the Christian church, and trace with due admiration and gratitude the course of that divine administration which has so directed the events of the world and the arduous labours of many pious, enlightened and dauntless men, that we have received the word of this salvation, and are enabled to obtain it from its pure and uncorrupted source.

In the publication before us, Mr. Tagart has presented us with a valuable contribution towards this desirable object. In six lectures, he has given us an outline of the lives of as many of the most distinguished leaders in the great religious movement of the sixteenth century, accompanied with judicious reflections on their respective characters and merits, commenting both on the lights and shades which they exhibit, in such a manner as to illustrate and enforce the most enlightened principles of religious truth and freedom. The personages whom he has selected with this view are, Luther, Calvin, Zwingle, Socinus, Cranmer and Knox; each of whom is made the subject of a distinct lecture. In so short a compass, it is obvious that it would be unreasonable to expect a minutely detailed narrative; but the most important and interesting events are chiefly selected,—such as best serve to display the character, to shew the kind of influence exercised by each over that mighty revolution to which they were instrumental, and to suggest improving topics of meditation and reflection appropriate to the place and the occasion.

Without undervaluing the others, we may say that the lectures on Zwingle and Socinus appear to us the most interesting of the series; the former, as giving due honour to one of the most truly worthy of this distinguished band, but whose name has been in some measure forgotten amidst the greater celebrity of some of his fellow-labourers; the other, as contributing to rescue from unmerited obloquy “one of the most learned, most pious, most laborious, most self-sacrificing of the men who at this period bequeathed to posterity the memory of their principles and their virtues.” It is an additional recommendation that these two eminent men were much more free than their compeers from the taint of intolerance, that “original sin” of the Reformation, which, as Mr. Hallam too justly observes, cools the zeal of every candid man, in proportion as he becomes more fully acquainted with its history.

“Contemporary with Luther and considerably prior to Calvin, Zwingle was perfectly independent and original in his course. He raised himself above his age by the clearness and strength of his own judgment and principles, and by the generous bent and disinterested virtue of his conduct and dispositions. He enjoys less celebrity than either of those two great reformers, yet he departed more widely from the Church of Rome, and in all questions, whether of speculation or of policy, he appears to have taken a more rational, just and amiable view. Thus, in ecclesiastical as well as in civil annals, it is by no means the men whom we love best,—by no means those who deserve the highest honour, who figure most conspicuously, or who arrest the largest share of our attention. In human annals we note the season of strife and disaster more than that of peace and prosperity. The conflagration, the earthquake, the flood, the hurry of passion, the desolation of armies, the tumult of riot and revolt,—these are noted in the records of the past. But the calm recurrence of seed-time and harvest,

the peaceful flowing of the fertilizing stream, the regular going out and coming in of domestic life, the quiet procedures of commercial interchange, the steady unostentatious pursuit of literary labour, find no comment, as they excite no surprise. Hence the source of universal mistake with superficial thinkers, who judge of Providence and humanity by the exception and not the rule; who seek truth in crowds, happiness in splendour and excitement, goodness and greatness in notoriety, distinction and applause; and who perhaps think that evil rather than good predominates in the world."—P. 48.

The variety of important reforms, not only in religion, but in the public institutions of the state, effected by Zwingle during the short period of twelve years in which he possessed a predominating influence at Zurich, and the apparent ease with which they were introduced without either disturbance or material opposition, may well excite our astonishment, and must lead to the belief that the seeds of reformation had already been widely diffused in the public mind. No one man, let his talents and energy be what they might, could possibly have accomplished so much by his own individual exertions. He was doubtless assisted by many able coadjutors, who acted under his guidance and upon his principles, but who had been prepared for the work by causes similar to those by which he himself had been brought from darkness into comparative light. In fact, we may remark in general, of this and of all other great and extensive revolutions in the aspect of human affairs, that the eminent men who direct, and may be thought to have originated the movement, would have been almost powerless if the way had not been prepared for them by the gradual and long-continued, but silent and unmarked, operation of various elements of change which were at length advancing to a crisis. The efforts of Luther and of Zwingle were like the spark, which, if alone, would quickly expire and leave no trace of its existence, but, alighting on materials fitly arranged to receive it, produces a wide-spreading conflagration.

Zwingle is, we think, justly characterized by Mr. Tagart as "the noblest and best of the men concerned in the Reformation; in courage, simplicity and truth, inferior to none; in moderation, practical wisdom, liberality and sense, superior to all."

"He appears to have understood far better than either of the two whom I have before touched upon, [Luther and Calvin,] the principles both of civil and religious liberty; to have entered more deeply into the simplicity and spirit of the gospel; to have appreciated more correctly the true rights of the human understanding and the dearest interests of human society. He never wished to erect his own ideas into articles of faith. Knowing of what contentions creeds had often been the cause, he was desirous that nothing more should be required of the ministers of the Word of God, than a promise to conform in their teaching to the clear and precise precepts of the gospel. Had the partizans of the Reformation always followed that principle, they would not have incurred the just reproach of having merely substituted their own authority for that of Rome, of deposing one pope to set up another."—P. 65.

The character of Socinus is well defended by our author from the reproach usually but ignorantly cast upon it. Nothing more, it is true, was necessary for that purpose, than a plain and simple sketch of the leading events of his life, which shew him to have been a

Christian indeed, ready to take up his cross in the cause of what he believed to be the truth as it is in Jesus,—to sacrifice for its sake the most brilliant and worldly prospects,—to abandon country, friends, station, wealth, all that this world holds dear, in order to maintain a conscience void of offence. And yet this is the man whose name almost the whole Christian world by common consent has branded with infamy, as synonymous with blasphemy and impiety; while even those who approach the nearest to him in doctrinal views resent as an insult the attempt to stigmatize them as *Socinians*; and with reason, when they know that the epithet is applied to them by their opponents because of its unpopularity, and as an instrument of obloquy and reproach. What a lesson on the nothingness of popular fame, and the unspeakable importance of an habitual reference to more excellent and truly honourable motives!

"If the tree be known by its fruits, the life of Socinus speaks sufficiently for his eminent Christian and worthy character. He will bear comparison with the greatest of his contemporaries, and with those who brand his memory with odium. He who gave up all the temptations of worldly greatness for the sake of religious truth and religious usefulness, could be no indifferent or unworthy follower of that Saviour who died to bear witness to the truth. He who spent his life in illustrating and developing the meaning of the sacred text, could be no despiser of the Word of God. He who took joyfully the spoiling of his goods, counting all things but loss that he might win Christ,—in perils oft, in labours more abundant,—who was distinguished by temperance, self-denial, and by amiable conduct in all the relations of domestic and social life,—may be stigmatized as a heretic, and may be held up to popular odium as the father of blasphemies, but he will find a place in the respect and affection of all those who have minds to appreciate intelligence and hearts to esteem goodness; nor will he be found altogether wanting when weighed in the balance of eternal justice and eternal truth."—P. 85.

We have dwelt chiefly upon two of the six lectures contained in this volume, more because of a peculiar interest we felt in the subject, than from any wish to hold them up as superior to the rest. It will readily be believed that the eminent persons to whom they are devoted furnish abundant topics of valuable reflection, which afford the author opportunities of illustrating and enforcing the same just and enlightened principles, with equal talent and with equal success.

We observe, in the Notes prefixed to several of these lectures, references to information derived from Dr. T. Rees, and to the expectations which we were long ago encouraged to form of still more valuable contributions than we have already received from him to our knowledge of the early history of Unitarianism on the Continent. May we be permitted to take this opportunity of inquiring whether there is any reason to hope that these expectations will at length be realized?

W. T.

ART. II.—*The Social Hymn-Book, consisting of Psalms and Hymns for Social Worship and Private Devotion.* 12mo. Boston—Munroe; London—J. Green. 1843.

WE are no friends to the multiplication of hymn-books: we think that our religious societies are often ill to please in this particular,

and that they might in general content themselves with some existing selection, instead of making a new one for themselves. We can easily conceive, however, that for certain purposes, and for the use of certain societies, a selection of moderate extent like the present, comprising only 360 hymns, with a few closing hymns and doxologies, is much more appropriate than a larger volume, which would contain many pieces seldom called for, and the price of which would be beyond the means of those who required it. This volume, as is stated in the Preface, "is designed to supply the want, which is believed to be increasing, of a small and cheap hymn-book for vestry-meetings, and for parishes that are unable to procure more expensive collections." We think that the selection has been judiciously made; the variety of subjects and of sentiment is sufficiently great for all common purposes; and it comprises many pieces which to us at least have the merit of novelty—some being hymns which we have not hitherto seen, selected from Doddridge and others of our most esteemed English writers, and others being the production of native American writers. One of the latter we shall transcribe, not merely on account of its intrinsic merits, and the name of its author, (Furness,) but because we stand in need of a greater variety of hymns adapted to the occasion for which it was written.

"A Communion Hymn.

- 1 O for a prophet's fire,
O for an angel's tongue,
To speak the mighty love of Him,
Who on the cross was hung.
- 2 In vain our hearts attempt,
In language meet, to tell
How through a thousand sorrows burn'd
That flame unquenchable.
- 3 Yet would we praise that love,
Beyond expression dear:
Come, gather round this table, then,
And celebrate it here.
- 4 Here, in the bread and wine,
Your dying Saviour view;
Thus did he give his body up,
And thus his blood, for you.
- 5 These symbols of his death,
O, with what power they speak!
Prophetic lips and angels' lyres,
Compared with these, are weak.
- 6 And shall they plead in vain
With our forgetful souls?
Forbid it, God, while through our veins
The vital current rolls."

We know not what may be the peculiar sentiments of Mr. Robbins, the editor of this volume, but, presuming that he belongs to the body of American Unitarians, we have been somewhat surprised that he should have admitted such a phrase as "the incarnate God" in Hymn No. 350. This and one or two other expressions, perhaps not so objectionable, should have been omitted, if the book is intended for the use of Unitarians.

S. W.

ART. III.—*Proceedings of a General Meeting of the Non-subscribing Presbyterians of Ireland, and other Friends of Religious Liberty, held in Belfast, 25th May, 1841: preceded by several Documents shewing the Grounds of the Remonstrant Separation from the General Synod, in the Year 1830; together with the Rules and Principles forming the Constitution of the Remonstrant Synod of Ulster.* 8vo. Pp. 85. Belfast—D. Finlay. 1841.

WE give a late notice of this very interesting pamphlet, owing to the recent conduct of the "orthodox" Presbyterian party in the Synod of Ulster, as narrated in the newspapers. This party has instituted suits, in two or three cases too successfully, against the chapels and endowments of the Non-subscribing Presbyterians, and has, as we also learn from the Irish newspapers, sent deputations to London to frighten the Government with the menace of North-of-Ireland "agitation," if the Cabinet shall agree upon any parliamentary measure of relief on behalf of the aggrieved, the threatened and plundered, Liberal Presbyterian Irish Church! The leaders of the bigoted faction are here exposed and convicted of inconsistency, faithlessness, falsehood and calumny. The "Resolutions" of "the Non-subscribing Presbyterians" are sensible, manly and Christian, and the speeches by which they are supported are able and effective: they are severe and cutting, but it must be remembered that they are defences of the speakers against bitter and cruel personal accusations. In the present crisis of the Unitarian body, we recommend the "Proceedings" to our readers as a key to unlock certain mysteries, of which they will in the sequel hear in various ways; and we hope the Belfast editor will take care that some London publisher (whose name should be advertised) is supplied with copies.

ART. IV.—*Church Music: a Sermon preached at Newington-Green Chapel on Sunday, March 5th, 1843, and at Little Portland-Street Chapel on Sunday, March 26th, 1843, on the Antiquity, Excellence and Propriety of the General Adoption of the Legitimate Music of the Christian Church.* By Thomas Cromwell, M. A., F. S. A., Minister of Newington-Green Chapel. 8vo. Pp. 26. J. Green.

ART. V.—*The Book of Chants and Christian's Manual of Prayer, Exhortation, Praise and Thanksgiving; for the Public Worship of God.* 8vo. Pp. 44. Chesterfield—Atkinson; London—John Mardon. 1843.

WE are glad to see a more general attention awakened to the improvement of Church-Music in the English Presbyterian congregations, as is shewn by these and other recent publications.

Mr. Cromwell's Sermon might have been preached on St. Cecilia's day, on which festival Bishop Atterbury delivered his beautiful sermon on the "Usefulness of Church-Music." It is, however, rather a lecture than a sermon, and contains technical phraseology somewhat strange in the pulpit. As a lecture, it will please such lovers of psalmody as do not stumble at the preacher's objections to puri-

tannical simplicity, his implied approbation of the attempt of "the new Oxford school" "to make the *externals* of Protestant Christian worship more affecting" (p. 23), and his acknowledgment of "the value of a national religious establishment" (p. 13).

"Chants," properly conducted, agreeably enliven public worship; their effect depends, at the same time, upon the words, the music and the style of performance. The "Book of Chants" before us will be found helpful; another book of Music for them is promised. We see no reason why Psalms should not be chanted, as well as sung in a metrical form; but we confess we are not yet prepared for chanting passages in the Gospels, and, least of all, the Ten Commandments.

ART. VI.—*The Constraining Love of Christ: a Sermon preached before the Provincial Meeting of Presbyterian Ministers of Lancashire and Cheshire, in Paradise-Street Chapel, Liverpool, on the 22nd of June, 1843, and published at the Request of the Meeting.* By Franklin Howorth, Pastor of the Congregation assembling in the Presbyterian Chapel, Bury, Lancashire. 12mo. Pp. 16. London—J. Green; Manchester—Forrest.

FROM 2 Cor. v. 14, 15, Mr. Howorth delivered and now publishes a sermon of deep Christian feeling, and of no common interest to the denomination in which he is so useful a minister. Our ministers and people would do well to meditate seriously upon his respectful admonitions and affectionate recommendations.

ART. VII.—*Joshua Forster, or the Trials of a Little Country Boy: a Tale for Youth.* By the Rev. Thomas Cromwell. 18mo. London—J. Green. 1843.

THIS tale possesses some interest, and sets forth in a striking manner the power and the value of religion; but we should have liked it better if the character of the hero had been more fully developed; and there is, throughout, a want of that plainness and simplicity of expression, which is one of the most essential requisites in books designed for the use of children. To illustrate what we mean, we doubt whether many boys and girls would understand what is meant by being "petrified with astonishment," p. 23; and we think that the following sentence would present a puzzler to the youthful brain—"She hung upon the neck of her father, in all the poignancy of feeling, created by the mingled novelty and painfulness of the circumstances," p. 5. S. W.

ART. VIII.—"The True Worshippers:" a Discourse preached before the Members of the Somerset and Dorset Unitarian Association, at their Annual Meeting at Crenkerne, June 1, 1843. By Rev. R. E. B. Maclellan. 18mo. Pp. 18. Bridport—Prince; London—J. Green and J. Mardon.

A POWERFUL plea for the sole deity, and an animated exhortation to the pure worship, of the Father Almighty.

INTELLIGENCE.

IRELAND.

Irish Unitarian Society Anniversary.

(Continued from p. 447.)

The following resolution was then submitted to the meeting by the Rev. *Edward Fitzgerald Day*: "That the sacred cause of uncorrupted Christianity demands from every follower of Christ a persevering performance of the duty, and an unqualified recognition of the right in others, to search the Scriptures, and (refusing to take religious opinions at the dictation or upon the authority of fallible men) to prove all things, and hold fast that which is good: and that the dogmatism and bigoted presumption which would violate or interfere with this right and duty are at variance with the spirit of Jesus, subversive of the liberty with which he made his disciples free, and alike degrading to those who exercise them and those who submit."

The Reverend gentleman, after observing that in the present resolution was embodied a leading principle of the Society, whose objects therefore could not be considered of a merely sectarian or exclusive character, proceeded to enlarge upon the purposes for which creeds and confessions had been devised, and the mode in which they had been employed. He shewed that during the first 300 years after Christ there existed only the simple form commonly, though incorrectly, called the Apostles' Creed, which in substance was generally received in the early churches, and was employed to furnish young Christians and converts with elementary instruction in the principal statements of the Bible. But it was not imposed, as confessions have since been, as a test or code of faith to be subscribed by pastors, or to restrain from the free investigation and fearless exposition of the Scriptures: on the contrary, it was applied to introduce inquirers (the catechumens of those days) and facilitate their approach to the study of revelation. But Churchmen soon became desirous of enlarging the dimensions and authority of the creed, and violent and widely-diffused contentions took place relative to articles of doctrine which were propounded. Hence resulted what is known as the Nicene Creed, the greater part of which was framed at the first general council held at Nice, A. D. 325, in an assembly of more than 300 bishops, and imposed on

Christendom by imperial power. This proceeding, however, did not insure religious peace to the world; new subjects of controversy continued to spring up, and for centuries the Church was distracted with contending factions, in spite of councils, creeds and canons innumerable,—to use the words of Gibbon, "the tremulous ball of Orthodoxy being kept all the while, within the limits prescribed to it, in a state of perpetual vibration;" until at length, in the 8th or 9th century, the Athanasian Creed, which carried the Trinitarian system to its height, was, under the *gentle* coercion of the Papal and secular powers united, forced into general recognition, at least in Europe, upon a world fatigued with endless disputation, and sinking into mental darkness or barbarian indifference. The Church slept for some ages, until, towards the era of the Reformation, she was aroused to fresh activity and inquiry. The Reformers then branched into various communities, in most of which the old system of creed-making was pursued, with the *sanction* of civil authority, for the purpose of enforcing uniformity in religion. The confessions put forth in different places were still imposed as rules by which the interpretation of God's word was to be squared. Has the result answered the expectation? Has uniformity been effected? Has inquiry been stifled or satisfied? Let the movements of opinion in Switzerland and Germany, the dissensions and persecutions in Holland and Great Britain, bear witness that these engines for producing and ensuring unanimity have signally failed in their design, and have, in fact, proved occasions of continual discord and frequent separation. Against these walls of separation this Society direct all their energies; not seeking to invade the just privileges of any class, or to offend the honest convictions of any individual, but striving to animate their fellow-Christians to exercise the reason and judgment bestowed by Heaven, in searching diligently for the truth, and learning for themselves the will of God and of his Christ. And in the appellation by which they distinguish this Society, they desire publicly to record, what body of Christians have ever been found identifying themselves with the unlimited spiritual improvement of mankind.—But "the volume of Revelation," it may be alleged, "is complete long

since, and may not be added to or improved by human ingenuity, and therefore this idea of unceasing progression is chimerical." The same thing may be observed of the book of Nature, which long ago came perfect from the hand of its Divine Author, who then pronounced it *very good*. Yet both one and the other must have remained to the present hour sealed books, a dead letter, but for the exploring zeal and perseverance of those great minds who, collecting the dispersed members of truth, have enlightened and blessed the world with the happy results of their devoted labours and sagacious investigations. It is not to be imagined that those honoured men who laid the foundation of the Reformation should all at once have succeeded in emancipating the Church or their own minds from the accumulated errors and prejudices of ages. Such a result would require much time and dispassionate but persevering exertion. Through such continued efforts, under God's blessing, shall the Church at length be restored to her right mind, and, deriving wisdom and moderation from sad experience, shall renounce all other teachers, and be found seeking instruction from the lips of her Redeemer, and be cheered with the gracious exhortation, "Go in peace;" "Return to thine own house, and shew how great things God hath done unto thee."

Robert Andrews, Esq., L.L.D., said that at so advanced a period of the evening, he felt it his duty to abstain from addressing the Society at the length he had otherwise intended. But he could not refrain from saying that he rejoiced to be associated with Mr. Day by being permitted to second the resolution. That the report just read to the Society had referred to the fact that in America seven clergymen who belonged to what are here called the Established and Orthodox churches, had recently given up their churches, renounced the doctrines of Trinitarianism and embraced those of Unitarian Christianity; but that the report need not have stopped there. There were in that room then present two noble instances of clergymen who had set the example to their American brethren, and led the way which others since had followed, and doubtless many would hereafter follow. That the Rev. George Armstrong and the Rev. Edward F. Day, who had that evening addressed the Society, had made sacrifices in abandoning the Established Church, its wealth and honours, and had manifested a devotion to truth, and a fearlessness in its

avowal, which their presence alone prevented him (Mr. A.) from characterizing in the terms of respect and admiration of which they were pre-eminently worthy. That the report of the Committee had well observed upon the gratifying example of the American clergymen and the influence it ought to have upon us, and that all it stated came with renewed force when viewed in relation to Mr. Armstrong and Mr. Day.

The resolution having been adopted by the Society, *John Armstrong, Esq.*, proposed, and *John Falconer, Esq.*, seconded, the following, which was also unanimously agreed to: "That the proceedings against the Rev. Thomas Emlyn in the Court of Queen's Bench in Ireland, in the year 1703, for the assertion of the undivided Unity of God, as opposed to the Athanasian doctrine of the Trinity, were illegal, though under the form of law; and that the conduct of Chief Justice Pyne, who presided at the trial, was an outrage upon the constitution and a disgrace to the administration of justice; that the conduct of Emlyn in regard to that essential truth of all religion which he so fearlessly maintained, entitles him to our affection and esteem as the Irish Unitarian Christian Martyr, and triumphantly refutes the most virulent attacks of interested calumny and wilful falsehood; that the persecution of this innocent and injured Apostle of the Truth originated with the disciples of Calvin, the man who had already burned Servetus at the stake, incontestably proving the falsehood of Calvinism as a system of religion, when tried by the spirit of Love, the only and infallible test of Christianity bequeathed by the Redeemer; and that the history of Unitarian Christianity in Geneva and in Ireland affords a signal display of the retributive justice of *Providence* in favour of the TRUTH."

In proposing the resolution, Mr. Armstrong drew the attention of the meeting to the catholic spirit of Unitarian Christianity. It alone was calculated to become the universal religion, because it denied the peculiar points of every species of sectarianism,—it affirmed only the essentials of Christianity. The Apostles' Creed is the elementary profession of faith of every sect, and that creed is purely Unitarian. That every Christian church and sect possesses *some truth*, is clear from the Redeemer's own words, "Where two or three are gathered together in my name, there am I in the midst of them." Truth, then, is to be found in that alone wherein all sects are

agreed, as the centre of a circle lies in that point only wherein all lines drawn from the most opposite points of the circumference shall meet. In the union of all sects (could such a desirable object be effected), Unitarianism would have nothing to *discredit*. It stands revealed in all the simplicity of truth, the unfettered majesty of universal Christianity. Mr. A. then read to the meeting a letter which had come into his hands from a Roman Catholic to an Unitarian, respecting the works of Dr. Channing, which was listened to with the warmest marks of satisfaction, and in which, amongst other things, the writer stated, "that never in days gone by had he cherished ought of saintly relic with such affectionate veneration as that with which he now regarded the works of that glorious Apostle of the Truth." Mr. A. adverted to the rapid spread of Unitarianism, and contrasted its present hopes and prospects with its condition in this country a century and a half since. The darkness of midnight was then over the land, and though the stillness had been broken by one solitary voice, the man who had dared to proclaim the essential Unity of Jehovah, and his own unflinching loyalty to the unrivalled majesty of the Supreme, stood convicted of blasphemy at the bar of an earthly tribunal. He (Mr. A.) was prepared to shew that the proceedings against Emlyn were *ILLEGAL* even in the barbarous eye of the penal code, and he called upon the meeting to pass a resolution to that effect. The Irish statute-book was never disgraced by any Act similar to that passed by the English Parliament in the reign of William III., whereby the denial of the Trinity in England was made penal. That Act was never adopted in Ireland, and he challenged any man to prove the reverse. The Irish Act of Uniformity, indeed, was in force at the time of Emlyn's trial, by which all ministers and teachers who refused assent to the Book of Common Prayer and the ritual of the Established Church were made liable to deprivation, and (should they continue to preach during disability) to the further penalty of three months' imprisonment. Under that Act, Emlyn might have been prosecuted for nonconformity, and so might the most eminent Trinitarian Dissenters of the times. But Emlyn was not prosecuted for nonconformity, but for blasphemy, and his sentence was not warranted by the Act of Uniformity or by any other statute. Neither was it warranted by the common law. Mr. Armstrong here adduced a number of

convincing arguments and authorities in support of this position, and drew the attention of the meeting, especially, to the unanimous declaration of the Judges in the case of Lady Hewley's charities, that the denial of the Trinity is not at common law illegal. After adverting at some length to the bearings of this fact on the present proceedings against the Unitarian congregations in Dublin, Mr. Armstrong went on to say that the conduct of Chief Justice Pyne, before whom Emlyn was tried, was a disgrace to the administration of justice, and paralleled only by that of the infamous Jeffries in England. Every arbitrary and unconstitutional means was resorted to to coerce and terrify the jury, who lamented their conduct when it was too late, and the sacred right of every British subject to plead his own cause was rigorously denied to the accused. The bishops took the bench. The jury were threatened, hurried and coerced by menaces of the ecclesiastical power. They were told by a Chief Justice that presumption is as good as proof, and the Irish Unitarian Christian Martyr was "run down like a wolf" (as one of the Queen's counsel expressed it), "without law or game." But, blessed be God! the time has come when things can be called by their right names, when the judgment of freemen can be pronounced on these tyrannical and infamous proceedings! By whom were they concocted and pressed to their disgraceful issue? By Trinitarians, calling themselves Christians. Who burned the innocent Servetus at the stake? The Trinitarians of Geneva, headed by Calvin. Who wrote the penal laws in fire and blood? Trinitarians, calling themselves Protestants. Who are now arraying themselves against the spreading Christianity of the age, animating the dry bones of worn-out and obsolete statutes with the demon of persecution, and straining every nerve to deprive their Christian brethren of their houses of worship and the pittance set apart by pious benevolence for the support of the widow and the orphan and the aged pastor in the decline of life? Trinitarians, calling themselves the *PEOPLE* of God! God forbid he (Mr. A.) should say that Trinitarians are not Christians! He believed there are thousands and millions deserving of the name. But Trinitarian theology is untrue and unchristian, if for no other reason but that it is essentially a persecuting system. In all its phases of Popery, Calvinism and Church-of-Englandism, it breathes the same spirit of hostility to the rights

of conscience and religious freedom: it denounces the same anathema of eternal perdition upon all who, studying the Word of God by the lights of reason and conscience, dare to think for themselves and differ with self-styled Orthodoxy in points of speculative doctrine: it is utterly destitute of that "love one to another" which is the seal set upon his disciples by the Saviour of the world. Mr. Armstrong then dwelt on the retributive justice of Providence in favour of the truth. In Geneva, where Calvin burned Servetus for declaring the one only and true God, Unitarian Christianity is now triumphant. In the Reformed Church of France, the birth-place of Calvin, the most eminent and eloquent divines have recently declared themselves Unitarians. In Ireland, the Presbyterians of Ulster, 120 years ago, expelled Nevin for refusing to pronounce guilty of blasphemy a man who conscientiously denied the supreme deity of Christ. That act of bigoted tyranny in the Synod of Ulster led to the secession of seventeen congregations, since known as the Presbytery of Antrim, and who are Unitarian to a man. A similar act of tyranny a few years ago led to the secession of seventeen other congregations, and the establishment of an Unitarian Synod in the heart of Ulster. But to come nearer home,—the resolution they were about to pass was in itself a signal instance of the retributive power and justice of God. They were about to pass a resolution vindicating the character of Emlyn, and pronouncing a just judgment upon those by whom the Martyr had been condemned. Yes! a crowded and public assembly, in the heart of the very city where Emlyn was martyred, was now about to vindicate his memory, to pass sentence on his judge, and openly and triumphantly profess those principles of unadulterated Gospel Truth in which he then stood alone. Truly he was bound, but the word of God was not bound. The record of his conviction moulders to dust in the archives of the earthly tribunal where the Irish Jeffries presided, but our truth-telling and truth-vindicating resolution will be transmitted fresh from the hearts of many in whom the spirit of Emlyn is even now alive, to the consciences of all who would oppress: the one will be remembered but to be execrated by every good man of every creed,—the other has long been substantially recorded in the Book of Life.

Rev. John Scott Porter, of Belfast, an honorary member of the Society, in moving the next resolution, referred to

the extraordinary progress of Unitarianism in America, its steady advancement in Great Britain and the Continent of Europe, and the exertions of the British and Foreign Unitarian Society. He stated that in the North of Ireland the readiness to give a fair hearing to Unitarians is on the increase, and in marked contrast with the spirit manifested there some years since; that the harvest is becoming plentiful, whilst unfortunately the labourers are few. He detailed some of the results of a missionary tour made by him during the last summer into districts where there are no Unitarian congregations, and stated that he was every where heard with respect and attention by (generally speaking) crowded audiences; and that in one place where opposition preaching was got up by two placed clergymen of the town, who had found it necessary to call in the aid of a very celebrated polemic, the numbers that came to hear him (Mr. P.) were so great, that the building prepared for the occasion could not contain them, and they had to adjourn to the open air. Every where he went he had proofs that the spirit of inquiry is abroad, and that in most places the reflecting and intelligent are progressing towards Unitarianism. He expressed in animated terms the gratification he felt at witnessing the progress of the Irish Unitarian Christian Society. Twelve or thirteen years ago, when the Society was formed, it comprised only about a dozen individuals, and the attendants at the meeting were in the same proportion. But the progress the Society had made, as attested by the crowded assemblage and the rank and intelligence he then addressed, did honour to the founders of the Society, and entitled them to the highest gratitude from every sincere well-wisher to the cause of Gospel liberty and truth. Mr. Porter then read the following resolution, which being seconded by *Daniel Hutton, Esq.*, was unanimously adopted:

"That on this as on former occasions, we are desirous of placing on record our feelings of friendly sympathy with our Christian Unitarian brethren in Great Britain, America and the Continent of Europe; that we rejoice in the able and effective vindications of Christian Truth and Liberty which have proceeded from them; that we congratulate them on the success which has attended their exertions, and feel for them in the arduous struggles in which they are engaged in defence of our common rights and privileges; and that we shall continue to co-operate with them in every measure

which may tend to promote the progress of our common cause."

Mr. *Preston*, a member of the Committee of the British and Foreign Unitarian Society, was loudly called upon, and on coming forward was received with great applause. Mr. *Preston* begged to assure the meeting that the sympathy and good feeling expressed by Mr. *Porter* and this Society towards the British and Foreign Unitarian Society were cordially reciprocated by the latter. That he rejoiced at the manifestation he had that night the good fortune to witness, and would have great pleasure in reporting it in the month of June at the annual meeting in London of the kindred Association of which he is a member. That the progress of Unitarianism in Ireland was regarded with the deepest interest at every meeting of the British and Foreign Unitarian Society; and that the resolution which had just been passed, and the cordial and gratifying spirit in which it had been received, would be hailed by them with the warmth and sincerity they so eminently merited.

The following resolution was then passed by the Society, on the motion of *James Haughton*, Esq., seconded by *William Antisell*, Esq., viz. "That in recording the death, we would unite with all who worthily appreciated him, in rendering our public tribute to the memory, of that great and good man, the illustrious Channing, the powerful and unshrinking defender of pure Christianity and the rights of our race; that we would raise for him a fitting monument in the hearts and affections of mankind, by testifying our love for the deep, devoted piety that sanctified his life and breathes in his deathless pages; our admiration of his earnest solicitude and noble exertions for the diffusion of Peace, for the redemption of the demoralized and oppressed, and the extirpation of Slavery, that odious system which degrades man, the image of God, into a chattel, and with but partial exceptions fixes an indelible stigma upon the churches of America of every creed; and our veneration for all the great works of Love and Mercy in which he was engaged, wherein we recognize in all their loveliness and power those exalted and glorious principles of love to God and to our neighbour, which our common Redeemer has declared to be the essence of the holy Religion which he taught."

Mr. *Haughton* observed, that it was no small gratification to him to have been invited to say a few words in relation to such a subject as that to which

he drew their attention. He would he had the ability to say what might be a worthy tribute to the memory of him whose loss they all deplored, but in that attempt he must fall short, very far short, of his own wishes. He wished the subject had fallen into other hands. We are justly proud, he continued, of our Channing. His life sheds an undying lustre on our body. We can boast of many great names as the supporters of that pure and simple system of religious faith which we profess, and, perhaps, Channing is the greatest name among them all. But, while we are justly entitled to place that beloved name on the roll of the gifted and noble spirits whose bright example is loudly exhorting us boldly and firmly to keep the Unitarian standard unfurled before the eyes of our brethren of other professions, who choose to tread their heaven-ward journey on paths rendered dark and dangerous by the murky clouds of bigotry and uncharitableness, we must admit that Channing lived for mankind, not for sect. His aspirations were for humanity. We, Unitarian Christians, claim him as our brother, and, thank Heaven! our claim is admitted by the world. But he was also the brother of the whole human race. His lofty soul dwelt within no confined limits. He loved his fellow-man. The great business of his life seems to have been, to elevate *him*, to spiritualize *him*, to bring *him* into a more intimate communion with his Creator. To attain this end, he strove in all his writings to make men know and feel the value of the soul, to realize in their minds their glorious destiny as immortal beings. He was the advocate of freedom, civil and religious. He was the zealous friend of education. For what purpose did Channing live? For what object was that noble man created and so gloriously endowed? Why was his mind filled with wisdom, and his thoughts illuminated from the fountain of all truth? To what end are his beautiful writings thrown broad-cast over the civilized world? These are questions which I desire we may often ask ourselves, and as our own hearts shall answer them, so let our conduct in life be. To me it seems that the life of this most excellent man has placed us Unitarians in a position of greater responsibility than we ever occupied before. We claim him as our friend and brother. We point to his life and his writings with pride and exultation, as evidence that God is with us, and that we are, in deed and in truth, humble followers, as our departed

brother was, of that blessed Saviour whose advent on earth was heralded by songs of angels crying, "Glory to God in the highest, peace on earth and good-will to men;" who "went about doing good to the bodies and souls of men;" and whose delight it was "to unloose the heavy burthens and let the oppressed go free." Dr. Channing endeavoured to walk in the light of these beautiful precepts. Are we striving to imitate him? Truth compels me to say that I fear we are, as a body of professing Christians, deficient, very deficient, in this respect. Mr. Haughton went on, with much feeling, to give expression to the sorrow and shame with which he felt that, as regarded the crying iniquity of slavery in America, the Unitarians there were not less guilty than their brethren of other denominations. He enlarged upon the horror of the crime, not only as respected American, but British Indian, slavery. He called on Unitarian Christians, one and all, to be in earnest in defence of wronged humanity, and they should prove to the world that they really loved the memory of the illustrious Channing. If they did not endeavour to walk in his footsteps, their professed admiration of him would but serve to shew their own unworthiness. But he would hope for better things. Let them unitedly take up the mantle of their deceased friend, and endeavour, in the same singleness of heart, to carry forward his plans for the amelioration of the human race; so should they prove their devotion to principle, their love to their blessed Master, and their respect for his servant, the noble-hearted Divine, whose praise was in all their churches; and not in theirs alone, but over the wide earth, wherever his worth was known. Mr. H. proceeded to dwell briefly on Dr. Channing's advocacy of Peace and Teetotalism, as tending to exalt the nature and increase the happiness of man, and concluded by saying, "I desire to touch your consciences. I wish to make all of us feel that we have active duties to perform for the improvement of our fellow-men, that we have something to do besides increasing *Unitarianism*. We have to make the whole world Unitarian Christians. This is the great work we have to perform, and as we are faithful to our minds' convictions, so will God bless us and prosper our labours for the elevation of humanity."

The officers of the Society for the ensuing year having been proposed by John Strong Armstrong, Esq., and their election and the other routine business of the

meeting gone through, the President vacated the chair, and Richard Carmichael, Esq., having been called thereto, the thanks of the Society were presented to Mr. Gray for his conduct in the chair this evening and during the year of his presidency,—after which the Society adjourned.

We give the following outline of the Rev. Dr. *Drummond's* speech upon this occasion from the "Bible Christian" (Belfast) for July.

"He asserted that Unitarian Christianity was fast progressing, notwithstanding the present designs and proceedings against that cause which is so near our hearts. 'But *they shall not put us down*;' when they take our houses of worship from us, we will build others—if they take these, we will preach in our school-houses—if they put us from these, we will preach in our own houses—if they take these, we will preach under the rich canopy of heaven. There will we assemble to declare what we believe to be the truth of God!—*they shall not, they cannot put us down*! No, the open sky, the rich vault above us, shall afford us a dome beneath which we will assert our faith in the pure, uncorrupted doctrines of the gospel! We will not be put down!' The eloquent speaker gave some humorous warnings of the danger to our enemies themselves from their proceedings, and hinted to what an extent their principles of restitution might be carried out to their own discomfort and disadvantage. He also read some interesting documents—letters from correspondents in India, who had been brought over from the gloomy darkness of Calvinism to the simplicity of the gospel, not by any art used to convert them, but by studying some of our works which, even in that distant country, had fallen into their hands. These gentlemen had applied to Dr. D. himself, encouraged by his work on the Trinity to address him on the subject. One of them had been in correspondence with him now for some years, sending over, from time to time, large orders for Unitarian works, and subscriptions for our Association."

Proceedings in the Rolls Court, Dublin, in the Cases of Strand-Street and Eustace-Street Congregations.—We understand that the relators in the case of the Attorney-General against Drummond, [in Strand-Street case,] having been obliged to amend their information, by the addition of new parties (members of the congregation of Strand-Street), moved

before the Master of the Rolls last term, that the bill might be taken as confessed against the new defendants. Mr. Wright and Mr. Brooke, Q. C., for the relators, stated that the application was made under the new rules, inasmuch as two months had elapsed since the parties against whom the order was sought had been served with process. The defendants' counsel, Mr. Holmes and Mr. John Armstrong, resisted the motion, on the ground that as their clients had been served with subpoenas to answer under the old rules, by which three months' time was allowed, and had made their arrangements accordingly, it would be most unjust to subject them to the operation of subsequent regulations. "*It would be playing fast and loose*" with their clients, and altogether an *ex-post-facto* proceeding." Mr. Holmes characterized the motion as "harassing and vexatious," and said it was a "disgrace to the middle of the nineteenth century to see one sect of Presbyterians persecuting another." He (Mr. Holmes) "hoped his Lordship would give his clients the costs of the motion. It would be a lesson to the relators which they well deserved." The Master of the Rolls refused the relators' application, *with costs*.

A motion was subsequently made in the same Court, by the relators in the Eustace-Street case, to put the new defendants in that case under the same terms as had been ordered by the Court with respect to the original parties, in consequence of the latter having applied for further time to answer. We are happy to say that this motion also was promptly refused. It would have been most unfair, and a great hardship to those most respectable gentlemen who had never asked any favour from the Court. Can it be that the ordinary process of law is *too slow* to satisfy the pious craving of certain persons after "the loaves and fishes" of their unoffending Unitarian brethren? The game, however, is not yet played out; in the mean time, these *false moves* clearly indicate the "*animus*" of our opponents.

DOMESTIC.

Manchester New College Annual Examination.

Literary and Scientific Departments.

The examinations in the literary and scientific department commenced on Monday, June 26, at 9 a. m., with Professor Finlay's Third-year class in Mathematics, the subjects of examination

being Geometry, Algebra, Trigonometry, Astronomy and Analytic Geometry. This was followed by Professor Phillips's class of Senior Natural Philosophy and Professor Newman's First-year Classics. The books required by the University of London to be read for matriculation this year, to which this class looks forward, are, the 1st Book of the Hellenics of Xenophon and the 31st Book of Livy. The books actually read by the class during the session were, the 1st and 2nd Books of the Hellenics of Xenophon, the Andromache and Iphigenia in Tauris of Euripides, and the Antigone of Sophocles; the 31st and 32nd Books of Livy, Gibson's Extracts from Lucretius, and the 2nd and 4th Georgics of Virgil. The portions selected for examination were, the Andromache of Euripides, the 32nd Book of Livy, and the 4th Georgic of Virgil. At one o'clock, the examinations proceeded with Professor Kenrick's class of Ancient History, followed by Mr. Phillips's Junior Chemistry. The examinations for the day closed with orations from Mr. R. D. Darbishire and Mr. R. S. Woodall—the former on "Revolutions, and the Times which precede them;" the latter, on "Government in general, and that of England in particular." In the Mathematics and Ancient History, there had been previously, at intervals during the session, examinations conducted in writing, the results of which were now read.

The examinations on Tuesday commenced, at the same hour, with Mr. Newman's class of Second-year Latin and Greek. The books read in this class during the session were, in Latin, Horace's Epistles, including "De Arte poetica," two books of Livy nearly, and Cicero pro Milone and pro Plancio: in Greek, the Iphigenia in Aulis of Euripides, the Prometheus of Æschylus, and two books of Thucydides. Some of the students in this class had also read a portion of the books of Mr. Newman's class examined the preceding day. The books selected for examination were, Horace's Epistles, Cicero pro Plancio, and the 6th Book of Thucydides. The examination of Mr. Finlay's class of Second-year Mathematics followed, the subjects being Geometry and the Differential and Integral Calculus. To this succeeded his First-year class, which was examined in Algebra, Geometry, Trigonometry and Analytic Geometry. At half-past 12, the examinations proceeded with Professor Martineau's class of Mental Philosophy in the third year; Mr. Kenrick's, in Modern History; and

Mr. Martineau's Second-year Mental Philosophy and Logic. There had in all these been previously written examinations during the session, the results of which were read by the students. The examinations for the day closed with orations from Mr. John Davies, M.A., Mr. R. S. Taylor, and Mr. J. Wright, the first, on "Happiness," the second, on "Expediency as a Guide of Political Conduct," and the third, on "the Origin and Influence of Sects in Religion and Philosophy."

On Wednesday, the examinations began with Mr. Newman's class of third-year Latin. The books read during the session were the Eclogues of Virgil and the first six books of *Æneid* (which, though they appear elementary, are yet the books prescribed by the London University this year for the degree of B.A.); a little more than the first book of Cicero's Letters to Atticus; the *Andria* of Terence; the *Trinummus* of Plautus, and the 3rd book of the Histories of Tacitus. The most important of these books, viz., Cicero's Letters to Atticus and the Histories of Tacitus, were those selected for examination. To this succeeded Mr. Kenrick's class in the History of Literature, and Mr. Martineau's First-year Mental Philosophy; both of which had undergone previous written examinations during the session, and now read their results.

At half-past 12, the examinations proceeded with Mr. Phillips's class of Junior Natural Philosophy, *videlicet*, and with Mr. Newman's Third-year Greek. The book in Greek required by the London University for examination for the degree of B.A. this year, is Demosthenes De Coronâ. This the class had read, and were examined in it. They had also read the *Philoctetes* of Sophocles, and the first book of Herodotus, and were examined in the latter.

This examination was followed by Mr. Phillips's, in his class of Senior Chemistry, *videlicet*; and by orations from Mr. J. A. Nicholls, Mr. R. L. Lloyd and Mr. T. Madge. The first, on "The best Means of permanently Improving the Condition of the Working Classes;" the second, on the question, "Is the Practice of administering Oaths in Judicial Proceedings and Civil Business desirable?" and the third, "On the best Means of promoting the Ends of Education." Mr. Samuel Bradley had prepared an oration on "Intolerance," which, by some omission of a preceding day, was not publicly read.

The examinations being now concluded,

in the absence of the President, Mark Phillips, Esq., M.P.,

The Rev. John Kentish, of Birmingham, one of the Vice-Presidents, in distributing the prizes, spoke as follows:—"Those friends of Manchester New College who have attended the portion of the examination just concluded, must have been highly gratified at the result. It has shewn the eminent knowledge, skill and faithfulness with which the pupils are instructed, on the part of the several Professors: and I think it has likewise shewn that the pupils themselves are justly sensible of the advantages they here enjoy: the answers given at the examinations having been for the most part prompt and exact. Prizes will now be distributed to those of the pupils who have exhibited the most successful industry; for it should be distinctly understood, that it is to industry that the prizes are adjudged, to nothing more. Of that industry the attendants at the examination have had a proof, generally speaking, in the answers that have been read or given orally. It is well known that here, as in most seminaries of the same class, a large proportion of the examinations, both in the classes and on these annual occasions, is conducted by written papers; and I cannot for a moment doubt that it is the most precise, the most impartial, and therefore the most satisfactory mode of examination. It certainly enables us to judge of what the students are in the class-room; and it is the great object both of the present examination and the distribution of prizes which follows upon it, to ascertain what they have been in the course of the session, and how far they have deserved the prizes that will now be awarded to them.

"I have barely glanced at the names of those to whom the prizes will be given; but I am prepared to say that I think they will be found to be awarded to those who have proved, by the exactness and number of their answers in the several departments, that they have attended to the business of the College. Under these circumstances, I confess that it is with very great pleasure to myself, that I am appointed the honoured medium of distributing the prizes of the College on this occasion. I am perfectly satisfied that there is not a student here who deserves the name of a student, not one especially who deserves the name of an enlightened aspirant to the office of the Christian ministry, who in the course of the business of the session is not stimulated to industry and exactness, by a

higher motive than any of a temporary and fleeting nature, far higher, the highest of all motives; but surely the ascendant operation of that motive is in no degree inconsistent with the operation of motives inferior to it. Were the contrary doctrine to be acted upon, human nature could be no longer what human nature is, nor human society what it is; nor should we be any longer able to travel on in the path of intellectual, and mental, and spiritual improvement. I am satisfied, therefore, for one, that I am acting in consistency with the views of the best philosophy, when I proceed in the name of the College to distribute the prizes awarded to the several candidates.

"I have great pleasure in saying that in the department of History, two prizes, each of the value of two guineas, have been given by the College, and that in the class of Modern History, this prize has been adjudged to Mr. Thomas Lethbridge Marshall; the prize consists of Hallam's History of the Literature of Europe, 3 vols." (Mr. Marshall here received the work from the hands of the Vice-president.) "In the class of Ancient History, the prize has been adjudged to Mr. Henry William Crosskey, and it consists of Arnold's History of Rome, 2 vols." (Mr. Crosskey received his book.)

"The Classical prize in the Middle class only, of the value of two guineas, offered by Robert Phillips, Esq., of the Park, has been awarded to Mr. Robert D. Darbishire. This prize was very closely competed for by Mr. Woodall, and was decided only with great difficulty. It consists of Professor Smyth's Lectures on the French Revolution, 3 vols." (Mr. Darbishire here received it.)

"In the department of Mental and Moral Philosophy, three prizes have been given by the College; two of the value of two guineas each, and one of the value of one guinea. In the class of Moral Philosophy, the prize has been awarded to Mr. John Wright; it consists of Lieber's Political Ethics, 2 vols." (Mr. Wright received it.) "In the Logic class, the prize has been awarded to Mr. Samuel Bradley: the book is Mill's System of Logic, 2 vols." (Mr. Bradley received it.) "In the Junior class of Mental Philosophy, the prize has been awarded to Mr. Henry W. Crosskey; and the book is Brown's Lectures on the Philosophy of the Human Mind." (Mr. Crosskey received it.)

"In the department of Mathematics, two prizes, of the value of two guineas

each, have been given by a friend to the College, and one, of the value of one guinea, by the College itself. These have been awarded—in the Senior class, to Mr. Samuel Bradley: the books are, Airy's Mathematical Tracts, Keland's Theory of Heat, and Wallace's Conic Sections." (Mr. Bradley received his books.) "In the Middle class, to Mr. R. D. Darbishire: the books are, Hymers's Differential Equations, O'Brien's Mathematical Tracts, Hymers's Analytical Geometry, and Hind's Trigonometry." (Mr. Darbishire received his books.) "And in the Junior class, to Mr. H. Wm. Crosskey: and the books are, Hymers's Conic Sections and De Morgan's Trigonometry." (Mr. Crosskey received his books.)

The business of the examination in the literary and scientific department of the College was then announced to be concluded.

Theological Department.

The examination in the Theological department began on Thursday, 29th June, at 9 a.m., with Professor Robberds's Junior Class in Hebrew. Mr. Robberds stated that there had been three students in the class, viz., Mr. Case, who had left the College from illness; Mr. R. D. Darbishire, who had been a volunteer, and consequently did not join in the examination; and Mr. J. Davies, M.A., who was thus left to be examined alone. The class had read the greater part of the book of Genesis. Professor Wallace's examination of his class in New-Testament Theology followed. He stated that the answers read by the students were the result of two separate written examinations; one at Christmas, the other at the end of the session. There had been, for the most part, five lectures given each week in this class. Professor Tayler's Junior Class in Ecclesiastical History had undergone similar previous examinations, and now read their results. He stated that besides the four students present, Mr. R. S. Taylor, a lay-student, had attended at his own request, so that there was no claim upon him for examination. The students, being those of the 3rd year, began the course, and continued to attend it till the beginning of the last quarter, when the lectures were discontinued on account of Mr. Kenrick's lectures then beginning: *both* courses, with other pursuits, being considered too great a burden upon the attention of the students at the same time. This examination was followed by the delivery of a

sermon from Matthew xxv. 14, 15, by Mr. D. Davis, B.A., of Evesham.

At one o'clock, the examinations proceeded with Mr. Robberds's Middle Class in Hebrew. The members of the class were examined in the Psalms. Next followed Mr. Wallace's examination of his class in the Evidences of Natural and Revealed Religion.—He stated that the business of the class was discontinued at Lady-day, with a view to the greater leisure of the class for continuing it next (their 4th) session; and that four lectures each week had been given to it during the time of its attendance this session. To this succeeded Mr. Robberds's Senior Class in Hebrew, which was examined in Jeremiah. In connexion with this class, Mr. Robberds stated what the business of the class in Pastoral Theology had been.—The compositions of the students for the weekly service on Thursday afternoon in the Common Hall, had been usually made the subject of remark and conversation with himself afterwards, at the weekly meeting of the class. They had read the services at the ordination of Mr. Coolidge, America; Dr. Vaughan's "Modern Pulpit considered in relation to the State of Society;" part of Claude's Essay on the Composition of a Sermon; and Dr. Porter's Lecture on the Choice of Subjects.—The next examination was that of Mr. Tayler's Senior Class of Ecclesiastical History, the subject commencing with the history of the 5th century, and being brought down to the middle of the 9th. Both this class, and Mr. Wallace's in the Evidences, had undergone written examinations previously, during the session; the results of which were now read. A sermon by Mr. George Heap, of Manchester, from John iv. 10, concluded the examinations.

The Rev. C. Wellbeloved, of York, one of the Joint-Visitors in this department, (who had engaged to deliver the Address this year,) being prevented from attending by indisposition, his colleague in office, the Rev. W. Turner, late of Newcastle-on-Tyne, occupied his place, and now addressed the students as follows:

"Gentlemen,—I doubt not that you regret, as much as I do myself, the cause which has deprived you of the important advice which I am sure you would have received from our excellent friend, Mr. Wellbeloved, who, you will be sorry to learn, has been prevented from coming over to deliver you the address which had been announced as intended to conclude the highly satis-

factory examination which has now been brought to a close. I cannot do better than recommend to you, in lieu of it, the perusal of those excellent instructions which proceeded from the same respected quarter, in a treatise which proceeded from his pen, many years ago, but which I believe may still be obtained, entitled, 'Objects of Pursuit proper for Young Persons who have received a Liberal Education.'

"For myself, I shall only presume to add a few remarks on the general personal conduct of a minister of the gospel. The apostle recommends it to a young disciple, 'Take heed to the ministry;' the original is very comprehensive and energetic, *βλέπε την διακονίαν*, look at, keep your eye upon, the ministry you have received; maintain a constant attention to your office and character. Such an attention, in a young minister more especially, will give the proper direction to his studies, animate his labours, and regulate his whole conduct; and will dispose his hearers to attend to him with candour and respect, as it will lead him to that decorum of manners and behaviour which the world expects in a teacher of religion; bespeaking at once an enlightened understanding, and a spirit adorned with humility, regulated by meekness, and animated with benevolence. Such seems to be the deportment of the meek and lowly Jesus, whose example should be the rule of a minister's conduct, as his doctrine, and his only, should be that of his preaching.

"Indeed, I trust you will always remember that you are ministers of Jesus Christ; to him, and to no other upon earth, are you accountable for your faith and doctrine. You are not enlisted by us to militate for the support of any system of theology, or ecclesiastical establishments, or polity. In such a state of liberty, you have every encouragement to be diligent in the study of the Scriptures: and whatever you shall there find to be the truth as it is in Jesus, be faithful in communicating to your hearers, without concealing or keeping back any thing; but, observing the rule which your Master hath laid down, 'teach all things whatsoever he hath commanded.' If you observe this rule with the veneration which it deserves, you will not suffer merely speculative and philosophical disquisitions to engage much of your time in the pulpit; you will not study to amuse or entertain your hearers, but will chiefly enlarge on those topics which are essential to their character and hopes as Christians. Preach the genuine truths of the

Gospel; and enforce always the duties which you recommend, by the principles and motives of the Gospel.

"Let me once more remind you, that you are to be the servants of him who preached the Gospel to the poor, and that it becomes you to imitate him in this respect by always considering carefully concerning every thing which you deliver, whether the poor are likely to understand it. You will have no need, for this purpose, to degrade your style to any thing mean and vulgar; plainness and perspicuity are the genuine elegance of language. On this subject I will venture to give you one plain rule, which a person whom I am bound to think of with grateful respect and filial veneration was accustomed to prescribe to himself when composing for the pulpit—in the choice between words of the same meaning, always to prefer those which are derived from the Saxon, and are therefore properly English, to those which are drawn from the Latin and Greek languages. The former will always be understood by the common people, while they need not be deficient in elegance in the ears of the learned.

"But I check myself, and congratulate this institution that you have already been your own instructors in this important branch of the pastoral care. Your constant attention to the schools in Lower Mosley-street has ensured you the grateful respect of all its friends, whom it has even involved in difficulties how to supply your places during the vacation: and your Sunday duties in the neighbouring villages, particularly Mr. Heap's residence among, and daily visits to, the poor of the villages of Swinton and Pendlebury, during the last vacation, have eminently qualified him to discharge with fidelity and success the duties of a village minister to the people with whom he is shortly to be connected.* Wherever Mr. Davis shall be settled, we doubt not he will exert himself in like manner. And we trust that you, my young friends, who are next year to enter on the properly theological part, will not be wanting in endeavours to emulate the conduct of your predecessors."—Mr. Turner then concluded with prayer.

The attendance at the examination this year, though depending, for the first time since the removal of the College, on its own attraction exclusively, (the meeting of the British Association for the Advancement of Science happening in Man-

chester at the same time with it last year, and the assembling of the Provincial Meeting the year before,) was, notwithstanding, more numerous than on either of the two former occasions.

Besides the several Professors in both departments of the College, there were present, the Rev. W. Turner, Joint-Visitor; Rev. J. Kentish, Vice-president; Robert Philips, Esq., of the Park, near Manchester; Rev. R. Smethurst; J. A. Turner, Esq., Chairman of the Committee; Rev. W. Gaskell, M.A., and S. D. Darbishire, Esq., Secretaries; Rev. J. H. Ryland, Registrar; Rev. W. Turner, M.A., of Halifax; Robert Philips, Esq., of Heybridge, and his son, Mr. J. W. Philips; the Revds. A. Bennett, W. Johns, W. Lamport, W. Whitelegge and James Taylor, of Manchester; W. R. Wood, Esq., of Platt; S. Alcock, P. H. Holland, Eddowes Bowman, B.A., B. Nicholls, R. Woodall, T. L. Marshall, R. Aspden, J. Armstrong, T. Britain, T. Johnston, T. Forrest and T. Baker, Esqrs., of Manchester; Mr. Mitchell Henry, Woodlands, near Manchester; Mr. Ryan, of Dover-street school; several gentlemen resident in Manchester, visitors for the first time to the College; Thomas Bazley, Esq., late boroughreeve of Salford, with his son; Rev. J. Brooks, of Hyde, with his son; Rev. C. Wallace, M.A. and Benjamin Naylor, Esq., of Altrincham; Rev. R. B. Aspland, M.A., of Dukinfield; D. Cheetham, Esq., of Stalybridge; Mr. Poynting, of Flowery-Field, near Hyde; Revds. F. Baker, M.A., of Bolton, F. Howorth, of Bury, and P. P. Carpenter, B.A., of Stand, near Bury; Mr. J. A. Thomas, of Bury; Revds. A. T. Blythe, of Chesterfield, W. Fillingham, of Congleton, and F. Bishop, of Warrington; Rev. W. A. Case, M.A., of London University; — Gaskell, Esq.; Rev. J. H. Thom, Rev. J. Robberds, B.A., and J. H. Hopkins and F. Pearson, Esqrs., of Liverpool; Rev. John Cordner, of Belfast; and T. Eyre Lea, Esq., of Birmingham.

Presbyterian College, Carmarthen.—The annual examination at this College took place on the 22nd, 23rd and 24th ult., and was principally conducted by means of written papers. A few hours, however, were devoted each day to a *visu voce* examination, in order to make it more interesting to those who attended on the occasion.—The examination in Theology, the Classics, Logic and History, was conducted by the Rev. J. Hutton, LL.D., London; and in the

* Mr. Heap succeeds Rev. F. Hornblower at Lydgate, near Huddersfield.

Mathematics, Botany and Natural Philosophy, by the Rev. W. Davies, Ph. D., Froodvale. The papers of the greater number of the students contained the answers to almost *all the questions* in every department; and in Mathematics, Hebrew and Botany, all the questions were answered. At the close of the second day's examination, two short discourses were delivered by Messrs. J. Hughes and David Griffiths; and on the third day, before the distribution of the prizes, two discourses were also read by Messrs. S. Evans and W. Rees. These discourses, especially those of Messrs. Griffiths and Evans, gave great satisfaction to the examiners, and to all who heard them. Next followed Dr. Hutton's address to the students, which was listened to with deep attention and intense feeling by all present. It is a subject of regret that this very excellent and powerful address does not accompany this brief account of the examination.—In the Senior class, two prizes of equal value were awarded, one to Mr. J. Hughes, a Baptist, and the other to Mr. David Griffiths, a Unitarian student. The second prize in this class was adjudged to Mr. S. Evans, an Independent student. This class had read during the session, Demosthenes' Oration, the Crown, two books of Homer's Iliad, the Oedipus Tyrannus of Sophocles, Paul's Epistles, Cicero de Senectute and Amicitia, Horace's Epistles, three of Juvenal's and three of Persius's Satires, the Conic Sections and the Elements of Natural Philosophy; and in the Theological department, Hebrew and Chaldee, Claude's Essay on Composition, Jennings' Jewish Antiquities, Horne's Introduction, &c. The first prize in the Second class was given to Mr. D. M. Jeremy, a Unitarian; the second, to Mr. D. M. Jones, an Independent; and the third, to Mr. D. Flowers, a Calvinistic student. This class had read during the session, in addition to the books required by the University of London for the matriculation examination, Horace's Odes, Tacitus de Mor. Germ. et Vita Agricola, two books of Homer's Iliad, the Acts of the Apostles and the Epistle to the Romans, Geometry and Algebra, and the Elements of Botany. The first prize in the Junior class was awarded to Mr. G. P. Davies, son of the Rev. H. Davies, Independent minister at Narberth; the second, to Mr. Thomas Thomas, a Unitarian student. The whole was concluded with prayer by the Rev. H. Davies, of Narberth. The prizes were very valuable, being books of the

value of from two to five guineas each, and selected with much care and judgment by Dr. Hutton.

The examination was pronounced to have been, in all respects, highly satisfactory; and some valuable books were given to all the young men as a mark of approbation of their general good conduct and proficiency in the various studies to which their attention had been directed during the session.—It is the peculiar feature of this institution, that while it attaches the utmost importance to *peculiar and decided* views upon the most momentous of all subjects—Religion—it allows, at the same time, *perfect liberty* of thought to every student, so that modern "Indifferentism" and German Latitudinarianism are avoided on the one hand, and bigotry and sectarianism, in its bad sense, on the other.

Those who feel an interest in this institution were delighted to learn that Dr. Hutton had engaged to spend the Sunday here. The Doctor preached in the morning at the Unitarian, and in the afternoon at the Independent chapel, to a numerous and very respectable congregation. The sermon at the latter place was listened to with marked attention, and gave great satisfaction to our Trinitarian brethren, who have been taught by their late highly-esteemed pastor, Rev. D. Peter, to value moral excellence, and an open and fearless avowal of what one deems to be the truth, in an opponent.

Carmarthen, July 16, 1843.

The annual meeting of the *South Wales Unitarian Ministers* was held on the 28th and 29th ult., at Rhyd-y-park, Carmarthenshire. The attendance was very numerous, and the chapel being too small to contain half the people, the services were conducted in the open air. The sermons were all what may be called highly *doctrinal*, contrasting powerfully and eloquently the moral influences of Unitarianism and Trinitarianism. Ministers of various denominations were present, with many of their flocks, who, although differing widely from the doctrines preached, could not less than express themselves much pleased with the frank and open earnestness with which unpopular views were advocated, and their importance to men's happiness enforced. Although there was no compromise with what was deemed to be erroneous in sentiment, yet there was much Christian charity and deep sympathy towards those who die, *morally die*, "for lack of knowledge"—those who had never been taught to regard the Supreme

Ruler of the Universe as their wise and benevolent Parent, who in every dispensation of His providence seeks and will secure the final happiness of all his children. V.

Carmarthen, July.

North-Eastern Unitarian Association.—The usual anniversary of this Association was held at Wisbeach on Wednesday and Thursday, the 21st and 22nd of June. The Rev. Dr. Montgomery had been invited to preach the sermons on the occasion, and strong hopes were entertained by him that he would be able to attend; but he found, a few days previous to the meeting, that business of the utmost importance demanded his constant presence in London. In his unavoidable absence, therefore, the sermons were preached by the Rev. W. Mountford, M. A., of Lynn, and the Rev. J. Malcolm, of Boston, to respectable and attentive audiences. On the afternoon of Thursday, the members and friends of the Association, including many ladies, dined together at the large room of the "Rose and Crown" hotel, Mr. Mountford in the chair. After the usual loyal and appropriate sentiments had been given, the Rev. John Cooper, of Long Sutton, delivered an animated address on the subject of Civil and Religious Liberty. The Rev. J. Malcolm, as secretary to the Association, then read the reports from the several congregations, all of which were of a highly satisfactory nature, giving every encouragement for continued exertion. From Lynn the report stated, that, from circumstances, the congregation has been in an unsettled state for some time back, but that since Mr. Mountford has been among them, there is a better prospect; there is scarcely a service at which some strangers do not attend, and, uniformly, there is a better regular attendance than heretofore. Those also who had withdrawn from the congregation on account of late unpleasant disagreements, have all returned and become constant in their attendance. From Boston the report stated, that the congregation is now as flourishing as it has ever been. During the last winter, two courses of public lectures were delivered by the minister, which excited a considerable degree of attention, particularly among those who were not members of the congregation, and were the means of inducing several, previously unacquainted with Unitarian sentiments generally, to "come and hear," and who have since become regular members of the society. The Sun-

day-school, though by no means so numerous as when first established, is still in existence, and is a means of doing some good among the poorer members. The principal reason for the number of scholars not being so great this year as last, is the system of proselytism so openly pursued in other schools, and the arts of misrepresentation and menace to the parents that have been resorted to. The steady attendance, however, of those who still remain gives encouragement sufficient for perseverance; and it is hoped that, if a suitable school-house should be erected, much permanent good might yet be effected. The congregations of Fleet and Long Sutton are living in permanent harmony under the superintendence of their esteemed pastor, the Rev. J. Cooper. When the present minister first came to reside among them, the average attendance at Sutton chapel did not exceed eight in number, while the average of the last twelve months is upwards of forty. Their ranks have been recruited chiefly from the Establishment, and the circumstance has excited, not a little, the ire of the clergy. At Fleet, the Rev. Mr. Smith has published a 6s. volume, containing much misrepresentation of Unitarians, in which he calls the Unitarian minister a *blasphemer*. Mr. Cooper has written a small tract in reply, which is now before the public at a low price. There were some valuable suggestions contained in this latter report, which profitably occupied the consideration of the Association, particularly the formation of a Tract society, and the more frequent exchange of ministers. It was heard with much gratification that the prospects at Wisbeach are becoming daily more encouraging, and it is hoped that the steady zeal of a few enlightened and consistent friends, of whom the Wisbeach congregation may well be proud, will again revive a cause which had for some years been drooping. When it was explained to the Association that much odium had been brought upon the Wisbeach congregation by the alliance of some who once professed to be its leading members with the lowest exhibition of Socialism, &c., it was determined that Mr. Mountford, as Chairman of the Association, should be requested to draw up an address to the inhabitants of Wisbeach, explanatory of the real doctrines of Unitarianism, and vindicating that faith from the aspersions of its false friends and the assaults of its opponents. The address will be ready for circulation in a few weeks. The social proceedings of the meeting

terminated by a vote of "thanks to Dr. Montgomery for his intended services, and best wishes for our Unitarian brethren in Ireland." Mr. Malcolm, after several observations upon the state of religion in Ireland, begged leave most respectfully and sincerely to return thanks on behalf of his friend and former tutor, Dr. Montgomery, from whom he read letters, stating the reasons of his unavoidable absence, and expressing his regret at the disappointment. In the evening, the same party again assembled at supper, when speeches breathing the spirit of the gospel, and full of practical suggestions for the advance of the gospel of peace, were delivered by the ministers and other gentlemen present.

JAMES MALCOLM, Sec.

Eastern Unitarian Christian Society.—The 31st anniversary was held at Norwich, the 28th and 29th of June. On the Wednesday evening, the Rev. H. Squire, of Yarmouth, introduced religious service at the Octagon chapel, and the Rev. E. Tagart, of London, (deputed from the Unitarian Association,) delivered a discourse from John xiii. 15, on the connexion between Christ's Example and his Simple Humanity. After service, the congregation adjourned to the Assembly Rooms, where tea was provided for the company, 243 persons,—the Rev. J. Crompton, minister of the Octagon, in the chair. Interesting speeches were made by him, and the Revs. Samuel Bache, of Birmingham, W. Worsley and E. Tagart, and Mr. J. W. Dowson. On Thursday morning, the Rev. James M'Dowell, late of Lynn, introduced the service, and the Rev. S. Bache preached from Phil. iv. 1, on the Truth and Value of Unitarian Christianity. Afterwards 135 members and friends of the Society partook of a cold collation at the Assembly Rooms, Horatio Bolingbroke, Esq., in the chair, when various sentiments were proposed and spoken to by the fore-named gentlemen and the Rev. Messrs. Solly and Nutter. At an early hour the meeting was adjourned to the chapel for the remainder of the evening, and the business of the Society was transacted. Speeches were again delivered by the foregoing speakers and by Messrs. J. N. Motham, Jun., W. Alexander, of Yarmouth, and C. L. Corkran, and the meeting was concluded with the singing of a hymn.

Hull, East York and North Lincoln Unitarian Association.—The 31st general VOL. X.

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meeting was held at Hull, June 28th and 29th. On Wednesday evening, the devotional service was conducted by the Rev. J. Hoade, of Thorne, and the Rev. W. Gaskell, M. A., of Manchester, preached on 2 Cor. x. 7. Divine service was resumed on Thursday morning by Mr. Gaskell, and the Rev. Jacob Brettell, of Rotherham, preached from Matt. xviii. 20. A social dinner succeeded, and the anniversary closed with a tea-meeting, at which Mr. Gaskell presided,—the whole marked by earnest feeling, and a sound tone, grave and yet cheerful.

Western Unitarian Society.—The fifty-second annual general meeting was held at Taunton on Tuesday, July 18. An unusual number of members and friends of the institution attended, among whom were the following ministers—G. Armstrong, W. James, R. Gibson, S. Walker, J. Bayley and J. R. Wreford, of Bristol, R. L. Carpenter, of Bridgewater, R. M. Montgomery, of Taunton, E. Whitfield, of Ilminster, J. G. Teggins, of Crewkerne, R. E. B. Maclellan, of Bridport, D. Harwood, of Honiton, J. Taplin, of Colyton, H. Acton and Dr. Perry, of Exeter, W. J. Odgers, of Plymouth, H. Solly, of Tavistock, C. W. Hobberds, of Sidmouth, M. L. Yeates, of Collumpton, Dr. Beard, of Manchester, M. Maurice, of Reading, and S. May, of Leicester, Massachusetts, U. S.—At twelve o'clock a numerous congregation assembled in the Presbyterian chapel, and the service was commenced by the Rev. Samuel May, who prayed and read the Scriptures. The Rev. Henry Acton offered the general prayer, and the Rev. Dr. Beard preached an excellent and seasonable discourse from Luke iv. 18, 19, in which he earnestly and successfully defended the position that Unitarian Christianity is a system of universal philanthropy. At the close of the service, the business of the Society was transacted and many new members were added to the Society. R. Meade King, Esq., of Pyrland Hall, presided at this meeting, and the Rev. J. R. Wreford, the Secretary, read the minutes of the Society's proceedings. Upwards of 60 gentlemen then dined together at the London Hotel, the Rev. R. M. Montgomery being Chairman. The party soon after dinner adjourned to another and more spacious room in the same hotel, where they met between three and four hundred persons of both sexes. Tea having been here taken, and a hymn having been sung, Mr. Montgomery, as Chairman, opened the business of the

evening with an interesting and energetic address, and speeches were delivered by the following gentlemen respectively on the subjects attached to their names—Rev. Dr. Beard, Civil and Religious Liberty; Rev. J. R. Wreford, Western Unitarian Society; Rev. Dr. Perry, Devon and Cornwall Unitarian Association; Rev. R. E. B. Maclellan, Somerset and Dorset Association; Rev. H. Acton, National Education; J. B. Estlin, Esq., the British and Foreign Unitarian Association; Rev. G. Armstrong, the Union of our Churches; Rev. S. May, American Slavery; Rev. R. L. Carpenter, Thanks to the Ladies for their attendance, and their kind reception of the numerous guests who had come from a distance to visit Taunton on this occasion. Thanks to the Chairman having been carried by acclamation, Mr. Montgomery expressed his cordial gratification at the spirit which had pervaded the meeting. The Rev. R. E. B. Maclellan then closed the proceedings of the day with prayer. Great satisfaction appears to have been felt by all those who attended this very interesting and important meeting, and fresh hope and strength were thereby afforded to the friends of free inquiry and scriptural Christianity.

Services at the Old Presbyterian Chapel, Hall Bank, Burton, 1843.—(This notice arrived too late for the last No.)

- July 2. Rev. John Robberds, A. B., Park, Liverpool.
 — 9. Rev. T. C. Holland, Loughborough.
 — 16. Rev. G. V. Smith, A. M., Bradford.
 — 23. Rev. Franklin Baker, A. M., Bolton.
 — 30. Rev. Charles Wallace, A. M., Hale and Altrincham.
 Aug. 6. Rev. James Brooks, Gee-Cross, Hyde.
 — 13. R. Brook Aspland, A. M., Dukinfield.
 — 20. Rev. William Johns, Cross Street, Cheshire.
 — 27. Rev. Franklin Howorth, Bury.
 Sept. 3. Rev. John Harrison, Ph. D., Chowbent.
 — 10. Rev. John James Tayler, A. B., Brook Street, Manchester.
 — 17. Rev. William Gaskell, A. M., Cross Street, Manchester.
 — 24. Rev. Robert Smethurst, Monton.

Morning service at Eleven o'clock.
 Evening service at half-past Six.

MARRIAGES.

1843. June 22, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. JOHN EACOTT to Miss MARY ANN JONES, both of Trowbridge.

July 10, at Leigh church, by the Rev. J. Irvin, vicar, JOHN JENKINS, Esq., F.R.A.S., of Swansea, to MARY HARVEY, eldest daughter of the late Rev. T. W. HORSFIELD, F.S.A., author of the "History and Antiquities of Sussex," &c.

July 12, at the ancient chapel of Toxteth, by the Rev. James Martineau, the Rev. G. VANCE SMITH, B.A., of Macclesfield, to AGNES JANE, second daughter of Mr. John FLETCHER, of Alfred Place, Toxteth-Park, near Liverpool.

July 15, at Paris, PHILIP MEADOWS TAYLOR, Esq., of Marseilles, to PAULINE COMTE, daughter of the late M. Charles Comte, Membre de la Chambre des Députés, et Secrétaire Perpetuel de l'Académie des Sciences, and grand-daughter of M. J. B. Say.

July 16, at the Old chapel, Stand, by the Rev. P. P. Carpenter, Mr. JAMES WILD, to ELIZABETH, third daughter of

Mr. JAMES BARNES, both of Bury, Lancashire.

July 18, at Brixton, SAMUEL KINGSFORD, Esq., late of Brixton, to ANNA MARIA, eldest daughter of the late Rev. H. J. A. WALKER, of Leitrim, Ireland.

July 22, at Finsbury chapel, by W. I. FOX, SINDAREY MILNES HAWKES, Esq., of the Middle Temple, B.L., to EMILIE, youngest daughter of W. H. ASHURST, Esq., of Muswell Hill.

July 23, at Salcombe church, by the Rev. Sackville Lee, J. D. JEFFERY, Esq., surgeon, Sidmouth, to ELIZABETH BRIDGET, eldest daughter of Sir Thomas B. BREVOR, Bart., of Hargham Hall, Norfolk, and of Salcombe House, Sidmouth.

July 27, at St. Pancras church, by the Rev. D. Melville, HENRY OGILBY HOLMES, Esq., of Brazenose College, Oxford, to ELIZA, second daughter of Henry WAKEFIELD, Esq., of Lansdown Place, and grand-daughter of the late Mr. Gilbert Wakefield, of Hackney.

OBITUARY.

June 20, at *Birmingham*, Mr. THOMAS HOOKE CARPENTER, in the 65th year of his age. He manifested from his youth the same warm interest in civil and religious liberty, and in the spread of useful knowledge, which distinguished his younger brother, the late Dr. Carpenter, of Bristol. In early life he sedulously applied himself to Sunday-school instruction; and his anxiety for the improvement of the working classes prompted him to found the Artizans' Library in Birmingham, (which is now merged in the Mechanics' Library,) long before the establishment of Mechanics' Institutions. The greater part of his life was spent in agricultural pursuits: his later years were devoted to manufacture; and, whilst his abilities and his untiring activity enabled him to surmount many difficulties, his unbending integrity secured the respect of all with whom he was connected. A wide circle laments the loss of one who advocated whatever he deemed just and true, with honest sincerity and straightforwardness; and those more nearly related to him deplore him, as one who was endeared to them by the tenderness, strong affection and religious spirit with which his more ostensible virtues were blended. After protracted suffering patiently borne, and greatly assuaged not only by the unceasing offices of conjugal love, but by those hopes which he built on the pure and simple Christian faith, which he valued as the anchor of his soul, he gently fell
p in Jesus. "L*.

June 21, at *Bishop Wearmouth*, aged 45 years, WILLIAM MOWAT. The uncertain tenure of the present life was strikingly manifested in his case. On the Monday he was following his usual occupation, on the Tuesday he was laid on a bed of sickness, and on Wednesday he was stretched out a lifeless corpse. By his death the Unitarian congregation has sustained a great loss: he was a warm-hearted, pious-minded and zealous man. A few years back he was a local preacher among the Primitive Methodists, and his discourses and his manners were highly acceptable to them; but becoming convinced that "*God is Love*," and deeming the doctrine of eternal torments incompatible with that truth, he left the Methodists and joined a small body of Universalists, and did all he could to make divine truth known to his fellow-creatures.—Shortly after Mr.

Wright's recent settlement at Sunderland, Mr. Mowat joined the Unitarian congregation, and was the means of introducing Mr. W. to the Universalists, who eagerly listened to his preaching and conversation, and have also become believers in the strict unity of God and real paternity of his character.—Many have been the inquiries by Mr. Mowat's former friends and fellow-worshippers, whether he died happy. To all such inquiries an answer has been given in the affirmative by those who waited on him during his short but severe illness. On Sunday evening, July 2, Mr. Wright delivered a suitable and deeply interesting discourse on death, to a numerous and attentive congregation, and gave a brief but true delineation of Mr. Mowat's character.

R. ASHWORTH.

June 27, Mr. SAMUEL NORBURN, of *Rotherham*, a much-lamented member of the Rotherham Unitarian congregation. The following extract from the close of the funeral discourse which was delivered the second Sunday after his interment by the resident minister, may be worthy of preservation in the pages of the Reformer, as exhibiting the piety of the deceased in his last sickness, and his attachment to his faith to the hour of death; and as furnishing another instance to the many on record, of the power of Unitarian Christianity (so illiberally denied by its adversaries) to soothe and support the soul of the believer in its great truths, even in his dying moments:

"It was not the wish of our departed brother that any thing should, on this occasion, be said in his praise. He was too deeply conscious of errors and failings to deem himself worthy of public commendation: but never were errors more sincerely regretted, never was a human being more humble and penitent under the sense of them. If, in one respect, moral weakness was the fault of our lamented friend, he was never guilty of moral obduracy: and we know also, and it would be unjust to his memory not to record the fact, that where many have manifested a want of moral integrity, he displayed all the firmness of moral principle. For many years he was connected with the choir of this Christian society (to whose unpaid assistance we are indebted for the vocal and instrumental music which accompanies our religious services), and when, on more than one occasion, he was tempted by the offer of

a salary to sing elsewhere, he refused the repeated bribe, deeming it inconsistent with his duty as a Unitarian Christian to join in Trinitarian worship. To his faith and his God he was true to the last: and when, during his protracted illness, the ministers of other churches denounced his creed as fatal to the salvation of the soul, and would have terrified him into the abandonment of it, he adhered to it with unshrinking fidelity, believing it to be 'the truth as it is in Jesus.' I may mention here, as another act of moral firmness, which was honourable to his principles, and is worthy of imitation by all who are liable to fall into habits of intemperance, that, two months before his last sickness, he joined the society of the Rechabites, (some of whom I am happy to see here on the present occasion, paying respect to his memory,) a society which derives its name from the descendants of Rechab, of whom honourable mention is made by the prophet Jeremiah, for their abstinence from wine, in obedience to the injunctions of their father. (Jer. xxxv. 1—11.) In the acts to which I have now alluded, the power of religious principle was conspicuously manifested, nor was it less evident in the pious demeanour which the departed uniformly exhibited through every period of his illness. Long and painful as that was, not a murmur of impatience or dissatisfaction escaped his lips. He displayed the most perfect submission to the will of God. The hopes of recovery, which he entertained in the early stages of his disease, he resigned at last without one repining word. To leave behind him a wife and eight children, who in these times of peculiar distress required his protection and support, he acknowledged was a most painful trial, but even this he was enabled to endure by his trust in the superintending providence of the Almighty, to whom he offered up the most fervent petitions for their welfare. Prayer was, indeed, his constant resource under both mental and bodily affliction, and from it he derived the highest consolation. In the day, his responses, during the devotional services

which were regularly performed in his sick-chamber, were most earnest and affecting, and in the watches of the night, those who attended upon him often witnessed the fervour of his own prayers, *audibly* presented at the throne of grace. Every evening he requested his eldest son to read to him a portion of the Scriptures, and, so long as he had strength to speak, he gave the best and most religious advice to his family. In reference to his faith, which had been unjustly decried, as unable to yield him comfort in sickness and support in death, he called upon me and another friend who sat by his bed, to inform the world when he was no more, that then, in the perfect possession of his faculties, he retained his belief in Unitarian Christianity, and in its power to comfort and to save; and, but a short time before his decease, he told his son *never to be afraid of saying that his father died the death of an Unitarian*. He was devout and resigned to the last moment of his existence. He requested the mourners around his dying bed not to weep for him, and, in the struggle of the closing scene, he uttered the name of Christ, in the Scripture invocation, 'Come, Jesus;' and his last words were, 'Glory be to God!'

May 30, in the 15th year of his age, CHARLES HOWARD BIDLAKE, youngest son of J. H. Bidlake, Chiswell Street, Finsbury.

July 11, at *Bellevue, Harrogate*, in the 83rd year of his age, THOMAS TREUSH, Esq., justly honoured for his conscientious resignation of rank and emolument in the Royal Navy on account of his conviction of the unlawfulness of war according to Christian principles, and for his long-continued and zealous efforts to promote Unitarian Christianity.

July 12, at *Maer Hall*, in the 75th year of his age, JOSIAH WEDGWOOD, Esq. (Of this enlightened, liberal and useful man, we have received an obituary notice, but too late for insertion in the present No.)

CORRESPONDENCE.

Communications have been received from the Revds. J. Johns; E. Kell; and John Chappell: and from Messrs. J. B. Davis, of Shelton, and Lloyd, of Birmingham.

To A. B.—We are always glad to receive Original Letters, when the use to be made of them is left to our discretion.

THE CHRISTIAN REFORMER.

No. CXVII.]

SEPTEMBER, 1843.

[VOL. X.

MEMOIR OF DR. JONATHAN MAYHEW, OF BOSTON, (U. S.), WHO
DIED JULY 9, 1766, IN THE 46TH YEAR OF HIS AGE.

THE following Memoir was found amongst some loose waste papers in Dr. Williams's Library, and had probably been in the possession of some former librarian. It is by Harrison Gray, Esq., Treasurer of Massachusetts, and is in his own hand-writing, as is shewn by the following autograph note to the widowed Mrs. Mayhew, inclosed in the MS.:

"The Treasurer presents his respectful compliments to Mrs. Mayhew, and herewith sends her a sketch of the life and character of her late dear partner, the Rev. Dr. Mayhew, which she is at liberty to make what use of she shall think proper. He is well knowing to the facts contained in it, though he acknowledges that the design is imperfectly executed. He wishes he could have done it better; however, if any gentleman of genius should hereafter engage to draw the Doctor's life at large, these broken hints may be of service.

"Nov. 25, 1766.

"For Mrs. Eliz. Mayhew—present."

This lady seems to have given the MS. to some person to be used in a memoir, according to the following note, probably hers, wafered on the back of the Treasurer's note:

"I have sent you an imperfect account of the life of the Dr., which you will either entirely conceal or make any use you shall think proper."

[Particulars relating to Dr. Mayhew as a divine and a politician may be found in Mon. Repos. (O. S.), XIV. 296 and 663, XVI. 332; Memoirs of Thomas Hollis, 4to, pp. 342, 343, 381, 382; Funeral Sermons for Dr. Mayhew, by Dr. Charles Chauncy, of Boston, Ebenezer Gay, A. M., of Hingham (two Sermons), and John Browne, M. A., of Hingham; also Wodhull's Poems, "Verses on Mr. Hollis's Print of the Rev. Dr. Mayhew."]

DOCTOR MAYHEW descended from respectable and pious ancestors. His great-great-grandfather was governor of Martha's Vineyard and the Elizabeth Isles, and for several years occasionally dispensed the gospel to the Indians; his great-grandfather, grandfather and father, were also eminent preachers of the gospel to the Indians, men of renown and piety, zealous in propagating the knowledge of Christ among the aboriginal natives of the land. The Dr.'s father, the late venerable and Rev. Mr. Experience Mayhew, spent his whole time in that service: he was a gentleman of superior understanding, a close reasoner; he had a metaphysical and logical head, was a sound divine, and a person of exemplary piety and virtue; a great advocate

for religious and civil liberty, universally esteemed by all that had the happiness of an acquaintance with him.

Dr. Mayhew, his youngest son, had an early sense of religion impressed upon his mind; from a child he was made acquainted with the holy Scriptures. He had also a very early and high sense of *liberty*, as he himself expresses it in his excellent sermon upon the repeal of the Stamp Act, the last sermon that was published by him: "Having from my childhood," says he, "by the good providence of my God and the tender care of a good parent, now at rest with Him, been educated to the love of liberty, though not of licentiousness, which chaste and virtuous passion was still increased in me as I advanced towards and into manhood, I would not, I cannot now, though past middle age, relinquish the fair object of my youthful affections, LIBERTY, whose charms, instead of decaying with time in my eyes, have daily captivated me more and more."

As the Dr.'s father's outward circumstances were but scanty, he took to the business of farming; but it was soon discovered that he had a genius superior to such an employment; and as he expressed a great desire for learning, his father sold a considerable part of his estate to enable him to give this promising son a liberal education. He was accordingly prepared for college in the year 1740. While there, he made an uncommon proficiency in his academical studies, well respected by all the students, and esteemed by the governors of the college as the phoenix of the age, and at the same time remarkably serious and grave in his deportment, exemplary in his life and conversation. Few, if any, made such rapid progress in learning as he did. There is no science, though ever so crabbed, but what he could easily have made himself master of. His knowledge in divinity was superior to most of the young gentlemen of his standing.

Before he had commenced Master of Arts, he had a call to settle in the ministry at Hingham; but before he gave an answer, he had an invitation to settle in the gospel ministry at the West church in New Boston.

Upon his acceptance of their call, the church appointed Wednesday, the 20th of May, 1747, for the solemnity of his ordination; but as he had then preached but at two churches in Boston, namely, the First church, or the Old Brick, under the pastoral care of the Rev. Messrs. Foxcroft and Chauncy, and the church in Brattle Street, under the care of the late Dr. Coleman and the Rev. Mr. Cooper, it was thought proper to send letters missive to those churches, and to those only in Boston, and to three other churches in the country, without the least design to give any offence to the associated ministers.

The late venerable Dr. Coleman read the letter directed to him and Mr. Cooper on the Lord's-day preceding the day appointed for the ordination, and after using his influence with his church to prevent their complying with the request of the West church, they voted not to send their elders and messengers to join in the council. It will not be amiss here, as the Dr.'s letter is short and curious, to insert it verbatim. It is as follows:

"Honoured Brethren,

"*Boston, May 18, 1747.*

"Yesterday in the evening the letter you brought to me on the 15th inst.

from the honourable and beloved West church in Boston, was communicated by me to the church under our pastoral care in Brattle Street, and after a short debate, it was voted by a great majority in the negative not to send their elders and messengers to join in council and act in the solemnity before you, proposed by the will of God on Wednesday next. Sirs, my hearty prayer to God is, to give you his gracious conduct and guidance, and that truth, holiness and peace, may ever flourish with you and yours.

I am, Gentlemen,

Your most affectionate Brother and humble Servant,

BENJAMIN COLEMAN.

"To Deacon Henry Berry and ———.

To be communicated."

The good Dr. might have omitted these words, *in the negative*, to say the least, without spoiling the sense of his letter; for it is a certain maxim that two negatives make an affirmative; and consequently by a vote's passing by a great majority in the negative *not to send*, is equal to a vote's passing by a great majority *to send*. However, not to dwell upon a criticism, it is plain the church understood the vote, for neither the Dr., Mr. Cooper, or their messengers, appeared to give their kind assistance.

The Rev. Mr. Foxcroft, the senior pastor of the First church in Boston, read his letter the same day, when, contrary to his expectation, a vote was obtained to send; but when a nomination of the messengers was called for, some scrupled the vote, and others, though they were persuaded it was a clear vote, desired that it might be made certain to satisfy those that questioned it. Upon which Mr. Foxcroft, for reasons best known to himself, left the desk in an abrupt manner, so that nothing was done by that church.

Upon the day appointed for the solemnity, there were only the elders and messengers of two churches that appeared. The late Rev. Mr. Experience Mayhew (father to the Dr.), with his messengers, came by water, but did not arrive until Wednesday evening: had they arrived in season, the business would have been finished that day.

The West church was now convinced, from the unkind and unchristian behaviour of the Old-Brick and Brattle-Street church, that *the hand of Joab was in it*; that the clergy of the town were determined, if possible, to prevent Mr. Mayhew's settlement. However, as the West church had an exalted, though not too high an opinion of his great capacity and genius, of the soundness of his faith and the purity of his life, they were not discouraged by this opposition, but immediately invited seventeen churches from the neighbouring towns to assist at the solemnity, proposed to be by the will of God on the day of June. Most of the churches convened by their elders

and messengers at the time proposed, and Mr. Mayhew was accordingly inducted into the sacred office by a very large ecclesiastical council, who were unanimously satisfied as to his ministerial abilities; and as he voluntarily declared to the council his hearty belief of the doctrines of grace as revealed in the holy Scriptures (the only rule of faith), and his resolution, by God's grace, to preach such doctrines, and such only, as should therein appear to be revealed, and as the church declared their being satisfied with his principles, the council had no difficulty in ordaining him.

They were gentlemen of too much good sense and understanding to make any human creeds whatever the standard of orthodoxy.

Whether the Dr.'s brethren in Boston were offended with the West church for inviting the neighbouring churches from the country, to the neglect of their association, or whether they suspected the Dr. of holding some doctrines contrary to their standard of faith, is uncertain; but it is evident they treated him with great coolness and indifference for some time, and neither of them, from that day to the day of his death, invited him to preach for them, either at their respective congregations or at the public lecture, to the great hurt of religion and grief of the most sensible of their parishioners. These Rev. gentlemen may possibly be able to account for their unchristian behaviour, but the world are not able to do it, especially when the difference between the Dr. and some of them in their religious sentiments was very immaterial, and when the pulpits in the neighbouring towns were open to him, and most of the pulpits of Boston were open to several gentlemen of the country whose principles were known to the Boston clergy to be exactly similar to Dr. Mayhew's: nay, it is thought by many judicious persons that if the Dr. had been settled in the country, the Rev. association of Boston would not only have occasionally invited him to preach for them, when providentially in town, but they would have looked upon themselves honoured to have had him in their pulpits; nay, some have thought that if the Dr. had been a gentleman of only common abilities, his brethren in Boston would have made no difficulty about receiving him as a brother. The reason is too obvious to need mentioning. But, by the way, it would be doing great injury to the character of Dr. Chauncy, who was always a true and hearty friend to Dr. Mayhew, and was very instrumental of his being settled in Boston, if it was not observed to his honour, that he had an high opinion of Dr. Mayhew, and was not ashamed or afraid (as some of his friends were) to vindicate his character in all companies where it was aspersed, and would not only have been exceeding glad to have had him a member of their association, but used his endeavours for that purpose; but as there were some bigoted gentlemen who warmly opposed it, the Dr. thought it not prudent to press the affair to the interruption of the general harmony that prevailed amongst them, especially as Dr. Mayhew himself was quite indifferent as to the matter, not esteeming it as any honour to be one of that body.

In June, 1748, the Dr., at the desire of his church and congregation, opened a lecture during the summer season, which was attended by gentlemen of the first character in town and country, and by the generality of the clergy of the town of Boston and of the neighbouring towns. His audience was always crowded. The sermons which he preached upon these occasions gave universal satisfaction. When he had finished his lectures, there was a general application made to him by gentlemen of figure, sense and reputation, for a copy of them for the press: notwithstanding, he, from his great modesty, declined appearing in print so early in life; yet, from the great importunity of his friends, he at last consented to it.

By these sermons he gained an excellent character both at home and abroad; they opened a door for a correspondence with several

gentlemen of distinction in London, and with clergymen of the first character in England, dignitaries of the Church of England not excepted, which literary correspondence with most of them continued to their or his death. As Dr. Chauncy well observes, "these sermons were upon the subject of Liberty; his view in them was to assert and maintain the right of private judgment. Few have wrote more copiously, more elegantly or more forcibly, upon this interesting point: it was this performance that first spread his fame, and rendered him conspicuous as a writer both here and abroad."—They went through a second edition in London. The late Bishop Hoadly, in a letter to the late Dr. Avery, expressed his great pleasure and satisfaction in reading said discourses, and desired the Dr. that the next time he wrote to Mr. Mayhew, he would send him his thanks for those excellent sermons. They were admired by gentlemen of the best taste in England, and by the clergy in general: in short, it was a surprise to many gentlemen of learning that America should produce such a brilliant genius.

There was soon an application made to the University at Aberdeen for the honours of that society to be bestowed upon Mr. Mayhew. They no sooner read his sermons, than (they) found him worthy of any honours they could give; and being strongly recommended to them by Dr. Avery and several other gentlemen of distinction, they honoured him with a diploma for Dr. of Divinity, in the year ———.

The Dr., in the year 1750, published a discourse upon the Martyrdom of King Charles. It is confessed that some expressions in it (though true) are severe and satirical, and great freedom is taken with the clergy of the Church of England. But then, in justification of the Dr., it ought to be considered what provocation was given for so much severity, and whether there was not a necessity to rebuke them sharply, especially as all scripture that is given by inspiration is profitable *for correction*. It is as well known as any thing of this nature can be known, that the Church clergy of Boston, for years before the Dr. concerned himself with the subject, made it their constant practice, upon these anniversary days, to deify their *mock saint*, and to rave at, if not curse, the Dissenters, falsely charging them with being guilty of the blood of their holy Martyr; and it is notorious that since the Dr. published this sermon, we have heard no more railing from the Church pulpits, but in general their compositions upon those occasions have been more as becomes the gospel than they used to be.—Now, as there has been such a wonderful reformation of the Church clergy by means of the Dr.'s sermon, I think he never had any reason to repent his publishing it, and it must be ungrateful in any of that communion to treat the Dr.'s memory with indecency upon that account; for although there was a considerable quantity of *mercury* in the emetic, the stubborn malady of the patient required it.

This sermon went through several editions in London, Scotland and Ireland, and was generally approved of by the true friends of liberty and enemies to priestly power and the Laudean faction.

In May, 1754, at the invitation of the honourable House of Representatives, he preached an election sermon in the presence of his Excellency Governor Shirley, his Majesty's Council and the

honourable House of Representatives, which sermon, according to custom, at the desire of the House was published. It was acknowledged by all that heard it to be a very superior discourse: it soon had the honour of a London edition. The authors of the *Monthly Review* for December, 1754, made the following remarks upon it:—"This discourse," say they, "was printed by order of the House of Representatives, and bears the marks of genius, sense and judgment. The source of civil power and the great ends of government are briefly treated upon; but the arguments to enforce fidelity in exalted stations are distinctly and copiously represented and urged. The author speaks highly of the British Constitution as a well-balanced scheme of liberty, and calls upon his audience to exert their united powers in a zealous defence of the rights and properties of the *American colonies*, against the threatening and unprovoked hostilities of their ambitious and powerful neighbours."

In the year 1755, the Dr. published a volume of excellent and judicious Sermons upon *Hearing the Word*, wherein several important doctrines of Christianity, as revealed in the holy Scriptures, were enforced with great reason and argument, and the solidifidian doctrine of Justification demonstrably refuted. The aforementioned authors of the *Monthly Review* make the following remarks upon them, viz.—"that the candid reader will find his account in bestowing upon said Sermons an attentive perusal. There appears through the whole of them a spirit of manly freedom. The author, indeed, differs widely from those who call themselves Orthodox; but he does not, as it is to be feared too many do, express his sentiments in phrases of studied ambiguity, in order to conceal his real opinion, and appear to believe what he neither does or can believe; but, laying aside all disguise, he speaks out openly and boldly what he really thinks, acting herein the part of an honest man and of a worthy advocate for that religion which is the declared enemy of every species of dissimulation and hypocrisy. He declares that he will not be even religiously scolded, nor pitied, nor wept and lamented, out of any principles which he believes upon the authority of Scripture. He says to that* of all the good fathers of the church, even with that of the good mothers added to it. Nor are his discourses only valuable for the free spirit they breathe: there is a great deal of just reasoning and strong sense to be met with in them. He is at great pains to shew, and it is of the utmost importance to shew, the absurdity of founding our hopes of final happiness and acceptance with God on the orthodoxy of our faith, the merits and imputed righteousness of Christ, or indeed on any thing separate from purity of heart and life; and he combats very successfully some very dangerous notions that prevail, it is to be feared, among too many who call themselves by the Christian name, in regard to what the Scripture says concerning our being saved by *grace*, being *found in Christ*, not having our *own righteousness*, and being *justified by faith*."

In the year 1759, the Dr. published a volume of Sermons, his design in which, as Dr. Chauncy justly observes, "was to answer the pleas of delaying sinners, and to excite them to speed in turning

* So in MS., but the probable reading is, "He says too *that*," &c.

their feet into the paths of God's testimonies. He has said every thing pertinent to the subject, and in a serious, pathetic, and yet most convincing manner. It were to be wished" (adds the Dr.) "discourses so well adapted to put men upon instant endeavours that they may become religious, were more generally attended to."

[To be continued.]

THE PRAYER ON BUNKER'S HILL.

BY MRS. L. H. SIGOURNEY.

[From the "Weekly Herald," (New York,) July 1, 1843.]

During the Battle of Bunker's Hill, a venerable clergyman knelt on the field, with hands upraised and grey head uncovered, and while the bullets whistled around him, prayed for the success of his compatriots and the deliverance of his country.

It was an hour of fear and dread—
High rose the battle cry,
And round, in heavy volumes, spread
The war-cloud to the sky.
'Twas not as when in rival strength
Contending nations meet,
Or love of conquest madly hurls
A monarch from his seat.

Yet one was there, unused to tread
The path of mortal strife,
Who but the Saviour's flock had fed
Beside the fount of life.
He knelt him where the black smoke wreathed,
His head was bowed and bare,
While for an infant land, he breathed
The agony of prayer.

The column, red with early morn,
May tower o'er Bunker's height,
And proudly tell a race unborn,
Their patriot fathers' might.
But thou, oh patriarch, old and grey,
Thou prophet of the free,
Who knelt among the dead, that day,
What fane shall rise to thee?

It is not meet that brass or stone,
Which feel the touch of time,
Should keep the record of a faith
That woke thy deed sublime;
We trace it on a tablet fair,
Which glows when stars wax pale,
A promise that the good man's prayer
Shall with his God prevail.

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

August 2, 1843.

I have exercised the right of private judgment in my interpretations of the Scriptures, neither presuming to be infallible myself, nor acknowledging that claim in others. G. ROOZAS.

LEV. xix. 13: "—the wages of him that is hired, shall not abide with thee all night, until the morning."

In a more concise and literal rendering, "shall not LODGE with thee." It is difficult, however, to retain the beauty of the original. We have other examples as to this verb:—Ps. xxx. 5, "weeping may endure for a night" ["may lodge for"—"be the guest of"—"the evening"]. Ps. xci. 1, "He that dwelleth in the secret place of the Most High, shall take up his *lodging** under the shadow of the Almighty." I might add Ps. xlix. 12, were I satisfied of the genuineness of the common reading.†

The language in which Moses forbids delay of the payment of a labourer's wages, is borrowed from the manners of the Eastern people,‡ nor least from their hospitality to travellers and strangers:§ and the prohibition agrees with that humane regard for the poor, which marks his Laws.

Ps. cii. 11: "My days are like a shadow that declineth."

In the opinion of Mudge, not "a *common shadow*," but "*the shadow on a dial*," which in that of *Ahaz* is said to *go down* (the same original word) as the hour *goes on*."

I cannot receive this comment: for (1) the context makes it probable that each clause describes an entirely *natural* appearance ["I am withered like grass"—"my days are like a shadow," &c.]; (2) the "shadow on a dial"|| could hardly be a familiar object to the original readers of the Psalm; and (3) though we have the same Hebrew word here and in 2 Kings xx. 10, yet in Is. xxxviii. 8, we meet with a different and more appropriate term.

Ps. cv. 18: "—whose feet [Joseph's] they hurt with fetters."

Dathe remarks that Sacred History is silent on this circumstance, which he therefore supposes to have been preserved by oral communication.¶ Turn now to Gen. xl. 3, where the word "bound" will imply and warrant the use of another, namely, "fetters." It is on record that the severity of the Patriarch's imprisonment was soon relaxed.**

* I follow the arrangement of this verse in the R. T.; yet both the construction and the rendering have been fair subjects of inquiry.

† The reading "discerneth not" seems preferable. See verses 11 and 13: also Dathe, Doederlein, Street, and Wellbeloved, in loc.

‡ Matt. xx. 8, compared with Deut. xxiv. 14, 15, and Tobit iv. 14, where the Greek word is *δουλοθῆναι*.

§ Gen. xix. 2; Judges xix. 20, 21.

|| Dials and Observatories resembling what we read of in Stock's *Isaiah* [ut sup., note on ver. 8], and in Bishop Heber's *Narrative*, &c., 2nd. ed. [Vol. I. p. 364], were by no means common: and we may justly doubt whether there were many of inferior value.

¶ "— ex traditione hæc nota fuerunt."

** Gen. xxxix. 20, 21, &c.

Acts xviii. 17: "— Gallio cared for none of those things."

Two extreme opinions have been formed of Gallio, in his public character. Some authors represent him as the very model of what magistrates should be,—discriminating, impartial, provident, forbearing. By others he is accused of heedless indifference, and of a neglect of fit measures for securing peace and order. Perhaps both the praise and the censure should be qualified.

In the affair which Christian History associates his name with, he did wisely, by refusing to hear the charge brought against Paul. It was a question of Jewish ecclesiastical Law; not of civil wrong, or crime. His province as a Roman functionary had its limits, in keeping within which, he only followed his official instructions and the examples of other Procurators.* Although we must commend him, yet no special or exclusive commendation is his due.—In what remains of the transaction, he appears to merit blame. Justice was insulted by the outrage committed before his eyes; and yet he looked on carelessly. A magistrate who passed over such an assault, might be supposed to invite a repetition of the offence! When I think, nevertheless, on Gallio's high fame for a knowledge of mankind, I incline to the belief that he was purposely silent, and designed to mortify the Jews, by his not punishing the assailants† of Sothenes. It might be his object to check in every possible way the fondness of this people for obtruding their technical controversies on a Roman tribunal. I will not affirm that, in doing so, he either thought or acted rightly. I simply intimate what seems a better explanation of his conduct than ease of temper, or want of thought about Religion.

Acts xix. 1—7: "And it came to pass, &c.—they were baptized into the name of the Lord Jesus."

These verses, compared with Acts viii. 12, and x. 44—, illustrate the nature of "Baptismal Faith," and of "the Baptismal Commission."†

At Ephesus, certain disciples were found, to whom the Gospel had been imperfectly made known. Far from having received the gifts of the Holy Spirit, they had not even heard of the existence of them. With Christian Baptism, accordingly, they were unacquainted: and Paul now takes occasion to declare the "authority" of Jesus, as the Christ, and the nature and importance of "belief" in him. Thus instructed, the converts are baptized into the Saviour's name: the apostle lays his hands upon them; and they speak with tongues, and prophecy.

This narrative then fully harmonizes with the account of the Baptismal Commission, as recorded by Matthew. In like manner, the people of Samaria, "when they believed the evangelist Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized." Thus, again, Peter, before he baptizes Cornelius and other converts, proclaims Jesus as Lord of

* John xviii. 31; Acts xxv. 11, 25, xxvi. 32.

† These are stated to be, *ἐὶς τὸ ἑλληνικόν*, concerning the genuineness of which reading, I have no doubt. The offenders were "the Corinthian populace." See "the Continuous Hist. of St. Paul," by James Tate, M. A., &c., pp. 51, 52.

‡ Christ. Reformer, X. pp. 397, &c.

ALL, and expressly says that "*whosoever* [be he Jew or Gentile] believeth in him, shall obtain remission of sins."—Such passages are luminous and historical commentaries upon our Saviour's charge to his apostles, "Go ye, and teach all nations," &c. We see both Peter and Paul baptizing into their Master's name, or authority, as the Sent of God, even of the Father, and attested, in that character, by the effusion of the Holy Spirit.

Heb. i. 3: "— the express image of his person."

I shall glance at the popular and at the theological meaning of the word "person," before I consider the sense which it bears in Scripture.

In common use, it stands for "being," and for "character of office." Johnson assigns twelve significations of it: these are reducible, however, to two; with about as many shades of difference, arising from the subject and connexion.

Archbishop Whately, in a misplaced and unsatisfactory note to his Logic,* treats of "a peculiar theological, which is also a scholastic sense of this word." Under "Ambiguous Terms" [xviii] he ranks PERSON, which, he says, "in its ordinary use at present, invariably implies a numerically distinct substance. Each man is one Person, and can be but one." So far the reader will agree with him. He treads on less stable ground, when he aims at explaining and vindicating the sense in which men speak of "the three persons of the blessed Trinity." For this purpose, he resorts to conjecture, and makes a quotation from Wallis, the Logician and Grammarian, it is true, but likewise the Nominal and Modal Trinitarian.

The conjecture is, that the word "Person," in its reference to the Trinity, was employed by our Divines as "a literal, or perhaps etymological, rendering of the Latin word *Persona*." But "*Persona*" imports distinct, individual being: it signifies thus much primarily, and in all its classical and its derived acceptations.† If the Latin Fathers have employed it with greater latitude, they have done this arbitrarily.

Dr. Wallis, in the passages extracted from his Theological works, speaks of "a notion of the word 'person,' and in common use too, wherein the same man may be said to sustain divers persons, and these persons to be the same man: that is, the same man as sustaining divers capacities." Thus, one and the same man may have his individual and proper character, and that of an adversary, and that of a judge. "And then it will seem no more harsh to say, The three persons, Father, Son and Holy Ghost, are one God, than to say, God the Creator, God the Redeemer, and God the Sanctifier, are one God."

But if this "use" of the word was "common" in Dr. W.'s time, how shall we account for our not seeing it in the P. V. of the Scriptures? The term "person" in the English Bible, conveys, for the most part, the idea still affixed to it in books and conversation.‡ I doubt whether a real exception is presented by the clause in Heb. i.

* Pp. 367, &c., ed. 6.

† Consult Facciolati, in verb., and Nolt. Lex. L. L. Antibarb.

‡ I refer, in proof, to the *Concordances*.

3, where "person" answers to the Greek noun *ὑποστάσις*, "that* which stands under (or is the Subject of) Attributes," and which therefore implies an individuality of Being. "Person" does not here mean, an official relation filled in union with other relations; but the substance, the original, of which a vivid likeness or image is in existence.

If these observations are correct, the Archbishop's commentary upon the word "person" is an insufficient plea for the Trinity of the Sabellians. Another just inference is, that while we keep closely to the sense of this term in ordinary discourse, and in the books of Scripture, we shall be in little or no danger of abandoning the simplicity of Revealed Truth, for the scarcely intelligible fancies of the schoolmen.

Heb. iii. 4: "— he that built all things, is God."

A note of Valckenaer's† has convinced me of the necessity of another rendering. In the judgment of this accomplished Critic, the Greek verb [*κατασκευάζω*] means not so much to build as to *furnish*, to *arrange*.‡ Let us carry this remark to our investigation of the Sacred Writer's meaning.

Moses was the head, under God, of the Jewish Dispensation: the Son of God, our Lord Jesus, is, in like manner, the head of the Christian. Now we must distinguish between the Supreme Founder of these two households, and his instruments, respectively, in administering them. One Being is the Author both of Judaism and of the Gospel. In subordination to Him, Moses and Christ were entrusted, severally, with the office of conducting them. Still, the nature and range of our Saviour's authority place him far above the Hebrew Legislator; inasmuch as he is constituted Lord of the universal Church throughout all time—and as he himself made the appointment of its apostles and first ministers.

In Acts ix. 15, Jesus says of Paul of Tarsus, "he is a chosen vessel [*σκεῦος*] unto me," &c.: in 2 Tim. ii. 20, 21, we find a beautiful application of the image to the public teachers of Christianity: we there read of "vessels, some to honour, and some to dishonour," and of "a vessel sanctified and meet for the Master's use," &c. The word occurs also in other passages. But I was not fully sensible of its pertinency and force until I became acquainted with this note by Valckenaer.—In the *house* of God—the Church of the living God—apostles, prophets, ordinary ministers, are a part of the *furniture*; essential, valuable, sometimes ornamental *implements*, for carrying out the purposes of the building—*vessels* for the conveyance of the Message of Grace, Truth and Righteousness to those who are afar off and those who are near. To Christ they owe their appointment and their stations. Every family is arranged—its utensils, its officers, are selected and regulated—by one individual; while He who arranges all things and all beings is God.§

* Logic, &c., ut sup.

† Schol., &c., in loc.

‡ "Viri docti interpretantes, qui construxit, verbi non videntur vim animadvertisse, in sequenti versu pulchrius conspicuam.—Οἶκον κατασκευάσαι notat, domum constructam instruere necessaria suppellectili atque ornare; vasa et quæcunque instrumenta σκεῖν dicuntur."

§ Heb. iii. 4.—Mark the difference of the words *ποιήσαυτι* and *κατασκευάσας*.

James iii. 5: "— Behold how great a matter a little fire kindleth." Should the translation be, "matter," [mass, heap, pile,] or "a wood"?

The latter rendering is at least admissible. But I prefer that in our Bibles; partly because the Greek noun [ύλη] has the same meaning in early Christian writers.

Justin Martyr, for example, so employs it:* "On Sunday," he says, "we [Christians] all come together; since this is the first day [of the week], on which God, having arranged the darkness and matter [ύλη], created the world."

I shall take this opportunity of noticing that Justin here gives an account of the rites solemnized by the early Christians; and that he maintains a profound silence as to the day on which Christ was crucified† being one of the seasons of their assembling. *That*, if kept at all in primitive times, was not kept as a festival: consequently, the Communion, or Lord's Supper, was not then solemnized.

1 John v. 7, 8: "— there are three that bear record—the Spirit, the Water, and the Blood."

By "the *Spirit*," Dr. Benson understands Christ's miraculous powers; by the *Water*, his Baptism; by the *Blood*, his Death.‡ I will respectfully state my reasons for taking a somewhat different view of these, the only three, witnesses mentioned by the favourite disciple.

Had John's object been merely to prove that Jesus is the Christ, I might acquiesce in the whole of Dr. B.'s comment.§ But the apostle contemplated more than this. He is exposing the error of those who denied the Messiah's *substantial* being. His argument would have been incomplete, had he not shewn that our Saviour possessed real flesh and blood, and was no phantom, or semblance. In giving this proof, he insists upon the best possible testimonies: that of the *Spirit*,|| the supernatural power which Jesus experienced and communicated, and the effects of which, as well upon himself as upon others, were visible, audible and palpable; and that of the *Water* and that of the *Blood*—flowing, each of them, from his side pierced in the presence of John.¶ It is much in the manner of an apostle to touch upon any striking incident in his Master's history, of which he was a personal and immediate witness.**

N.

* Apolog. 1st, § 89.

† Our Friday [Good Friday].

‡ Paraphrase, &c., in loc.

§ See the sixth verse, and Benson's note upon it.

|| This phrase should be interpreted conformably with the topic in hand, and the course of the argument or narrative. So, in Rom. viii. 16, "the Spirit" is not so much "the presence of God," as "the special Knowledge, or Wisdom, imparted to the first believers."—Nor ought this principle of interpretation to be overlooked in the attempted explanation of difficult passages of the Epistles.—To instance in Coloss. iii. 1, &c., the apostle's meaning, so ascertained, is, that the sincere Christian already *dies* to the predominant influence of temporal objects, but has a real life, moral and spiritual, concealed from the world, and known only to God and Christ. The writer treats there solely of the effects of a consistent Faith in a Future State of Being.

¶ John xix. 34.

** 2 Pet. i. 16, &c.

SONNETS,
SUGGESTED BY A RECENT LOSS.

I.

AND is this all? and, dear One, shall we see
 Thy life-bright eye—hear thy glad voice—no more?
 Between us now—betwixt thine own and thee—
 Spreads there the deep that bathes a sunless shore?
 Are all our day-cares and night-watchings o'er,
 Idle and lost as spring-dews on the urn?
 No, Love is never vain. God is not poor,
 That He *cannot* make happy those who mourn,
 Nor unbenign, and *will* not. That dead smile
 Speaks of death vanquish'd; and we faintly turn
 From thy sweet dust with hopes that will beguile
 Long sorrow of its sting, and breathe and burn,
 Till Mercy take, from this world's tossings wild,
 The dying Parent to the deathless Child.

II.

Long had we look'd for thee, far-memored Isle,
 (Expectance made the short voyage weary seem);
 And, when we should have caught thy first dim smile,
 We had relax'd, in converse or in dream,
 Our observation, till the westerling beam
 Ladder'd the waters: then the word went round,
 And like a Cloud, with distant, cold, faint gleam,
 Thy outline rested on the brine profound.
 Near as we drew, the purple tints embrown'd;
 The Vision gather'd substance; and, at length,
 Dusk crags, fair fields, and sun-streak'd upland ground
 Clear'd on the gaze, till the steam loos'd its strength
 On the small waves that danc'd in Douglas-bay,
 Tower, town, rock, ruin, mass'd in evening's golden gray.

III.

And thou, my lost One! thou wast with us then,
 Playmate of many, and delight of all:
 How sweet it was to turn the o'er-strain'd ken
 From ocean's solitary rise and fall,
 To snatch a glimpse of thee—to hear thy call,
 Familiar, though with strangers, and at home,
 Though on the homeless deep!—How drear a pall
 Will thy departure spread o'er all to come!
 To sweeter scenes than Mona's who could roam?
 Yet, in sweet Mona's greenest nestling-place,
 Our hearts were restless as the tumbling foam;
 And hauntings of thy vanish'd form and face
 Would sadden all the land, and make us flee
 The Druid music of the lonely sea.

IV.

Let no injustice blame thee, gentle Isle !
 Never did artist's pencil, poet's pen,
 Devise a spot more fitted to beguile
 The pains of years, the wants or wounds of men,
 Than thy wild maze of mountain, stream, and glen,
 Ruin and rock, clear beach and crystal sea :
 And, but that Grief now clouds my spirit's ken,
 Earth could not yield, or Fancy frame, for me,
 A spot, where Life might glide away more free
 From all that mars its peace. Then let no blame
 Light on thee ; but let thy green memory
 Dwell in my heart unblighted, and thy name
 Wake, through the Beautiful which goes not by,
 Shadowings of that which lives beyond the sky.

V.

How long and bitterly will Love in vain
 " Stuff out thy vacant garments with thy form !"
 How oft, with starts of sharp convulsive pain,
 Gaze on thy bed, yet with thy presence warm !
 The summer breeze hath nipp'd thee ; yet what storm
 Could leave a sadder heart-wreck to deplore ?
 Thy little life was one unbroken charm—
 Ah ! still it works, the charmer's self no more !
 Thy joyous haunts, and all thy little store
 Of playthings, late so dear—how oft must these,
 And all that shall recall thee, on us pour
 " Ashes for Beauty," till time give us ease,
 And the green turf, thy precious dust above,
 Be *less* green than the hopes of heavenward Love !
Liverpool.

NOTES ON THE NEW TESTAMENT.

PERHAPS there is no one fault more remarkable in the authorized version of the New Testament than the use of *indefinite* phrases, where a greater knowledge, or a greater confidence in that knowledge, would have enabled the translators to speak *definitely*. Hence numerous interesting peculiarities of manners and customs are lost to the English reader, and he is robbed of one of the internal proofs to the truth of the narrative. Thus, to give a few instances, Acts xix. 35, the Ephesians were more than " worshipers of Diana ;" they boasted that their city was " temple-keeper to the great Diana," and we still see the same title preserved on many of their coins. Again, the Ephesians before whom Paul and Alexander were accused were more than " the people ;" they were " the assembly of the people," legally assembled in the theatre, with the town-clerk or recorder as the presiding officer. Again, Luke ii. 38, the devout persons to whom Anna spoke about Jesus, were actually " waiting for redemp-

tion in Jerusalem." Having studied the prophecies, they were of firm opinion that within their life-time they should see the promises fulfilled, and were more than "looking for redemption."

The same remark applies with great force to the whole question of the Greek article, about which so much has been written; and a greater knowledge of Jewish manners and customs would no doubt teach us that many assertions in the New Testament are *definite*, which seem to us *indefinite*. The authorized version often tells us that Jesus goes up *a* mountain, and into *a* ship; but most likely, if we had lived at the time and on the spot, we should well understand which were *the* mountain and *the* ship spoken of. If an English writer were to say that *the* Monument stands at the foot of Fish-Street Hill, and that the largest town in Surrey is *the* Borough, some future translator would certainly make these two *definite* assertions *indefinite*, and call the one *a* monument and the other *a* borough, and then write a long treatise of the English definite article being used indefinitely. So, 2 Tim. iv. 4, "They will turn away their ears from the truth, and will be turned to *the* fables," or *the* Pagan mythology. But the translators, not understanding the word "fables," have omitted the article. We could produce instances without end. Thus, Luke xxiv. 47, "Repentance is to be preached among all *the* nations." In such a case as this, the translators have usually taken one of two paths; they have either made it indefinite, as "all nations," or explained why it is definite by saying "all *the* Gentiles."—Matt. v. 15, "Neither do men light a lamp and put it under *the* bushel." Here, because we do not understand what article of furniture is meant, it is usually translated *a* bushel; had it been *the* bread-basket, *the* meal-tub, or any thing that we understood, we should have left the definite article.—Again, 1 Cor. ix. 9, "Thou shalt not muzzle *the* trampling ox." The translators here have not made it into *a* trampling ox, but, acting as commentators, have explained why it is definite, and have said, *the* ox that treadeth [out the corn].

To leave the subject of the article,—if our translators distinguished between the Council, and the High Council or Sanhedrim, the reader would gain a better knowledge of the form of government in Judea. But there are many other cases in which we must, perhaps, leave it to the commentator to make that definite which appears indefinite. Thus the writer means us to understand that the "devout persons" with whom Paul disputed, Acts xvii. 17, were Gentiles, *not* Jews; as in the language of our church, a literate person is one *not* educated in a university. So Cornelius was "a devout man," that is, a Gentile who had rejected Polytheism. Again, the original Greek makes no distinction between a Jew and a native of Judea, and of course the translator cannot; but in the Gospel of John, the Jews spoken against are the Judeans, who despised Jesus and his apostles because they were Galileans. These and some other cases are beyond the narrow province of the translator; but he should catch at every point of *exactness* within his reach, as they throw light on much that is important, and give an air of reality and life to the whole narrative.

S. S.

ORIGINAL LETTERS TO THE LATE REV. R. KELL, SUPPLEMENTARY TO HIS MEMOIR (pp. 205—211).

(Continued from p. 408.)

XVI. (lately received).

From the Rev. A. Blackie, Stockton, to Mr. R. Kell, No. 6, Michael's Alley, Cornhill, London.

DEAR SIR,

Stockton, June 18, 1783.

ANY thing in my power to oblige you, you may always command, as my compliance will be my pleasure.

Concerning Glasgow College, I can't give you so much intelligence as I would wish. Edinburgh was my Alma Mater for seven or eight sessions; but I did not attend so many whole sessions. I never was in *Glasgow*. But I am not a stranger to the character of its University. I had two near relations educated there upon the same fund of which you speak.* One is a minister—the other took into another line. It would be well that your friend should be pretty able in Greek and Latin, that he may enter directly on the study of philosophy. Indeed, he may have private assistance in these languages there, at no great expense. He must attend there four years before he can get his degree of A. M., which he ought to take. My relation was there two years after his degree, to study divinity. The College sits down the latter end of October, and rises, I believe, about the end of May. If your friend will be content with plain necessities, the £20 will keep him fully through the session, and pay the Professors also. After his degree, I think that fund allows £25 per annum. Glasgow University is filled with various able men. Your friend may get deep in literature in six years, if he be endowed with memory and other considerable powers, along with sedulous application.

As to the propriety of his going in that line, I can't judge, unless I knew the man and his influencing motives. If he be fanciful or enthusiastic, he will do no credit to our cause; and unless his faculties be good and his voice well modulated, he had better desist. Perhaps he thinks he has a call from Heaven. Let him be cautious there: a mistake is easy and frequent. I have known many mistake the workings of their own passions for the influence of the Divine Spirit. I can plead no call for myself but a continued desire to go into that line, even from my childhood.

I have lost one of my chief friends here, viz. Mr. Jopson, who died the 11th inst. It has caused much sorrow and gloom to me and mine. But, O God, "thy will be done." I can't now write you at large. My heart is rather oppressed, not being in good health. I am preparing, too, for the funeral sermon to-morrow.—I have some suspicion *yourself* is the person you call your friend. If so, I wish you had told me. I would not have written with less freedom on that account; for I am very sincerely,

Your friend and humble servant,

A. BLACKIE.

XVII. (also lately received).

From the Rev. Robert Jacomb to Mr. Kell, at Daventry.

DEAR SIR,

London, Dec. 10, '83.

As friendship I esteem next to religion, I am determined to trouble you with the earliest assurance. The names of Kell and Butcher are not in oblivion by their Puritanic humble servant. Your letter, Sir, gave me pleasure; and had I not the instant it was received from the hands of your brother been going out, I should have taken an opportunity of conversing a few moments with him; but not on the subject you mention, as I think it is the duty of every one to start it for himself. I was not aware of the

* Probably Dr. Daniel Williams's. Ed.

honour he did me in his good esteem, nor indeed of his attendance at Salters' Hall, or should have been more attentive than common civility, as it is always a maxim with me to be reciprocal in acknowledgments, as far as in my power. It gives me satisfaction and pleasure to hear you are so happy in your present situation, and imagine, from your account of your employment, you now and then repeat, *Hoc opus, hic labor est*. However, I trust you are not unmindful that application leads to the summit of attainment, and then the prospect enlarges the more we inspect. My best respects await Mr. Butcher. I hope he will not be offended at my silence when I assure him my hands are full with necessary attendance on my flock and other unavoidable duties. One of my visits you will be sorry to hear of when I inform you it is on Mr. Revell, who has never recovered the cold he caught by riding in an open chaise and being wet through. He has been given over. This day he was somewhat better; but more melancholy visits it is impossible to pay connected with friendship, although there is one circumstance that has alleviated my difficulty,—his patience under excruciating pain, humility for his imperfections, faith in the blessings of the Gospel, and total resignation to the Divine will. Oh, my friend! such visits, though trying, are useful, and teach us to be looking forward to the days of sorrow, which may be many. I made known to him your kind remembrance, which he received with thankfulness, and desired his in return. As to my colleague, I cannot answer for his delay. I should have sent this to your brother, but am ignorant where he lives, and thought you would excuse the post rather than wait in expectation. With respects to Mr. Belsham, Mr. Butcher, &c., I remain, dear Sir,

Your much obliged and very humble servant,

ROBERT JACOMB.

XVIII.

From Rev. S. Fawcett, of Yeovil, to Rev. R. Kell, Wareham, on the Death of his Wife.

DEAR BROTHER,

Bridport, March 21, '96.

Unwilling as I am to interrupt you in the first stages of your grief, I cannot suffer the post to go out without briefly expressing my most tender condolence under the awful and mysterious dispensation of Divine Providence which has befallen you. To attempt to administer consolation at present would perhaps be unseasonable, as I know under the first paroxysm of grief the attempt to console only aggravates distress, and the language of pity serves but to increase the soul's anxiety. The lenient hand of time, and those consolations of religion you have so often administered to others, will, I trust, answer a better purpose than any your friends could effect by the most affectionate participation of your distress. I doubt not but when the first effects of the dreadful shock are subsided, and you are enabled to recollect yourself and call up your best principles, you will bear this heavy trial with becoming fortitude. A person of your sentiments and habits, and who has been so usefully employed, will not be deserted in the hour of affliction. That wise and benevolent Being who has afflicted, will support you. You know, my dear brother, that this dispensation, agonizing and mysterious as it is, is not at variance with his appointment and with your happiness, taking the whole of existence into consideration. It cannot be inconsistent with the plan of Almighty Goodness. No, that is impossible. Even the severest sufferings and sorrows are good; they are harsh and unpleasant indeed, but efficacious and salutary means of higher perfection in piety, resignation and goodness. They lead us a rough and doleful way, a way moistened with tears, but a way that terminates in happiness. But whither am I going? Pardon this intrusion, and be assured of my most fervent prayers for divine support and seasonable consolation.

One principal object of my writing so soon is, to say that, if I can give

you any assistance in your pulpit services for a sabbath or two, you may command me as far as my health and strength will permit. It will not be convenient for me to be at Wareham next sabbath, as my sister is very ill, and I should not wish to be far from home; but if Mr. Edwards will supply you next sabbath, I will preach for him, which you may tell him, and the sabbath after, if you wish it, I will be at Wareham. Knowing the difficulty of your getting supplies, and at the same time wishing to relieve your anxiety on this head, I thought the sooner I made the proposal the better. If you apply to Mr. Edwards, desire him to give me a line of information.

Fearing the post will be gone, I must abruptly conclude with subscribing myself,

Your most affectionate friend,

S. FAWCETT.

Mr. Howe and Mrs. F. join in tender condolence. The former intends writing you to-morrow.

Respects to Mr. Brown and family.

XIX.

From Rev. Thomas Howe, Bridport, to the Same, on the Same.

DEAR BROTHER,

Bridport, March 21, 1796.

I was informed last evening of the very melancholy and mysterious dispensation of Providence with which you are exercised. I very sensibly feel for you; I sincerely condole with you. You now stand in need, in this severe trial, of those divine consolations which you have often administered to others. On the first paroxysms of grief for the loss of so dear and valuable a friend, the mind may be so overwhelmed as not to be able to attend to those principles which are calculated to afford solid support; but when these subside, those principles will operate. Your trial is undoubtedly *peculiarly* afflictive, but you are convinced it is part of an all-wise and infinitely benevolent and gracious plan. This conviction abounds with consolation. The Lord of the whole earth can do nothing but what is *right*. We cannot, indeed, at present perceive the *wisdom* and *goodness* of this dispensation; but this, instead of proving it not to be wise and good, only proves our own ignorance and shortsighted views. We see but one link of that vast chain which connects every part of universal nature. It cannot be doubted but a period will come when you, my dear friend, who are now in the depths of sorrow, and whose prospects are overspread with a dark and dismal cloud, will have such a view of the purposes of Heaven in this affliction, as to perceive it to be a blessing in disguise.

His purposes will ripen fast,

Unfolding every hour;

The bud may have a bitter taste,

But sweet will be the flower.

We have a divine promise on which to build the most cheerful hope in the severest trials, that "all things shall work together for good to them that love God." You are also, my dear Sir, well established in the belief of a future state, and have the advantage of Christians in general, in being acquainted with the abundant evidences by which this doctrine is rendered certain. Indeed, nothing but a future state can throw the least light upon the afflictive dispensation with which you are exercised. Unless we go upon that supposition, can it be accounted for that one person should be cut off in the midst of the most extensive usefulness, and another permitted to live to a very old age, the disgrace of humanity and a pest to society? Another state of existence, of which we are now but in the infancy, will clear up all these difficulties, and enable us, by the enlargement of our faculties, to perceive and acknowledge that "just and true, wise and good, kind and benevolent, are all thy ways, O thou King of saints!" And is it

not animating, amidst sorrow for our deceased friends, to look forward to the period of *reunion*? You recollect with what rapture Cicero could exclaim, *O preclarum diem*, when he should again meet his departed friends, and enter into the society of those venerable sages for whom he entertained the highest respect! Upon what more solid grounds and stronger evidence may the *Christians* adopt such language!

These thoughts, I doubt not, occur to you. May you feel those consolations in your affliction which such considerations tend to afford! Brother Fawcett told me he should write to you this morning, and offer you any assistance which may lie in his power. As for myself, if there is any thing in which I can do you the least service, I will do it with all my heart. Your friends at Bridport sincerely condole with you. If it would be any relief to your mind, in your present afflictive circumstances, to send home the Bridport boys for a little time, the parents will readily acquiesce.

With ardent wishes and prayers that you may be directed in your present difficulties by that Divine wisdom which cannot err, and supported under your affliction by those consolations which are neither few nor small,

I am, dear Sir, your affectionate brother,

THOMAS HOWE.

N.B. I beg to be kindly remembered to all friends at Wareham and Stowborough. I feel for the loss which they, and indeed all your friends, have sustained, as well as yourself. It must be a satisfaction to you that Mrs. Kell was generally respected and beloved, and that her death is as generally lamented. "The memory of the just is blessed."

DROPPED VERSES OF COWPER'S.

SIR,

THE following lines appeared in Cowper's poem of "Expostulation," when first printed, but are not to be found in any subsequent edition. M.

Hast thou admitted, with a blind fond trust,
The lie that burned the fathers' bones to dust;
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they went?
The lie that Scripture strips of its disguise,
And execrates above all other lies:
The lie that claps a lock on mercy's plan,
And gives the key to yon infirm old man,
Who, once ensconced in apostolic chair,
Is deified, and sits omniscient there:
The lie that knows no kindred, owns no friend,
But him that makes its progress his chief end,
That, having spilt much blood, makes that a boast,
And canonizes him that sheds the most.
Away with charity that soothes a lie,
And thrusts the truth with scorn and anger by!
Shame on the candour and the gracious smile
Bestowed on them that light the martyr's pile;
While insolent disdain, in frown expressed,
Attends the tenets that endure the test!
Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace;
But trusting bigots, whose false zeal has made
Treachery their duty, thou art self-betrayed.

SOME ACCOUNT OF GEORGE KEATS, BY JAMES F. CLARKE.

(From "The Christian World," edited by G. G. Channing, Boston (U. S.), April 29, 1843.)

SEVERAL years ago, I went to Louisville, Ky, to take charge of the Unitarian church in that city. I was told that among those who attended the church, was a brother of the poet Keats, an English gentleman, who had resided for many years in Louisville as a merchant. His appearance and the shape of his head arrested attention. The heavy bar of observation over his eyes, indicated the strong perceptive faculties of a business man, while the striking height of the head, in the region assigned by phrenology to veneration, was a sign of nobility of sentiment, and the full development behind marked firmness and practical energy. All these traits were equally prominent in his character. He was one of the most intellectual men I ever knew. I never saw him when his mind was inactive. I never knew him to acquiesce in the thought of another. It was a necessity of his nature to have his own thought on every subject; and when he assented to your opinion, it was not acquiescence, but agreement. Joined with this energy of intellect, was a profound intellectual modesty. He perceived his deficiency in the higher reflective faculties, especially that of a philosophical method. But his keen insight enabled him fully to appreciate what he did not himself possess. Though the tendency of his intellect was wholly critical, it was without dogmatism, and full of reverence for the creative faculties. He was thoroughly versed in English literature, especially that of the Elizabethan period, a taste for which he had probably imbibed from his brother and his friends, Leigh Hunt and others. This taste he preserved for years in a region where scarcely another could be found who had so much as heard the names of his favourite authors. The society of such a man was invaluable, if only as intellectual stimulus. It was strange to find, on the banks of the Ohio, one who had successfully devoted himself to active pursuits, and who yet retained so fine a sensibility for the rarest and most evanescent beauties of ancient song.

The *intellectual* man was that which you first saw in George Keats. It needed a longer acquaintance before you could perceive, beneath the veil of a high-bred English reserve, that profound sentiment of manly honour, that reverence for all truth, loftiness and purity, that ineffaceable desire for inward, spiritual sympathy, which are the birth-right of all in whose veins flows the blood of a true poet. George Keats was the most manly and self-possessed of men—yet full of inward aspiration, and conscious of spiritual needs. There was no hardness in his strong heart, no dogmatism in his energetic intellect, no pride in his self-reliance. Thus he was essentially a religious man. He shrunk from pietism, but revered piety.

The incidents of his life bore the mark of his character. His mind, stronger than circumstances, gave them its own stamp, instead of receiving theirs. George Keats, with his two younger brothers, Thomas and John, were left orphans at an early age. They were placed by their guardian at a private boarding-school, where the impetuosity of the young poet frequently brought him into difficulties, where he needed the brotherly aid of George. John was very

apt to get into a fight with boys much bigger than himself, and George, who seldom fought on his own account, very often got into a battle to protect his brother. These early adventures helped to bind their hearts in a very close and lasting affection.

After leaving school, George was taken into his guardian's counting-room, where he stayed a little while, but left it, because he did not choose to submit to the domineering behaviour of the younger partner. Yet he preferred to bear the accusation of being unreasonable, rather than to explain the cause, which might have made difficulty. He lived at home, keeping house with his two brothers, and doing nothing for some time, waiting till he should be of age, and should receive his small inheritance. Many said he was an idle fellow, who would never come to any good; but he felt within himself a conviction that he could make his way successfully through the world. His guardian, a wise old London merchant, shared this opinion, and always predicted that George would turn out well.

His first act on coming of age did not seem, to the worldly wise, to favour this view. He married a young lady, the daughter of a British colonel, but without fortune, and came with her to America. They did not, however, act without reflection. George had only four or five thousand dollars, and knew that if he remained in London, he could not be married for years. Nor would he be able to support his wife in any of the Atlantic cities, in the society to which they had been accustomed. But by going at once to the West, they might live, without much society, to be sure, but yet with comfort and the prospect of improving their condition. Therefore, see this boy and girl, he twenty-one and she sixteen, leaving home and friends, and going to be happy in each other's love, in the wild regions beyond the Alleghanies. Happy is he whose first great step in life is the result not of outward influences, but of his own well-considered purpose. Such a step seems to make him free for the rest of his days.

Journeys were not made in those days as they are now. Mr. Keats bought a carriage and horses in Philadelphia, with which he travelled to Pittsburgh, and then they descended the Ohio in a keel-boat, sending their horses on by land to Cincinnati. This voyage of six hundred miles down the river was full of romance to these young people. No steam-boat then disturbed, with its hoarse pantings, the sleep of those beautiful shores. Day after day they floated tranquilly on, as through a succession of fairy lakes, sometimes in the shadow of lofty and wooded bluff, sometimes by the side of wide-spread meadows, or beneath the graceful overhanging branches of the cottonwood and sycamore. Sometimes, while the boat floated lazily along, the young people would go ashore, and walk through the woods across a point, around which the river made a bend. All uncertain as their prospects were, they could easily, amid the luxuriance of nature, abandon themselves to the enjoyment of the hour.

Mr. Keats made a visit of some months to Henderson, Ky., where he resided in the same house with Mr. Audubon, the naturalist. He was still undetermined what to do. One day he was trying to chop a log, and Audubon, who had watched him for some time, at last said, "I am sure you will do well in this country, Keats. A man

who will persist, as you have been doing, in chopping that log, though it has taken you an hour to do what I could do in ten minutes, will certainly get along here." Mr. Keats said that he accepted the omen, and felt encouraged by it.

After investing the greater part of his money in a boat, and losing the whole of it, he took charge of a flour-mill, and worked night and day with such untiring energy, that he soon found himself making progress. After a while, he left this business, and engaged in the lumber trade, by which, in the course of some years, he accumulated a handsome fortune. In the course of this business, he was obliged to make visits to the lumberers, which often led him into wild scenes and adventures. Once, when he was taking a journey on horseback, to visit some friends on the British prairie, he approached the Wabash in the afternoon, at a time when the river had overflowed its banks. Following the horse-path, for there was no carriage-road, he came to a succession of little lakes, which he was obliged to ford. But when he reached the other side, it was impossible to find the path again, and equally difficult to regain it by re-crossing. The path here went through a cane-brake, and the cane grew so close together, that the track could only be distinguished when you were actually upon it. What was to be done? There was no human being for miles around, and no one might pass that way for weeks. To stop or to go on, seemed equally dangerous. But at last Mr. Keats devised the following expedient, the only one, perhaps, that could have saved him. The direction of the path he had been travelling was east and west. He turned and rode toward the south, until he was sure that he was to the south of the track. He then returned slowly to the north, carefully examining the ground as he passed along, until at last he found himself crossing the path, which he took, and reached the river in safety.

George Keats not only loved his brother John, but revered his genius and enjoyed his poetry, believing him to belong to the front rank of English bards. Modern criticism seems disposed to concur with this judgment. A genuine and discriminating appreciation of his brother's poetry always gave him great pleasure. He preserved and highly prized John's letters and unpublished verses, the copy of Spenser filled with his marks, which he had read when a boy, and which had been to him a very valuable source of poetic inspiration, and Milton, in which were preserved in like manner John's marks and comments. That the love of the brothers was mutual, appears from the following lines, from one of John's poems, inscribed, "To my Brother George :"

"As to my sonnets, though none else should heed them,
I feel delighted, still, that you should read them :
Of late, too, I have had much calm enjoyment,
Stretched on the grass at my best-loved employment,
Of scribbling lines to you—."

Less than two years ago, in the prime of life and the midst of usefulness, George Keats passed into the spiritual world. The city of Louisville lost in him one of its most public-spirited and conscientious citizens. The Unitarian society of that place lost one who, though he had been confirmed by the Archbishop of Canterbury, was too

honest not to leave the popular and fashionable church, for an unpopular faith, which was more of a home to his mind. For myself, I have ever felt that it was quite worth my while to go and live in Louisville, if I had gained thereby nothing but the knowledge and friendship of such a man. I did not see him in his last days. I was already living in a distant region. But when he died, I felt that I had indeed lost a friend. We cannot hope to find many such in this world. We are fortunate if we find any. Yet I could not but believe that he had gone to find his brother again, among

"The spirits and intelligences fair,
And angels waiting on the Almighty's chair."

The love for his brother, which continued through his life to be among the deepest affections of his soul, was a pledge of their reunion again in the spirit-land.

Perhaps I have spoken too much of one who was necessarily a stranger to most of your readers. But I could not bear that he should pass away, and nothing be said to tell the world how much went with him.

HOW TO DEFINE A CHRISTIAN.

THE great subjects of inquiry among Christians may be conveniently divided into three classes :

1st. The Christian doctrines as taught by Jesus, and as they may be learnt from his example ; his views of the being and character of God, of the Divine government of the world, and of our duty to God and one another.

2nd. The opinions of the apostles and evangelists about Jesus, about his works, his mission and his nature ; and their opinions about one another, and their views of the Divine government.

3rd. The opinions of later Christians about the apostles and evangelists, about their authority and the authority of their writings.

This division of the subject will in the same way give us three definitions, or even classes of definitions, of the word Christian :

1st, in the words of Jesus : " By this will all men know that ye are my disciples, if ye have love one to another." John xiii. 35.

2ndly, we may take the words of Paul : " If thou shalt confess in thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Romans x. 9.

3rdly, we have the Thirty-nine Articles, or any other creed, defining the canon of the Scriptures, and explaining the sense in which the words of the New Testament are to be understood.

Or, in other words, we may define a Christian, either, 1st, one who holds Christ's views of our duty ; or, 2nd, one who holds apostolic opinions about Christ ; or, 3rd, one who believes and interprets the New Testament as we think he should. This last is the principle upon which all modern creeds have been formed. The second mode of defining a Christian is perhaps not very incorrect, but it is not the most logical, and certainly open to be made a wrong use of ; and it will be safer to keep to Christ's words and example, and to hold every man a Christian who adopts his views of our duty towards God,

towards himself, and towards one another.—To give an example of our meaning: as a Calvinist or Lutheran is one who follows Calvin's or Luther's interpretation of the apostles' meaning, so we might call those disciples of Paul, of Apollos or of Peter, who follow the opinions of those teachers about the person and office of Christ; and we should define a Christian, one who adopts our Lord's opinions about our duty towards God and our neighbour.

We shall further see that the first division of our subject includes all those great and fundamental doctrines of our religion about which all Christians are agreed.

That there is one God;

That he is infinitely powerful, wise and benevolent;

That he made and governs the world;

That it is our duty to love him with all our hearts, and our neighbour as ourselves;

That God pardons those who repent;

That there is a future state of rewards and punishments;

That his Son, Jesus Christ, should be obeyed as our great Teacher in all things necessary to salvation.

But we no sooner come to the second class of subjects than we find all Christians differing, and too many quarrelling. As, do the evangelists teach us that Jesus was human or divine in his nature?—that he had one or two natures?—that there are one or many persons in the Godhead? And in the third class of subjects we must place the inquiry, whether the Bible is verbally inspired?—who wrote the Epistle to the Hebrews?—with many other equally difficult points, all which we must hope are equally unessential to the simple and sincere Christian.

S. S.

REMARKS UPON THE AUTHORITY OF THE NEW-TESTAMENT SCRIPTURES.

(Continued from p. 235.)

“ATHANASIUS, certainly the most distinguished man of his time, became Bishop of Alexandria in the year 326, and lived till the year 373.

“His personal history is so well known, that I have no occasion to do more than refer to the testimony he has given to the canonical Scriptures.

“He most explicitly affirms every one of the books in our canon to be inspired Scriptures, specifying each of them in order, and ascribing them to the writers whose names they still bear, adding, ‘These are fountains of salvation. In these alone the doctrine of religion is taught. Let no man add to them, or take any thing from them.’”

“He does not mention, with Eusebius, that any of those books were controverted; and he is most particular in quoting at large, as inspired Scriptures, those which Eusebius says were controverted, viz. the Epistle to the Hebrews, which he expressly ascribes to the

* Festal or Paschal Epistle.

apostle Paul; the Epistle of James, whom he distinctly calls an apostle; the Second Epistle of Peter; the Second and Third Epistles of John; the Epistle of Jude; and the book of Revelation, which he asserts to have been written by the apostle John. He could not fail to have been well acquainted with all that Eusebius has related; and therefore we must conclude, from his large and numerous quotations from these books, as well as from his direct and frequent assertions of their canonical authority, that he considered the objections which individuals had made to them as of no importance; and that this was the common opinion in the Christian churches, in which he represents those books as not only generally received, but constantly and publicly read.

"It appears, besides, that he sent to the Emperor Constans a copy of the whole Bible, including the New Testament, which he describes as the whole inspired Scriptures, in *several volumes*.*

"Considering the time when Athanasius lived, the superior talents which distinguished him, the controversies in which he sustained a most conspicuous part, his access to every source of information, and the acknowledged integrity of his public life,† his most explicit testimony to the canonical and exclusive authority of every book in the New Testament, as we receive it, must be admitted by every competent judge to be of the utmost importance, and is certainly sufficient to outweigh all the minute objections to particular books which have hitherto occurred to us. It has so much the more weight, that he had particularly applied his mind to ascertain the canon of the Old Testament, as well as of the New, and was therefore better prepared than writers less acquainted with the subject, to estimate the evidence on which he admitted the authority of the books of the New Testament, which he received as inspired Scripture.

"Cyril was Bishop of Jerusalem from the year 350 till about the year 386.

"In his catechetical discourses, which he wrote in his youth, and which are still extant, he has given a catalogue of the books both of the Old and of the New Testament; and of the New Testament he sets down the Four Gospels, the Acts of the Apostles, the seven Catholic Epistles of James, Peter, John and Jude; and mentions last the fourteen Epistles of Paul. He does not mention the book of Revelation; and from the manner in which he pronounces all other books, besides those which he does mention, as *foreign* or unauthorized, it has been concluded that he did not receive it.‡ But it ought to be observed, that those terms he probably intended to apply exclusively to the books which had been always considered as apocryphal—a description which he could not have intended for the book of Revelation; and that when he afterwards advises, in the passage referred to, that no other books should be read, even in private, besides those in his catalogue, he might intend to say no more with regard to the book of Revelation than that he did not consider it as a book intended for general reading, either in public

* Biblia integra, pluribus in lectoris commodum voluminibus compacta. Mill's Prolegomena, No. 745.

† See Mr. Gibbon's character of Athanasius, Hist., xxi. xxiii. xxv.

‡ Cyril, Catech. iv. N. 22.

or in private. He supposes all the books in his catalogue to be publicly and regularly read in the Christian churches; and having before given a catalogue of the books of the Old Testament, he says of the Law and of the Prophets, of the Gospels and of the Apostolical Writings, that they are all dictated and animated by the same Divine Spirit.*

"Epiphanius was Bishop in Constantia or Salamis, in the island of Cyprus, about the year 368. He held as canonical every part of the New Testament as we receive it, and most particularly mentions every one of the Epistles described by Eusebius as controverted, not only as authentic and inspired books, but as books universally received by the Christian churches. He frequently quotes the Epistle to the Hebrews as an Epistle of Paul; the Epistle of James as the Epistle of an apostle; the Epistle of Jude as the writing of that apostle; and the book of Revelation as written by the apostle John in the isle of Patmos. He calls James and Jude the brothers of our Lord, as having been the sons of Joseph by a first wife; and though he mentions as a fact, that the sect of the Alogians had rejected not only the book of Revelation, but 'all the writings of the apostle John,' he ascribes their rejection of these books to an antichristian spirit, and distinctly affirms that the book of Revelation, as well as all the rest of John's writings, was received by the general consent of the Christian churches.

"He has left distinct catalogues of the books, both of the Old and of the New Testament; and has most particularly asserted, that the same God is preached to us by the Law, and the Prophets, and the Gospels, and the Apostles, in the Old and in the New Testament.†

"He was a writer as late as 392, and is supposed to have lived till about the year 403.

"Jerome, the only other writer whom I think it necessary to mention, was a man of most extensive erudition, and, though not without many enemies in the Christian church itself, and though he had undoubtedly some personal weaknesses and prejudices, certainly employed his superior talents, to the end of a long and most industrious life, with most distinguished success and zeal, to promote the best interests of Christianity. He was born about 340, and is said to have lived to his ninetieth year.

"The learned industry of such a life, with such a capacity and such opportunities of information as Jerome possessed, could not fail to be of the greatest importance to the Christian world.

"He travelled into different countries in early life, and at different times resided at Rome, in Gaul, at Antioch, in the deserts of Syria, and at Constantinople. At Antioch, he was ordained a presbyter, under the condition that he should not be confined to a particular church. At Rome, he laid the foundation of a library, and was in that city when the Emperor Julian died. In the year 382, he was secretary to Pope Damasus; and a few years afterwards he returned to the East, and settled at Bethlehem in Palestine, where he chiefly spent the remainder of his life.

"The keenness of Jerome's temper frequently, and not always

* Cyril, Catech. xvii. N. 3.

† Epiph. de Fide. No. 18.

without reason, exposed him to the dislike and severity of his contemporaries; but it can scarcely be doubted that it also added greatly to the effects of the industry and learning which distinguished him.

"I have no occasion here to mention his other works. But, if any individual was peculiarly qualified, by the history of his life, to give an accurate view of the scriptural canon, as the Christian church received it, Jerome had certainly this advantage. Well acquainted with the history of the Gospel from its commencement, and with all that had been written, either by its friends or by its opponents, during the four first centuries,* he had every opportunity to distinguish between apocryphal writings and books of known authority. As he employed a great part of his industry in preparing, or rather in correcting, Latin translations of the whole Bible, we must suppose that a chief part of his attention and research was directed to this subject, and that he, first of all, satisfied himself of the value and authenticity of the books which he translated.

"His canon of the Old Testament is exactly the Jewish canon. Of the books of the New Testament, there are two catalogues found in his works. The first of them contains precisely the books which we receive as canonical, and does not include one of the writings which are considered as apocryphal. He mentions, indeed, the Epistle to the Hebrews as rejected by some part of the Latin church, on the supposition that it was not Paul's, and the book of Revelation as excluded from the canon by some of the Greeks, as not having been written by the apostle John. 'But,' he adds, 'we notwithstanding receive them both, by no means regarding the usage of the present times, but following the authority of the ancients.†'

"This catalogue is contained in a letter addressed to his friend Paulinus, and concludes with these remarkable words: 'I beseech thee, my dearest brother, to live among these books, to meditate on these, to know nothing different from them, and to seek for nothing more.'

"His other catalogue of the books of the New Testament is found in a collection which he made of persons and places mentioned in the Bible, alphabetically arranged. Its only differences from the first catalogue are these two,—that the Epistle to the Hebrews is mentioned generally among Paul's Epistles, without any supposition that it had been thought to have been improperly ascribed to him; and that the Epistle of Barnabas is added at the end of the catalogue, after the book of Revelation.

"There is good reason to believe that the Epistle of Barnabas was not inserted by Jerome himself, but is an addition made to this catalogue in a later age, with which he had no concern; for, in another writing, he has expressly mentioned this Epistle as an apocryphal book.‡ Among other things we learn from him, that the

* In his book of illustrious men he has given a catalogue of all the Christian writers before him, concluding with his own name.

† "Et tamen nos utramque suscipimus, nequaquam hujus temporis consuetudinem, sed veterum auctoritatem sequentes." Epist. ad Dardan.

‡ Barnabæ Epistola, quæ habetur inter scripturas apocryphas. Com. in Ezek. cap. p. 43.

Epistle of Jude had been questioned before, on account of the reference which is made in it to the apocryphal book of Enoch; and that, while the Epistle to the Hebrews was received as Paul's by all the Eastern and the Greek churches, as well as by some of the Latins, one of the objections made to it had arisen from the fact, that the Old Testament is quoted in it from the Septuagint version.*

"In the mean time, we have the testimony of Jerome, at the end of the fourth century, to every part of the New-Testament Scriptures, as having been (with scarcely any exceptions) universally received in the Christian church as inspired books; and this testimony he gives after the most minute and learned inquiries into Christian antiquity, and into the practice and opinions of the church from its commencement.

"Rufinus and Augustine, his most eminent contemporaries, have given exactly the same view of the Christian canon. We have Jerome's testimony and theirs superadded to the judgment of every considerable man in the Christian church, whose writings have reached us, from the days of the apostles to the end of the fourth century; and, what is by no means unimportant, we have the unintentional attestation besides of the most inveterate opponents of Christianity in the earliest times after its promulgation, that they read precisely the same books, and, with very few exceptions, exactly the same texts, which have come down to us as the oracles of the Christian faith.

"The New-Testament canon, therefore, considered simply as an historical fact, is, down to this period, completely ascertained.

"I have been able to mention only a very few of the writers within the four centuries referred to, because a more lengthened detail would not have suited the limits or the design of this discourse. It would have been easy to have produced a multitude of other testimonies, not less forcible or explicit than those which have been specified. But the few instances which have been given, are quite sufficient to demonstrate the certainty of the facts received as the early history of Christianity, and the indisputable authority of the books so universally acknowledged as the inspired Scriptures of the Gospel.

"But it certainly gives additional strength to this argument, that no contrary history has ever been produced, in opposition to the narratives of the evangelists and apostles. The earliest authors in opposition to Christianity, of whose writings we know any thing, instead of contradicting, have very distinctly, though unconsciously, attested them. In attempting to undermine the authority of the Gospel, they have certified every leading fact in its original history, by the most unequivocal references to the birth, the infancy, the life, the doctrines, the miracles, the sufferings, the death, the resurrection, the ascension of its author; and have incontestably demonstrated that the narratives to which their arguments were applied, were precisely the same with those which we still read in the books of the New Testament.†

* Com. in Isaiam, cap. 6.

† See Origen contra Celsum; Dr. Lardner's Jewish and Heathen Testimonies, Chap. xviii. Sect. 4, and *ibid.* 13; Summaries of the Work of Celsus, by Doddridge, Leland and Sherlock.

"It ought to be added that, though it has always been an object of first importance to exclude from the Christian canon the writings which are commonly described as apocryphal, there is not one of all the apocryphal books, which appeared in the first or second century, and which has reached our times, which contains any thing contrary either to the narratives or to the doctrines of the canonical Scriptures. Whatever else is to be found in them, they give no different accounts of the substance or origin of our common faith, and they profess to have no other object than to confirm and illustrate the authority of the Gospel.

"It detracts nothing from the conclusion to which these circumstances should direct us, that there are books of the New Testament which were sometimes questioned or controverted. Christianity would still be the same, though it were to depend on the books about which there never was any controversy. But, even with regard to the books which were at times controverted, it is undoubtedly true that, when this fact is mentioned, they are almost always represented as books generally known and read in the Christian assemblies. The reasons given for the doubts entertained whether they ought to have been received as authentic Scriptures, very commonly turn on the want of sufficient information with regard to the writers of them, which more enlightened inquiries and more accurate traditions might have furnished. At a time when there was no art of printing, and when manuscripts were circulated with the utmost difficulty, the most authentic books must have reached different districts at very distant periods, and cannot be supposed to have been every where accompanied with the same evidence of their authority. It must have often required time and patient inquiry to ascertain their authenticity, even when they were generally read, from the manifest usefulness or importance of what they contained; and it must have also frequently happened that their authority was sooner understood and acknowledged by some individuals, and by some societies or churches, than by others who had not as soon the same means of information.

"The Acts of the Apostles, and by far the greatest part of the apostolical Epistles, were received and recognized as inspired books nearly at the same time with the four Gospels. Several of the books described as controverted were not written till a later period; and this circumstance should serve, in some degree, to account for the fact, that they were not so readily received afterwards as inspired books, when the rest of the New Testament had been probably already collected into one volume.

"A number of apocryphal writings were besides circulated, and many of them under the names of apostles. But the scrupulousness with which any of the later writings were admitted into the list of inspired books, as it demonstrates the solicitude and caution of the Christian churches with regard to the books which they received as canonical, is ultimately a proof of the authority of those books, rather than an argument against them. Their history, as well as their substance, appears to have been narrowly investigated before any of them obtained the place which was at last universally assigned them. Nor is it possible to mention a single instance of another

ancient book, of the authenticity of which we have any thing like the same evidence, or with regard to which any thing like the same scrutiny was ever attempted in the times nearest to its origin, which we have seen applied to the books of the New Testament. The Scriptures of the Gospel were canvassed, during four centuries, by one writer after another, till their authority was at last established by the general consent of the Christian world.

"Even the writers of the apocryphal books, whoever they were, the most ancient as well as the latest, uniformly quote or refer to the books of the New Testament with the respect due to the inspired oracles of God.* Whatever degree of weight or authority is assigned to these writings, it is uniformly employed to sustain the authority of the sacred Scriptures.

"Long before the end of the second century, every Christian writer referred to the books of the New Testament as the only authentic record either of the history or of the doctrines of the Gospel.

"This detail has been extended beyond the bounds originally designed, though it comprehends but a very inconsiderable proportion of the facts which belong to the argument it has been employed to illustrate. A few instances only have been selected from a multitude of writings in the first four centuries, and of these but a very limited and desultory sketch has been attempted.

"From the facts which have been specified, some very important conclusions may be fairly deduced."

CHRISTIANUS.

(To be continued.)

A SCENE DESIGNED FOR MUSIC.

MOABITES AT THEIR SPORTS. *Chorus.*

—— For joyous pastime are we met,
Each to pursue the sport his spirit loves:
None but the slave will yield himself to gloom,
When he can seize an hour to give to mirth—
Let us be free! This is a festal day,
Which bids us laugh and sing through all its hours.

MOABITE HUNTER. *Air.*

Give me the back of my fiery steed,
And the rattling earth beneath his feet,
And I would not change my restless seat,
No—not for the monarch's throne!
Oh! let my path be the desert wide,
And in my hand my barbed reed,
Am I not King where'er I ride,
And call each tract my own?—

* See the Epistles of St. Clement, the Shepherd of Hermas, (in which there are rather allusions than quotations,) the Epistles of Ignatius, &c.

What joy like mine, while I chase the foe,
In cunning pard or darting roe !
My breast beats high with noble pride—
My gallant steed partakes my glee,
And answers with his panting side,
To every pulse that throbs through me :
'Tis the rapture of freedom, the triumph of pow'r,
The Hunter shares in that glorious hour—
Oh ! who is so joyous, or who so free ?

MOABITE YOUTHS and MAIDENS. Sestet.

The youths and maidens love the dance,
In the cool evening air—
The youths adorn'd with the graceful lance,
The maids with their streaming hair :
While music guides with varying beat
The mazy movements of our feet,
Each heart is light,
Each eye is bright,
As through the mimic scene we move ;
The youths display the warrior's part,
The maidens ply each tender art
To win their souls to love.

ARAB SWIMMERS. Duet.

The proudest of sports is to battle the wave,
When it rolls its stormy might on the shore—
To watch it rearing its foamy crest,
Threat'ning to sweep us away in its wrath—
Then to dash through the midst with a buoyant breast,
And float in majestic ease beyond—
To feel the angry monster beneath,
Rolling, and writhing, and lashing in vain,
While we play with his rage and agony—
To glide o'er the verge of the yawning abyss,
And lie unharm'd in its deepest bay—
But when the moving mountains come
To overwhelm us with their closing mass,
To spring aloft with the arrow's speed,
And laughing ride above their head—
Oh ! give us the sea, in calm or storm,
And the Swimmer's art is an endless joy !

FULL CHORUS.

Care is a scorpion in the breast—but we
Will keep the venom out with dance and song—
And toil wears out the strongest arm,
Without the balm of play and rest—
Our toils and cares the morrow may renew,
But we will taste our various pleasures, while
We may. Away to our sports—away !

MINOR CORRESPONDENCE.

DR. THOMAS REES ON HIS PROJECTED "MEMOIRS OF THE LIVES AND TIMES OF THE SOCINI."

SIR,

Brighton, August 15, 1843.

I AM painfully sensible of the right of your reviewer (p. 520) to interrogate me on the subject of my pledge respecting the early history of the Unitarian doctrine on the Continent, which he and others might well expect to have been long ago redeemed. No explanation I can publicly render will perhaps be deemed a full justification of the delay; but I may be permitted to name some circumstances that have operated as impediments to my progress, which will be admitted as some palliation, at least, of my apparent literary delinquency.

My first serious obstruction arose from the indisposition which, some years ago, compelled me to relinquish the stated public exercise of my profession, and rendered necessary the suspension or relaxation of my literary labours. Scarcely was I released from this personal restraint, when an important member of my family was attacked by an illness of a very painful nature, which has hitherto defied all the efforts of medical skill, and, for more than three years, obliged me to be a wanderer from my home, on the Continent or in different parts of England, in pursuit of the means of its cure or mitigation. These visitations have unavoidably interrupted my researches, and greatly retarded the completion of my undertaking. I have the satisfaction, however, to state, that I have never, for a moment, abandoned my design, nor ceased to avail myself of every opportunity to add to my stock of materials. Indeed, the illness in my family has, in this respect, contributed to the furtherance of my object. The residence of some months in Switzerland, to which it gave occasion, brought me acquainted with some modern German works, printed in that country, which furnish valuable information on some parts of my subject; and, above all, it enabled me to consult a great number of manuscript documents relating to the Swiss Reformation, contained in the extensive collection deposited in the City Library of Zurich, which, through the kindness of my esteemed friends who have the charge of these treasures, I was allowed every facility I could desire to consult and transcribe at pleasure.

My present position, your reviewer will readily perceive, is not very favourable for the prosecution of any literary undertaking; but I am doing all that is in my power to conquer its disadvantages.

It may not be uninteresting to your readers to be furnished with some account of the work to which your reviewer has adverted. The title under which it may hereafter appear is not yet definitively fixed. "Memoirs of the Lives and Times of the Socini," is, however, a designation which will convey a general idea of its object and contents. My original intention was, to write a life of Lælius Socinus, and to incorporate with it brief memoirs of other eminent Italians who, at the same period, quitted the communion of the Church of Rome, embraced similar theological opinions, exposed themselves to the same dangers, and, in like manner, sought safety from the agents of the Inquisition in a voluntary exile from their native country. These biographical sketches were meant to comprise the early history of Unitarianism on the Continent, mentioned by your reviewer, as far, at least, as related to the exposition of its principles and the fate of its advocates in Italy and Switzerland. The wider subject of the attempts at the general Reformation of Religion in Italy, I willingly left to Dr. M'Cree, whose preceding works seemed to justify the expectation that he would execute his new task with due care, impartiality and fidelity. But on the perusal of Dr. M'Cree's History, after I had made considerable progress in

the preparation of my own Memoirs, in which I had to go over much of the same ground, I found that his theological biases had led him to omit some facts of considerable importance, and to give a colouring to some transactions of moment which was by no means warranted by the evidence with which they were presented to his examination. In his account, more especially, of the proceedings and character of the Unitarian Reformers, he followed so implicitly the exploded errors and prejudices of Mosheim and others, that I thought it due to the truth of history to do what I might be able to correct his mistakes and supply his deficiencies. I therefore at once determined to enlarge my plan, and to embrace in it, though in a compendious form, the whole subject of the attempts at the Reformation of Religion in Italy in the sixteenth century.

The "*Memoirs of the Lives and Times of the Socini*" will then comprise,

1. A Memoir of Lælius Socinus, preceded by brief notices of the earlier members of his family, who long maintained an eminent rank in their native country as Jurists.

2. Memoirs of several other Italians, the contemporaries of Lælius, who embraced similar religious opinions.

In this part of the work, which embraces the subject of the Unitarian Reformation, will be given an account of the "College," or religious association, at Vincenza, in which the representation given of that society by the earlier Unitarian historians, and strongly controverted by Mosheim and Dr. M'Cree, will be proved by ample and decisive evidence to be in every material particular strictly correct.

3. A Compendious Account of the attempts to promote the Reformation of Religion in several districts of Italy on the part of eminent persons who, while they dissented from the tenets and worship of the Church of Rome, concurred, in their general views of religious doctrine, with the German or the Swiss Reformers.

4. The Memoirs of Lælius Socinus and the other Unitarian Reformers will carry the history into Switzerland. In this fourth division, then, an account will be given of the impediments thrown by the Swiss Reformers in the way of the Italian Unitarian fugitives to profess and propagate their opinions. This will furnish occasion to review the conduct of Calvin at Geneva in his treatment of Servetus, Lælius Socinus and others, whose theological speculations he disapproved; and also to consider the strenuous, and, in some cases, the fatal, opposition encountered by the Italian exiles from the leading Reformers in other cities and churches of Switzerland, whenever their sentiments were brought prominently forward to public view. In this portion of the History some notice will be taken of the Anabaptists of Switzerland, many of whom held liberal opinions, which subjected them to severe persecutions.

From this statement it will be seen, that the portion of my work which relates to the Life and Times of Lælius Socinus will comprehend the whole subject of the Italian Reformation in the sixteenth century. But in order fully to understand the principal bearings of this Reformation, it is of importance to look back at the state of religious opinions in Italy for some centuries antecedently to this period. For this reason I purpose prefixing to the History an introductory chapter, to be devoted to an account of the various Dissenting or "heretical" sects which arose and multiplied in Italy from the tenth to the fourteenth and fifteenth centuries, and which, notwithstanding their apparent suppression by the Inquisition, left a general and indelible impression on the public mind, adverse to the doctrines and worship of the Church of Rome, that contributed in no slight measure to the production and success of the great religious movement of the sixteenth century.

A second general division of my subject is intended to comprise a Memoir of the Life and Times of Faustus Socinus, and to embrace the subsequent

history of Unitarianism in Poland, Transylvania, &c., and of the fate of those Unitarian confessors who were driven into exile on the dissolution of the Polish churches in the seventeenth century. But of this branch of my design it would be premature to say any thing more at present.

Your reviewer will see, from this rapid sketch of my plan, that I have undertaken no light or easy task. There is, however, no part of it for which I have not collected valuable materials; and I can assure him that I am not a little anxious to proceed to the accomplishment of it as expeditiously as circumstances will permit.

I will avail myself of this opportunity to express the pleasure I have derived from the perusal of my friend Mr. Tagart's excellent and interesting Discourses on the Lives and Characters of the leading Reformers of the Sixteenth Century, and my concurrence in your reviewer's commendation of their general merits. It is gratifying to perceive that, in the scene of his chief labours, the character and services of Zwinglius are every day rising in the public estimation. The people of Zurich have lately, with the permission of the government of the Catholic canton of Zug, erected a simple stone monument to his memory on the fatal field of Cappel, where he perished in the cause of his country and of reform. It bears a suitable Latin inscription from the pen of my respected friend J. K. Orelli, the Professor of Greek at the University of Zurich. The edition of the Works of Zwinglius mentioned by Mr. Tagart will extend to several handsome, but not expensive, volumes in octavo. It will comprise, in addition to the Latin and German works before printed, several other tracts, now for the first time printed from his original manuscripts in the Zurich Library.

The Historical Society of Zurich have lately printed another important work relating to the same interesting period. This is the History of the Swiss Reformation, in German, by Bullinger, in three closely-printed volumes in octavo. The prominent part taken by Bullinger in promoting the Reformation in his native country, after the death of his predecessor Zwinglius, attaches great value to his testimony. The title of the work is, *Heinrich Bullinger's Reformations geschichte, nach dem Autographen herausgegeben auf Veranstaltung der Vaterländisch—historischen Gesellschaft, in Zurich—von J. J. Hottinger und H. H. Vögeli. 1838.* Mr. Hottinger is the author of the very excellent History of Switzerland during the time of the Reformation, attached to the last edition of Müller and Blosheims' History of the Swiss Confederation. It is entitled, *Geschichte der Eidgenossen Während der Zeiten der Kirchentrennung.* This work has been translated into French, but without the notes, which are very valuable.

THOMAS REES.

LEGATT AND WIGHTMAN—UNITARIAN CONFESSORS.

SIR,

Shelton, July 9, 1843.

AMONGST the interesting papers contained in the last number of the Christian Reformer, I was much gratified by reading one in the Review department (pp. 425—430) on the admirable second volume of Mr. Turner's Lives of Unitarians, a work which I sincerely hope will find much more labour for the pen of its judicious author ere it reaches its limit. This review contains a brief but clear epitome of the modern history of Unitarianism in this country. And the writer, by incidentally leading us to contrast the present state of English Unitarianism, notwithstanding all its impediments from within and from without, with its condition "more than half a century ago," to which he appeals in his own experience, helps in a very satisfactory manner to reanimate the hopes of such striplings as myself.

To come, however, to the point that I have in view. The veteran

reviewer, who writes with all the vigour and freshness of pristine manhood, alludes, p. 426, in the most cursory manner, to the two Unitarian martyrs, Bartholomew Legatt and Edward Wightman, making reference to Lindsey's "Historical View" for further information. Now Lindsey acknowledges that "after much fruitless search" he has been able to collect but little information concerning these holy men. Yet, from an article in "The Bible Christian" for May of this year, it would appear that much more is on record respecting the martyrdom of Wightman. For the article alluded to, certainly one of the most deeply affecting recitals in the eventful history of Unitarianism, is a pretty complete account of the trial and judicial murder of Edward Wightman, the last victim, as Mr. Turner informs us in his first volume, tortured to death under the fearful writ "De hæretico comburendo." It is copied from the *Christian Pioneer*, and is from the pen of Mr. W. Mountford. As no doubt this is an accurate account of what happened on Wightman's appearance in the cathedral church of Lichfield, including his most noble address to his base-minded judge, with the affecting incidents that accompanied his execution, it is greatly to be regretted that there is no note, in the Bible Christian at least, to indicate the authorities on which such very particular statements are made, although there are many other good explanatory notes attached to the article. Still it is probable that the source from whence they are obtained may be familiar to those much better versed in martyrology than myself. There is one striking circumstance in this relation which confirms the suspicion of Lindsey, that the superstitious sentiments ascribed to Wightman were "only those which his adversaries would fix upon him;" for when he acknowledged to the Bishop that he "humbly hoped that, in answer to his earnest entreaties, God *did* grant him the aid of his holy spirit," Bishop Neile in a brutal manner desires the secretary to "write down that he sayeth he is the Holy Ghost."

As a resident in the county in which the barbarous trial and the horrible event succeeding it took place, I cannot help feeling a peculiar interest in this account, and beg that you will be pleased to take an early opportunity to transfer the whole article to the pages of your Reformer, in order to complete the brief notice already referred to. I trust also that you will be enabled, by the friendly aid of the author if it be necessary, to add the authorities from which the recital is derived. Should you be able to comply with this request, I am sure you will not fail to gratify many of your readers. And perhaps it may not be too much to hope that you will in this way serve to unlock some of the rich stores of learning possessed by a certain number of the contributors to the *Christian Reformer*, and we may have in a future month an account of the trial and execution of Bartholomew Legatt, about whom Lindsey is even more brief than about Wightman.

J. B. DAVIS.

A SCRIPTURAL CONFESSION OF FAITH.

SIR,

YOUR correspondent L. (pp. 514—516) expresses an idea which, with certain modifications, is perhaps pretty generally recognized throughout our denomination as the representative of an important desideratum. All would guard their religious sentiments from misrepresentation. All would have their doctrines well known and clearly understood. All would rejoice in the elaboration of a method of uniting all our churches under one banner, on which should be inscribed the great truths of their distinguishing Christian faith. But every one feels that Christ alone is his Master, that individual judgment is a Christian privilege and duty, and that human authority in the supremely momentous concerns of conscience and religion must be treated as the mortal foe of man's spiritual life. We cannot serve Christ

and school-made creeds. The Gospel of Jesus cannot be bound up in dead forms. Hence a great, if not insuperable, difficulty is currently conceived to lie in the way of working out the idea of introducing a formal confession of faith to the cordial embrace of all our congregations. The problem is, to evolve a standard of Christian faith in which all may agree, but by which fetters shall be placed on the reason, conscience and liberty of none.

It is manifest that these conditions cannot be fulfilled by any human dogmata, however curiously devised and ingeniously woven into an apparently valuable web by innumerable interlacings of texts of scripture, inferences and traditions. There is one other way. The standard of faith for our churches must be pure scripture. The passages must not be wrested. They must not be taken for their mere sound. There must be no forcing them into desired meanings. Nor must they be so severed from their connexion as to give a sense different from that which they present in their scriptural position.

Now if a moderate number of those portions of the Bible which distinctly announce those propositions which constitute our distinguishing Christian faith, were thus extracted and arranged in that order which would leave no hiatus nor create any abruptness in reading, there seems little ground of doubt that the practice of periodically reciting these articles of our faith might easily be introduced to all our pulpits. To complete such a confession of faith, the scriptural statements of those doctrines which we hold in common with other Christians must necessarily be added. The whole would then embrace the unity, paternity and exclusive worship of God; the office and works of Christ; the means of pardon of sin and acceptance with God; the duties and true interests of man; and the grounds for hope in a resurrection and a future endless life.

Supposing these plain, positive and faithful extracts from the Record formed some half-dozen of sections, each amounting to about twenty verses on one great essential doctrine of revelation, one of these portions might be read in the course of the service each Sunday, without interfering with present forms, whether liturgic or otherwise, and without any material lengthening of the time. Thus this scriptural Confession of Faith would be recited in all our churches six or eight times every year. If, then, besides a larger form of this document for the pulpit, and a middle size for the use of the congregation, there were a small one printed in the cheapest way as a tract, and the necessary steps taken to place in the hands of every member of our denomination a few copies of the latter, so that every one who really loved these fundamental truths of Holy Writ, and longed for their dissemination, might always have copies for distribution, either by gift, loan or sale, the religious sentiments of our body must be far better and much more extensively made known than they are at present.

Of course such a confession of faith could not embrace negations of those dogmas which we reject. But as the affirmatives of our religious views would be morally demonstrated by the express propositions of God's Word, the introduction of such negations would at least be quite unnecessary, and perhaps even inconsistent and injurious. The simple announcement of divine truth in the words of inspired teachers, is surely the best, if not the only efficient negation and refutation of all unscriptural and antiscritptural articles of faith.

The periodical reading of the successive parts of this purely biblical testimony in all our places of worship, would of itself present one of those distinguishing traits of our Christian character which it seems so very desirable at the present extraordinary time to exhibit. The constant distribution of so peculiar a tract as the universally acknowledged standard of Christian faith in our churches, and as an answer to inquiries and a refutation of misrepresentation, would be another. We lend and give books and tracts; but these are too often unjustly condemned. We speak

for ourselves; but our reasons are commonly denounced as carnal and impious. If, however, what the oracles of divine truth say to us and for us were exhibited in the spirit of Christ, it would be hard for any believer in the heavenly origin of Christianity to denounce and execrate the language in which our doctrines would then be expressed.

Amidst all the extraordinary and startling phenomena of theological eccentricities, it is an important truth, and an unspeakable comfort to the God-ward mind, that all these revolving bodies of divinity have for their common centre the profession of submission to the supreme authority of Scripture. If, therefore, a selection of scriptural statements, which neither need nor permit interpretation, were held up to the general gaze of professing Christians, beneficial influences could not fail to be shed around; and if error were not thereby dispelled and truth diffused, learning and logic could scarcely hope to command more brilliant success.

In a religious point of view, all men may be divided into three classes,—namely, those who do not think for themselves on religion, but take doctrines on the authority of hearsay, custom or chance; those who think, but always allow their feelings to determine their judgment; and those who not only think, but make their reason judge both of feeling and evidence. To the first and second classes belong, unhappily, alas! the great majority of mankind; while the third contains but a small minority. Yet it is only with the latter that the most masterly, just and cogent appeals to the thinking principle, on articles of religious faith, can be expected to produce any important beneficial effects. But although the two preceding classes are so nearly invulnerable to all the assaults of reason, they often yield to the power of plain scripture propositions. The words of Christ do sometimes overturn an idolized creed. The most unthinking and prejudiced professor of Christianity is occasionally penetrated and moved by passages of scripture that press with all the force of their awful sanction against some fondly-cherished dogma, notion or fancy. They who bitterly denounce reason, may at times be converted to reason by revelation. A single text has been known to regenerate the soul of a bigot. One ray of truth from the sun of righteousness has not unfrequently pierced the deep gloom of fanaticism, and turned its night to day. What, then, might not a concentration of all the primary beams of gospel light accomplish? Surely it is worth while to make the experiment. It is not one of danger. No one can be injured by it. But it is far from improbable that, were it judiciously performed, it may open up a way of conferring unspeakable blessings upon large numbers of the present generation, and upon increasing multitudes of the succeeding inhabitants of this world.

H. C. C.

P.S. I beg to remark on L.'s observation respecting conscientious scruples against a Liturgy, that I have very frequently, during thirty years of rather extensive experience among the advocates of free prayer, found such conscientious scruples to be very strong and deeply seated. And although the reasons assigned for those scruples may not perhaps be always the most conclusive, yet as the objections to a Liturgy are urged by conscience as well as reason, and this is the attitude assumed by many in our denomination, a declaration of our Christian faith embodied in a Liturgy must fail to command respect and acceptance throughout our churches.

"TENDER MERCIES" OF BIGOTS "CRUEL."

SIR,

East Kirreer, near Penryn, August, 1843.

ON reading your present number (August) of the "Christian Reformer," and in it the circumstances attending the death of Mr. Samuel Norburn, of Rotherham (pp. 539, 540), the conduct of the ministers of other churches who endeavoured to terrify him into an abandonment of his faith, struck me painfully, as I had not long since been subjected to treatment somewhat approaching it.—How much it is to be lamented that even now the true spirit of the religion of Jesus should be so little understood and felt by its professors generally; but especially so when those who are, or ought to be, "masters in Israel" prove by their actions that "they know not what spirit they are of." And while the ministers of religion continue thus to act, we must expect that some of their particular adherents will be found following in the same track. But it will scarcely be credited that one of the softer sex, of mature age, a lady possessing the advantages of education and moving in a genteel circle, could by possibility reconcile it to herself so to trample upon the sensibilities of our common nature, as to make it a point to call upon another, of the same sex, and to tell her, with emphasis, that the parent whom she had just lost (a beloved and revered mother, who had been interred only two or three days before,) was (using the plain term) damned!—and adding also, that she herself (my daughter) and all belonging to her would be damned likewise, if they should die, as the deceased had done, Unitarians. And yet this has been actually and painfully experienced in my own family!—Can you, Sir, find a name whereby to designate such conduct? Surely, amongst the lowest, the most untaught beings, there are but few who would not hesitate so to harrow up the feelings of those on whom already "the hand of the Lord was heavy."—And I have a latent hope that, should this meet the eye of the lady referred to, she will feel somewhat of compunction for having inflicted so cruel a wound, for having allowed her bigoted zeal so rashly to violate the more sacred feelings of humanity, to say nothing of our beautiful Christianity, which teacheth us in charity to bear one with another, and to leave all judgment to Him who is appointed the final judge of all.

G. S.

ON THE LATE ANNIVERSARY OF THE UNITARIAN ASSOCIATION.

SIR,

July 24, 1843.

I AM persuaded that I feel in common with many of your readers, who like myself were not able to be present at the anniversary of the British and Foreign Unitarian Association in London last month, on perusing the report of that meeting contained in your current number (pp. 447—466). It has been my happiness to attend several of the annual meetings, and to read the reports of them all, for ten years past; but I must say that no one has appeared to me so interesting and so important as the last. It may be that the peculiar circumstances in which the Unitarian body feel themselves, have given it in some measure that interest, and have awakened a greater degree of zeal and ardour in the minds of its most active and public friends on behalf of the good cause in which they so devoutly engage their best energies; or it may be the growing interest which I feel myself in that good cause, or both combined; but certainly the report is a most delightful and cheering one, and will, I doubt not, fan the spark of love and zeal, in many minds where there is one, into a flame, and will also, I trust, strike some new sparks where there were none before.—The growing importance of the Unitarian Association, I think, must strike every one,

under all circumstances, and especially under the present aspect of affairs. When intolerance and bigotry take a new start, the tried friends of Christian truth and freedom must, afresh, buckle on their armour and prepare for the holy contest, not in the least doubting what will be the great result, in God's due time. Only let the friends of truth and liberty be true to themselves and true to their principles; only let them feel the dignity and importance of their present position; only let them cherish a deep consciousness of the vast weight of responsibility which their high mission imposes on them, and let a spirit of generous Christian love and kindly bearing, and, let me add, of pity, for our banded opponents, be felt and displayed; let good be rendered for evil, and the evil will be vanquished by the good, and we need fear nothing!—The Unitarian Association must be the grand rallying-point. Harmony must run through all the ranks of provincial societies; but the importance of having a centre to animate, direct and guide, and to which reference can easily be made in many difficult cases, must be allowed to be of great moment.—Every view I take of passing events in the theological world convinces me more and more that our opponents often feel the weakness of their own arguments and the shifting nature of their own ground. Leaders and led often seem to limp as they go; and it must be so where a false ground is assumed and a false position is taken, as is the case with the self-styled orthodox. As to the issue, who that has faith in God's truth and in God's power and love can for a moment doubt that it will be a triumphant one?—Christianity seems to rejoice in giant difficulties, that it may shew how gloriously it can overcome them! Comparative numbers, wealth and influence, on the side of error and wrong-doing, will not always stand for much; but truth and right will win the day.

I really think, Sir, that a wider circulation of the report of the late meeting in London, as contained in the *Christian Reformer*, would do great good, and might tend to aid the funds of the Association, and contribute to raise it to that eminence which it so highly deserves, which it ought long since to have reached, but to which it is at present far from having attained.

J. C. Y.

STATE PATRONAGE OF CHURCH AND DISSENTING INSTITUTIONS.

SIR,

August 12, 1843.

AT a church-rate meeting lately held in the parish in which I live, in addition to the usual arguments, *pro* and *con*, which are certainly growing rather stale, one of the resident clergymen referred to the inconsistency of which (in his opinion) Dissenters are guilty in objecting to the payment of church-rates, while they gladly take from the State money to support their own institutions. The *Regium Donum* and British and Foreign Schools were specially referred to,—the latter being described as Dissenting schools, and such as no *conscientious* Churchman could permit his child to attend. The reverend gentleman was asked if, for the purposes alluded to, the Church was not more liberally treated than Dissent; but he either could not or would not answer the question. Will you, Sir, permit any reader of the *Christian Reformer* who may have access to Parliamentary papers shewing the amount actually distributed for education and other objects amongst Churchmen and Dissenters, and who will kindly take the trouble, to answer it for him?

K.

P. S. There has appeared in the newspapers a series of resolutions in reference to Church Establishments generally, adopted at a recent meeting of Unitarian ministers at Taunton, which, I should think, must have not a

little startled some of their brethren. For myself, a very humble layman, I have no fault to find with the sentiments proclaimed, whatever doubt I may entertain of the prudence of, just now, making such a proclamation. But are the parties who formally concurred in and have given publicity to these resolutions really prepared, after the Quaker fashion, to carry their principles out? They would seem bound to do so. Yet this will entail upon them no small additional amount of obloquy, ill-will, and perhaps pecuniary loss. If, for the sake of their principles, they be willing to meet all this, I shall respect and honour, even though I might be unwilling to imitate them. But if nothing of this kind is intended,—if this strong declaration of opinion is to end only in strong words,—I, for one, feeling some interest in the character which the Unitarian body may bear in the world, shall wish that the resolutions had not travelled beyond the walls of the building in which they were passed. Amongst the more popular Dissenting bodies there is already quite enough of noisy declamation about principles, ending in nothing at all or something worse; and the estimation in which it is now held by the public should deter more sober men from imitating the bad example. That will be a much-honoured sect, should it ever appear in the world, whose distinguishing characteristic shall be, that its tongue never gets a-head of its practice!

USE OF THE FATHERS.

BUT to declare my opinion in short on the real value of those primitive writers [the Fathers of the Church], I freely own them to be of some use and service on several accounts.

1st. In attesting and transmitting to us the genuine books of the holy Scriptures. Yet this not owing to any particular sanctity or sagacity of those ancient times, but to the notoriety of the thing, and the authority with which the books themselves were received, from their first publication, in all churches; whence they have since been handed down to us, in the same manner as the works of all other ancient writers, by the perpetual tradition of successive ages, whether pure or corrupt, learned or unlearned.

2dly. Their more immediate and proper use is, to teach us the doctrines, the rites, the manners and the learning of the several ages in which they lived: yet as witnesses only, not as guides: as declaring what was then believed, not what was true; what was practised, not what ought to be practised: since their works abound with instances of foolish, false and dangerous opinions, universally maintained and zealously propagated by them all.

Lastly. Their very errors also afford an use and profitable lesson to us: for the many corruptions which crept into the church in those very early ages, are a standing proof and admonition to all the later ages, that there is no way of preserving a purity of faith and worship in any church, but by reviewing them from time to time, and reducing them to the original test and standard of the holy Scriptures.—Dr. CONYERS MIDDLETON, *Introductory Discourse to Free Inquiry into the Miraculous Powers of the Church*, p. lxxvi, Works, Vol. I. 4to, 1752,—pp. xcvi, xcvi, Works, Vol. I. 8vo, 1755.

REVIEWS OF WORKS OF MR. CROMWELL.

SIR,

WHILE obliged by the notices, in your last number, of my Sermon on "Church Music" (p. 522) and my "Joshua Forster" (p. 523), I wish to be permitted an observation or two. The Sermon does not object to "puritanical *simplicity*," but to "puritanical *austerities*," (see page 23,) though I believe that the time for *puritanical simplicity* even to be useful has gone by, and has been well succeeded by that for a "desire"—by no means confined to the "new Oxford school," though, it may be, "emanating" from it—"to make the *externals* of Protestant Christian worship more affecting and more impressive." And though, as I have said, I "estimate highly the value of a national religious establishment," it ought not to be inferred that I am blind to the many blessings of English Protestant Dissent. I only think that we owe those blessings, mainly, to the prior existence of our "national religious establishment;" and that as a government must neglect its duty which fails to provide an institution for the maintenance of religion among the people, so the people ought not to "love Dissent for its own sake," but ought, on the contrary, to support the national institution if they *can*—that is to say, if a superior power in this case, that of "conscience," does not "oblige" them to be Dissenters.

In the review of "*Joshua Forster*," the words "a Tale for *Youth*," on the title-page, seem to have been misunderstood to mean "a Tale for *Children*." The terms "youth" and "children" are not, with me, synonymous. The language is therefore *intentionally* elevated above that adapted to mere "children." And, as a general rule, it appears to me no objection to a book for young persons, that a word here and there presents a difficulty to a *child* as to its sense. It is by mastering such difficulties that the young mind raises its reading powers; and, if it did not meet with such, would never get above "books for children." I should observe, however, that the publisher may be in part responsible for the reviewer's misconception, through his having brought out this little work in a form and at a price (with the view to make its circulation the greater, I suppose) that give it too much of the appearance of a mere child's book.

While the pen is in my hand, I would offer my humble approbation of some of the remarks of your correspondent L. "on the use of Liturgic Creeds by Unitarians." Though far from approving of the employment in public worship of what is commonly understood by a *creed*, I am, with him, "quite at a loss to know on what grounds the opposition to *settled forms of prayer* rests." The objection to the same form of prayer being too often repeated is clear; but why a congregation should not be previously made acquainted with the prayers in which they are called on to join, I do not know. For my own part, I think it not difficult to have "settled forms of prayer," while providing against their being "too often repeated;" also, that if "settled forms of prayer" are to be excluded as such, the most beautiful of all prayers, the "Lord's Prayer," must no longer enter into public Christian devotion. Let me add that I have recommended, from the pulpit, that the place of the Ten Commandments, in every Christian house of worship, be supplied by what L. calls "our Saviour's authoritative statement of the First and the Second Commandment." Also, that in a letter to you, Sir, inserted in your number for February 1840, I indicated the impropriety of the word "chapel" in every case but that of a "chapel of ease;" and suggested, as L. does, that the words "Unitarian Christian Church" be inscribed on each of the miscalled "chapels" of our denomination.

THOMAS CROMWELL.

REVIEW.

ART. I.—*Wisdom is the Principal Thing. A Sermon, preached at Essex-Street Chapel, London, on Thursday, June 8th, 1843, being the Eighteenth Anniversary of the British and Foreign Unitarian Association. Published at the Request of the Committee.* By Rev. Henry Montgomery, LL.D. 8vo. Pp. 48. Printed for and sold by the Unitarian Association, 31, St. Swithin's Lane; also by John Green, Newgate Street.

THIS is no common Sermon: it is not only able and manly, as was to have been expected from the well-known mind and character of the preacher, but is also a seasonable and much-wanted protest against the religious errors of the times, and a corrective of the excesses of what is called liberality. The Unitarian Association has done wisely in printing it without delay, and publishing it at a price which will, we trust, tend to widen its circulation.

Dr. Montgomery opens his Sermon with describing the felicity of man in being "endowed with a capacity for the accumulation of knowledge, which has been denied to all other terrestrial beings."

"Not only have individuals been gifted with the power of growing in wisdom as they advance in years, but man communicates knowledge to man, generation transmits it to generation, country interchanges it with country, and the imagination is lost in striving to estimate the wonderful accumulation which, under the blessing of Divine Providence, coming ages may be destined to enjoy. Still, however, although I do most thankfully rejoice in this elevating capacity of improvement with which the benignant Creator has so bountifully endowed the family of man; and although I do anticipate with unspeakable delight, the steady and progressive increase of wisdom, and virtue, and happiness, I nevertheless most deeply feel that, in the history of past ages, in the present condition of the world, in the natural fallibility of human judgment, and in the admitted waywardness of the human heart, there is quite enough to banish all boyish and enthusiastic dreams of *human perfectibility*."—Pp. 3, 4.

The preacher then proceeds to explain the scriptural sense of "wisdom or knowledge." In speaking of them, the Divine Records

"—have never the most distant reference to profound learning or extensive information, according to the estimate of the world: they simply refer to those correct views of duty, and its high sanctions, which tend, above all things, to promote the faithful observance of God's laws. We all know that the highest natural endowments and the most brilliant earthly attainments, have been frequently possessed without virtue, and, consequently, without genuine, practical wisdom: and, on the other hand, we are equally aware that, in many instances, where nature has been sparing of her gifts, and where fortune has denied the means of cultivation, the most valuable of all knowledge—an abiding, operative perception of duty—has been eminently enjoyed. According to the true meaning of Scripture, therefore, wisdom and virtue mean the same thing—the best man being emphatically the wisest man."—P. 4.

Wisdom and virtue, it is next shewn, are not attainable but by the use of means, the exercise of the rational powers. This beneficent provision of Heaven is fully acknowledged in all the ordinary concerns in life.

"But although it may be laudable thus to apply the powers of the understanding to the researches of natural science, to the inquiries of the metaphysician, and to all the ordinary affairs of human life, it is little short of blasphemy, according to the fashionable cant of the age, to employ the faculties which God has given us, in the serious and careful investigation of the sanctifying principles of his own divine truth. One is shocked to find revived in the nineteenth century, and in our boasted lands of light and liberty, the loathsome dogma of dark and barbarous ages, that 'Reason is the enemy of Faith.' Yet it is even so, and that, too, in the very core of most of our Protestant churches. The doctrine of 'implicit faith' is inculcated with a zeal and success outrivalling the gloomiest days of papal usurpation: 'carnal reason' is decried as the enemy of man and of God: 'moral preaching' has been denounced as 'mere ethical puerility, and a more polished method of enforcing the principles of condemnation;' and 'rational Christianity' is weekly represented to horrified multitudes, as the parent of infidelity and all abominations!"—Pp. 6, 7.

The preacher goes on to shew and deplore the unhappy effect of the arts of bigotry and delusion upon the susceptible mind of Woman:

"The success of these crafty and canting denunciations has been truly deplorable—especially amongst that portion of our species, whom, for the noblest and most beneficent purposes, the Deity has rendered peculiarly susceptible of religious impressions. Benevolent in their nature, confiding in their disposition, devotional in their spirit, possessing a portion of amiable enthusiasm in all their affections, and too little versed in the hollow selfishness of the world to suspect the solemn declarations of men who wear a face of sanctity, it is not in the least surprising that so many, even of 'the excellent among women,' should shrink from that free exercise of their own understandings which, as they are seriously assured, must result in the inevitable destruction of their immortal souls. Neither is it wonderful that so many, under such influences, should too readily adopt the popular faith, which assumes to be especially honouring to God, exalting to the Saviour, and conducive to the best interests of the human race. Hence, the prevalent horror of reading any book, or hearing any preacher, or listening to any conversation unsanctioned by the character of modern orthodoxy. Hence, too, the entire suppression of all religious inquiry, and the unhappy prevalence of irreligious uncharitableness amongst the highest evangelical devotees. The serpent of delusion has again crept into Eden; the fairest lineaments of a gentle nature have been effaced; and hearts which, in their native humanity, would sigh over the transitory sorrows of earth, are so withered by the blighting influence of a false theology, as to contemplate without a pang the everlasting burning of millions! The *Index Expurgatorius* of the Vatican never shut out heretical publications more effectually from the eyes of the faithful, than the exhortations of our self-styled evangelical preachers, of all churches, exclude from the pale of their flocks the plain and sanctifying truths of Unitarian Christianity. Under this enfeebling influence, the very idea of inquiry awakens undefinable alarms in gentle bosoms; and the bare insinuation of its being possible that they might change their present opinions, fills them with anxiety, if not with indignation."—Pp. 7, 8.

In Dr. Montgomery's view, the general avoidance of inquiry upon the all-important subject of Divine Truth is to be attributed to the state of ignorance in which rulers in states and churches have wilfully kept the people, for their own selfish but miscalculated ends. This leads him to the much-agitated question of public education, on which he says,

"The history of the world scarcely supplies a single instance where the

Government of any country has, in good faith, endeavoured to bestow the advantages of a sound, untrammelled education upon the great body of the people. In illustration of this position, we need not refer to the late despot of Austria, who gravely informed the learned Professors of a University that 'their duty was, not to trouble his subjects with literary theories and vain philosophy, but to inculcate obedience to his laws.' If we take the very best of European Governments, (Prussia, perhaps, excepted,) we find the despot's principle practically observed, though not openly avowed. In Ireland, the great mass of the people were not, for centuries, permitted to receive even the rudiments of education, save in such wretched pittance as were doled out to them by the enemies of their country and their creed. No Roman Catholic master was tolerated in the land; and, at one period, it was penal even for a Catholic parent to attempt the instruction of his own child! You may perhaps imagine, however, that, under our 'New System of National Education,' all is sound and impartial; and I firmly believe that it was so designed to be. But the late Government wanted either the wisdom or the courage to establish schools where the children of all denominations might have assembled together, in perfect harmony and on a perfect equality, to receive a substantial *Secular Education* alone—leaving religion to be taught elsewhere, as it ever should be, by their pastors and parents. Instead of pursuing this rational course, they unhappily yielded to the cant about 'a religious education,' now so fashionable amongst all parties, and which means nothing more and nothing less than the inculcation of the narrow, soul-contracting, uncharitable peculiarities of sects and churches, and not the grand, expansive, sanctifying, benevolent, universal principles of the gospel of peace. What has been the result? Why, they sowed the dragon's teeth, and the land is bristling with sectarian spears. Instead of 'a united education,' so eminently desirable in a country so long misgoverned and so much distracted, we have, in consequence of weak, though well-meant concessions to party leaders, Catholic sectarianism ascendant in the South, and, with a few exceptions, Presbyterian and Catholic sectarianism contending in the North, whilst the great body of our Episcopalian Protestants hold themselves entirely aloof from a system which they are not permitted exclusively to control for the advancement of their own views, secular and theological. With a costly and colossal system of education, designed to be '*national and united*,' the admission of what is misnamed 'religious instruction,' into the schools, has driven the various denominations far more widely asunder than they were in former ages; whilst the gall and wormwood of political hatred have been infused into the overflowing cup of sectarian animosity!"—Pp. 11, 12.

The state of education in England is represented as scarcely better. Referring to the late defeated Education Bill, the preacher says,

"Nobly has this attempt to trample upon the sacred principles of religious liberty been hitherto resisted—honourably have the Dissenters of all denominations united in repelling the implied insult that no one of their communion is intelligent enough or faithful enough to be employed in the education of the people—magnanimously and successfully, I do believe, will their exertions be continued; but, after this great effort against a common and gigantic foe, I do fear that, in forgetfulness of the great principles for which they have contended, they will break up their powerful combination by paltry sectarian feuds, and thus lose the finest opportunity ever enjoyed by any people, of *demanding* from their rulers a system of *united secular education*, suited to the wants of the country, without reference to churches or creeds, in the teachers, the pupils, or the business of the schools. Such a system alone, being founded on the basis of strict justice and impartiality, can secure permanent harmony and substantial instruction; and bitterly will the people of this land, ere long, lament their

folly, if, yielding to the general cant about religious education, they shall permit a mighty structure to be reared upon a wrong foundation, which they may never afterwards have the power to overthrow. Religious education, in its proper sense and proper place, no man can estimate more highly than I do; but, in a country where all denominations are tolerated, and ought to be on a perfect equality, the creed of no church should be placed in the ascendant, and the creeds of all churches, simultaneously inculcated, would produce a confusion outrivalling that of Babel. 'Education without sectarianism,' therefore, should be the battle-cry of every man who desires to secure for his country the permanent blessings of civil and religious liberty."—Pp. 13, 14.

Strongly, but too correctly, is the dark state of education amongst our aristocracy described:

"When we turn from the humbler to the higher classes of society, we do not find that much more has been effected for the advancement of sound, practical, elevating knowledge. Your great, aristocratic schools, and richly-endowed Universities, stand aloof in their cold and monkish darkness, whilst all the world has been advancing around them. Enthralled by intolerant statutes, poring over the unprofitable volumes of heathen Greece and Rome, and neglecting almost every thing calculated to prepare men for the rational pleasures and important duties of the world, they have become the last strongholds of bigotry, exclusion, and determined hostility to popular instruction and popular rights. I am, therefore, almost disposed to rejoice that Dissenters have not been admitted within their walls; for the very atmosphere is full of contagion, and 'evil communications' too generally 'corrupt good manners.' I cheerfully admit that many admirable men, happily constituted by nature, and nurtured in the hallowed circle of domestic purity, have escaped untainted from these foul influences—men exalted in rank, but more elevated in sentiment—men of sterling private virtue and incorruptible public principle—men of enlarged views and generous sympathies—men of unquestionable patriotism and the most disinterested exertions. But these are only the happy exceptions to the general rule—the bright stars in the dark vault of night; and, whenever and wherever the march of liberty is to be impeded, or the work of intolerance to be advanced, the gloomy hosts of your great Universities rush forward with impetuous zeal, and, too frequently, with overwhelming power."—Pp. 14, 15.

As little satisfactory is "the attempt to estimate the importance attached to knowledge by our civil rulers, from the honours and emoluments conferred upon genius and erudition:"

"Titles have been heaped upon the ignorant, the sycophantic, and the base; millions have been squandered upon the sordid instruments of private profligacy and public crime; but what philosopher has been ennobled, what man of true genius and proud independence has been adequately rewarded? *Lancaster*, the pioneer of popular education, and *Priestley*, of myriad intellect, the enlarger of science, the friend of liberty, the fearless advocate of truth, the idol of private life, and the ensample of all the virtues—these men, who did honour to their country and their kind, were compelled to seek, in a land of strangers, an asylum for their hoary heads, and a grave for their worn-out bodies, whilst the worthless minions of power basked in the sunshine of royal favour, and transmitted honours and emoluments to their posterity. We need not wonder that knowledge has made so little progress in the world, when genius, and learning, and virtue were often doomed to pine in a garret or rot in a dungeon, whilst ignorance, and folly, and vice were privileged to recline upon the couches of palaces and batten upon the spoils of nations! True, indeed, some improvement has of late

years taken place; the spirit of the age has, to some extent, been caught by our rulers; a few trifling, yet honourable pensions, have been conferred upon some of those to whom we are indebted for solid instruction or rational amusement; and yet all the literary pensions of the kingdom would not, in the aggregate, rise to the amount of a single leviathan sinecure in the halcyon days of former reigns."—Pp. 15, 16.

Here we must rest for this month, having before us other passages which we are anxious to present to our readers, on account not so much of their admirable style as of their close application to the condition and wants of the Christian, and, let us add, the Unitarian world.

ART. II.—*The Old Paths. A Discourse preached in the Meeting-house of the First Presbyterian Congregation, Belfast, on Sunday, the 2nd of July, 1843; being the Day after the Two Hundredth Anniversary of the Meeting of the Assembly of Divines at Westminster.* By J. Scott Porter, one of the Pastors of the Congregation. 8vo. Pp. 28. Belfast printed—and published by John Hodgson: London—John Green.

THE Westminster Assembly of Divines has been often criticised and sometimes eulogised, but never perhaps more truly described than in this Sermon, which, as far as our knowledge serves, is historically correct, and is a cool and candid review of a very important epoch in the church.

Mr. J. S. Porter's "Old Paths" are not the narrow roads marked out by the Westminster Assembly, but the highway traced and trodden ages before by prophets and apostles, who were too wise and holy to lay snares for their own consciences or those of posterity, by Creeds, Confessions and Catechisms.

The Discourse consists of "a few observations (1) on the Historical Circumstances, (2) on the Authors, and (3) on the Reception and Claims of the Creeds employed by the majority of our Presbyterian brethren in these kingdoms."

Having related the appointment of this modern Ecclesiastical Council by the Long Parliament, the preacher remarks,

"It will be seen from this statement, that the Assembly was convened in confused and troubled times, when men's passions were aroused and their blood was hot, when there was little leisure and less disposition to consider calmly the important subjects which were to be brought before them, and when nothing could be looked for but a violent and unqualified decision of every question that might arise. It will also be seen that the Assembly was not a representative body, nor could it be said to speak the sense of the nation as such. It did not represent the clergy, it did not represent the laity; for by neither of them had it been chosen. It was appointed exclusively by the majority of the members of the two Houses of Lords and Commons, then sitting at Westminster, and them alone could it represent. And as, by the state of public affairs, they were driven to seek the aid of the Scottish nation, and to court the alliance of the Reformed states upon the Continent, all of whom were at that time rigidly Calvinistic; and as they were themselves almost exclusively composed of the adherents of the same sect,—it was natural for them to select their religious advisers almost exclusively from the theologians of that party. The Westminster Divines, therefore, represent to us not the state of theology, as it then existed in

England generally, but only the opinions of the men who had obtained the mastery in the Two Houses at the time when the Assembly was called.—Archbishop Usher, Bishop Brownrigge of Exeter, Bishop Prideaux of Worcester, and a few other Episcopalian Divines, were indeed invited to attend: but as the Ordinance which convened the meeting expressly set forth that one of its objects was to overturn the hierarchy which they had sworn to maintain, it could hardly have been expected that they would accept the invitation. A few Erastians, as they were then called, were summoned; among whom was the celebrated Dr. Lightfoot. These Divines held that forms of Church-government and modes of worship, are not so exactly prescribed in the New Testament, but that they may be varied from time to time as the changing circumstances of human society require: from this opinion I presume few liberal and enlightened persons will now be disposed to dissent: but the Erastians also held that it is the province of the civil magistrate to determine such points, by virtue of his political office—a doctrine which has been the source of infinite evils both to religion and to the state. The Independents, although they were numerous in the country and in the Parliament's own army, had only six or seven members of the Assembly on their side: and the Arminians, as opposed to the Calvinists, only two—although they certainly constituted fully one-half both of the people and the clergy of England at that period. Five Ministers and three Ruling Elders were afterwards added, as Commissioners from the Church of Scotland, who constantly threw the weight of their votes and influence into the scale of Presbyterianism, and of what, in those days, was nearly synonymous with Presbyterianism,—Calvinism and intolerance.”—Pp. 9, 10.

Of the members of this famous Assembly, the preacher says,

“A good deal has been written respecting their learning and character. Some Episcopalians have represented them as not only ignorant but unprincipled men, who were in every respect incompetent to the great work which was in part committed to their management. Some Presbyterians, on the other hand, have extolled them to the skies, as Divines of the greatest learning, judgment and integrity, whose decisions are therefore entitled to the greatest weight that can be allowed to any merely human opinions, if not altogether immaculate. Here both parties run into extremes. I must say the aspersions thrown upon their moral and personal character appear to me utterly unsupported by evidence. In point of learning, they were probably, as a body, neither so profound as they are represented by the one class of writers, nor so shallow as they are described by their opponents. There are some names in their list equal to any which that age exhibits to us in English theology; such as Twisse, Gataker, Calamy, Arrowsmith, and especially Dr. Lightfoot, whose works are even now a mine of valuable learning; but he appears to have been very often left in the minority; for no member of the Assembly protested so frequently against the decisions of the Meeting. On the other hand, the greater number would appear not to have been remarkable for depth of scholarship, if it be true, as is stated by Whitelock, who was a member of the Assembly, and who attended its meetings very punctually, that Mr. Selden, another of the laymen appointed by the Parliament to keep the clergy as it were in check, often puzzled the Divines by appealing from the English translation of the Scriptures to the original, with which they were either unacquainted, or which they were not in the habit of consulting. ‘Sometimes when the Divines had cited a text to prove their assertion, he would tell them, ‘*Perhaps in your little pocket Bibles with gilt leaves,*’ (which they would often pull out and read,) ‘*the translation may be thus; but the Greek and Hebrew signifies thus and thus:*’ so confuting them in their own learning.” Pp. 11, 12.

The following is Mr. J. S. Porter's account of the "reception" of the Westminster Confession, &c.,—

"Notwithstanding the great and unavoidable disadvantages under which their authors laboured, these books are still employed as the standards of Orthodoxy by the great majority of the Presbyterian Churches, wherever the English language is spoken. In England itself, the case is not so, at least among the Presbyterians of English extraction,—nor does it appear ever to have been the case there, even when the very Parliament which convoked the Assembly was sitting. But in Scotland, the Church established by law, the Cameronian or Covenanting Church—the Burgher and Anti-burgher Seceding Churches—and the Relief Kirk, all require subscription to the Westminster Confession, from every person who desires to become either pastor or ruling elder, and doubtless the same method will be followed by what is called the Free Protestant Church of Scotland, lately formed. In Ireland, the body which calls itself the General Assembly of the Presbyterian Church,—the Reformed Presbyterian Synod, in its two sub-divisions, and the Anti-bounty Seceders, adhere to the same rule, with the addition of the Larger and Shorter Catechisms. In America, the practice was similar until very lately; it appears, however, that for some time past, the interpretation put by many Ministers and Presbyteries, and even by some entire Synods, upon the language of the Confession, was so lax, that in their bounds subscription had become little better than an empty form; they were in consequence expelled from the American General Assembly for heresy, and have formed a new Assembly of their own, in which, I am inclined to think, subscription to the standards is not enforced;—but upon this point I speak doubtfully, not having access to documents. There are also Presbyterian churches using the Confession of Faith as a test of membership, in Canada, in New South Wales, and probably in other colonies of the British empire."—Pp. 16, 17.

The preacher then points out articles in the Westminster Creed, which no Calvinist scarcely of the present day would choose to introduce into his confession of faith, amongst which are those asserting the damnation of non-elect infants, and the reality of witchcraft, or "compacts and consulting with the Devil."

The curious facts are here stated, that the Westminster documents were "not put forth as tests to be subscribed," that they were not subscribed by the members of the Assembly, but, on the contrary, certain passages in them were protested against by the minority, and that a proposal of the Scottish Commissioners, that all the members of the Assembly should be called upon to subscribe the Answers in the Shorter Catechism, was rejected after debate, as an attempt to introduce an unwarranted imposition. (Pp. 22, 23.)

The conclusion of the Sermon is a detail of the successive and triumphant efforts of churches in various countries to emancipate themselves from the Westminster and other forms of bondage, and a true-hearted and fearless assertion, in Mr. Locke's words, of "absolute liberty, just and true liberty, equal and impartial liberty."

ART. III.—*The Influence of Respect for Outward Things: in Two Dialogues.—Dialogue I. On Respect for Outward Things in relation to Virtue and Happiness.—Dialogue II. On Respect for Outward Things in relation to Religious Profession.* Large 18mo. Pp. 130. London—Charles Fox. 1843.

THE author of this little work is evidently a strong and original thinker, and he deserves credit in general for just views of the present condition of human society, and the remedies which should be adopted for its improvement: but we cannot believe that the book which he has written will do much to promote the objects which he has at heart; for the spirit is severe, the dialogue heavy, the print so small that it has been a hard trial to our eyes to read it, and the style in many places so obscure, that, after perusing a sentence several times, we have been compelled to give up in despair the attempt to divine its meaning.

As some evidence that our opinion is not overcharged, we may quote the following:

"Granting a man to possess Christian principles, though his conduct is marked by imperfection, still, if he professes conformity to the religion of the New Testament, the deviation consistent with sincerity must leave such a general exhibition of its features as would lead to its recognition upon the supposition that an individual who had derived his knowledge of Christianity, for the most part, from this authentic source, was introduced into the religious world; and, these being the most essential circumstances to the fairness of the experiment, let us suppose him to possess some portion of sensibility and moral discrimination, and immediately upon this introduction to experience a reverse from competence to poverty, subsequently, during a long course of years, passing through every kind of trial but that of exchanging indigence for wealth. I hesitate not to assert, that no impossible absurdity which the mind of man is capable of conceiving could equal that of the supposition of a competent judge honestly deciding that his impressions could be otherwise than highly unfavourable."—P. 68.

Some of the writer's general views may be learnt from what he says in p. 31:

"In reply to your question respecting the relative desirableness of different stages of society—if we suppose a benevolent being capable of willing into existence either of two permanent states, one in which inferior happiness was more equally diffused, and another in which superior happiness was blended with superior misery, he would undoubtedly choose the former; but if the evil of the latter state was only to be regarded as preliminary to a much higher and lasting good, it might obtain the preference, not as a state possessing intrinsic superiority, but solely on account of the good in which it was to issue. I am only solicitous that our present civilization should be regarded as a transition state (which to a portion of society is, perhaps, the most miserable of all states) inseparable from the attainment of a better; and that a just appreciation of existing evils should stimulate good men to the formation and diffusion of sound opinions respecting the ultimate and only efficient remedy—by their relation to which all subordinate remedies are to be estimated. I must acknowledge my surprise that reflecting men should be continually charging men equally reflecting with themselves, who think that a comparison between the past and the present is in some respects unfavourable to the present, with wishing to go back to barbarism; whereas, perhaps, the true state of the case is, that circumstances have made them better capable of appreciating the deep misery which pervades modern civilization, as a consequence of which they are more anxious to apply sufficient remedies—of course, I mean in those cases in which party and selfish ends are excluded."

We shall not attempt to give any summary of the author's opinions, for in truth it would be a difficult matter to present them in a clear, succinct and definite form; and that we are not able to do this arises

from the very character of the work itself, which contains much that is just and true, but expressed in a very prolix and uninviting manner. Our best wish for the author and for the public is, that he would exchange speculation for practice, and try to do good in a more feasible way.

W.

ART. IV.—*How did England become an Oligarchy? Addressed to Parliamentary Reformers. To which is added a Short Treatise on the First Principles of Political Government.* By Jonathan Duncan, Esq., Author of "The Dukes of Normandy," "The History of Guernsey," &c. &c. Fcap 8vo. Pp. 105. London—Madden and Co. 1842.

ACCORDING to Mr. Duncan, the sovereign and people of this country are in no very enviable condition,—the former discharging "no other functions than signing official documents and conferring dignities and pensions on parties nominated by the oligarchy;" while the "sole privilege left to the people is the right of petitioning an adverse legislature, elected by bribery and intimidation, and predetermined to reject their remonstrances and supplications." If indeed there be such an absence of virtue and independence in the existing class of electors, the prospect of good from further changes in the representative system is by no means encouraging. Then, the alteration most of all needed is in the people more than in the laws. And such, to some extent at least, we fear is the fact. Good machinery is no doubt necessary to the production of a good article; but faultless machinery alone will not do: there must be intelligence and judgment in those who direct it, and all due preparation of, and the requisite good qualities in, the materials to be worked up.

G.

ART. V.—*Walter Bernard: or a Wesleyan Methodist's Inquiries as to the Object of Christ's Sufferings.* By Henry Solly, Minister of the Abbey Chapel, Tavistock. 12mo. Pp. 92. London—J. Green; Tavistock—J. L. Commins. 1843.

THIS little book lays but small claim to originality; and who, indeed, would expect any thing purely original on a subject on which so much has been written, and with so much learning and ability? Yet it is of use to set forth acknowledged principles and oft-repeated explanations, in a form which will arrest the attention of those who have not access to larger and more learned treatises. This Mr. Solly has done, and we think that he has done it well. Walter Bernard is a young man, who is any thing else than satisfied with the orthodox doctrine on the subject of Christ's sufferings, and we have here a detail of the processes of reasoning that he went through before he arrived at clear and well-settled views of the matters in question. The first part of Chapter III. is taken up with a discussion of the doctrine of the Old Testament in reference to sacrifices; and it is urged,

"1st, That when forgiveness is promised, the need of a satisfaction is never expressed; 2ndly, That if it was taught the Jews at all, it was only

by their sacrifices; and, 3rdly, That it was not taught by those sacrifices, because, when they are blamed for not making them acceptable, their attention is only directed to moral righteousness, and never to the satisfaction for sin insisted upon by our ministers and preachers.”—P. 24.

The true nature of Christ's sacrifice for the sins of men is thus explained :

“B. I told you last night that I thought Christ died instead of all whom his death has brought to repentance and eternal life; but remember that is very different from being *punished* instead of them. I believe that his death was a substitute for the death of many, many millions, who will gain eternal life by his ‘enduring even the cross,’ despising alike the torture and the shame, to teach mankind how they are to overcome all evil in their own hearts and in the world around. Yes, Richard, he did indeed suffer instead of millions, who but for him would have most grievously sinned, and, in consequence, have grievously suffered here and hereafter. I *do* think this is the true view of his sacrifice.”—P. 27.

The following passage may be quoted as a fair specimen of the strong and forcible style which prevails in many parts of the book :

“Oh! why should you ever have been told that God cannot and will not forgive—that nothing can enable Him to spare us from eternal torments but the infinite and dreadful agonies of His beloved Son? Think for one moment, calmly, impartially, of the nature of this doctrine you have held so long. The all-wise, all-good Being who created this universe, calls into existence myriads of weak, frail creatures, and because in their blindness and weakness they do what He of course foresaw and knew they would do, namely, transgress His laws, He condemns them all to the most dreadful tortures in hell *for ever*.—Walter paused a moment, overcome by his feelings, and then exclaimed with an energy that came from his heart, What would you think, you who are parents, (I appeal to those blessed affections which God has implanted in your bosoms,) what would you think of the man who should come and ask you to place those little innocents whom you have brought into existence, within reach of some temptation which you know they could not resist, and then, by way of punishment, torture their little helpless bodies day and night without intermission, till the grave closed over their miserable existence? You would shrink in loathing horror from the accursed wretch who could offer so horrible an insult to your parental feelings; and yet you quietly, nay approvingly, hear this conduct ascribed to your Heavenly Father—that blessed Being whose name is Love! Oh! what is your idea of love?”—P. 76.

There are in the course of this treatise a few inaccuracies which the author would probably correct were it to come to a second edition; but with these exceptions, it is well fitted to be placed in the hands of those who have begun to apply their faculties to the investigation of theological questions, and who, if they pursue their inquiries, will discover that there is a large amount of religious doctrine which is commonly received as true, but which will not bear the light either of calm reasoning or of impartial comparison with the Word of God. Our Tract Societies will do well to insert the work in their catalogues, and thus to promote its circulation.

W.

INTELLIGENCE.

AMERICA.

UNITARIAN ANNIVERSARY MEETINGS, AT BOSTON.

(From "The Christian World" of June 3rd and 10th.)

Collation at the Worcester Railroad Depot.

This entertainment was given on Tuesday, the 30th of May, by the Unitarian laymen of Boston, as a token of affection, confidence and sympathy to the clergy of their denomination, assembled here, as usual, from all parts of the country, to witness the interesting proceedings of this "Anniversary Week."—A handsomely decorated hall in the third story of the building was dedicated to the reception of the company until the doors of the principal room should be opened; and here for more than an hour before the time appointed for the commencement of the festive celebration, were assembled a dense crowd of ladies and gentlemen, whose lively tongues and happy countenances sufficiently betokened the pleasure they derived from this opportunity of again seeing "the old familiar faces" of friends long absent, and of hearing once more the voices most closely linked to many cherished associations.—The principal hall was tastefully adorned with rich festoons of evergreen and abundant bouquets of fresh and beautiful flowers. Five tables of immense length, with a transverse one at the southern extremity of the apartment, were profusely garnished with every thing which the eye or the palate of the most exacting epicure could demand, and occupied the entire floor of the largest hall in the city.—At a few minutes after two o'clock the doors were opened, and the company began to move in from the upper room. A raised table at the middle of the western side of the hall was occupied by Richard Sullivan, Esq., the President of the day, supported on the right by Rev. E. S. Gannett and Gideon F. Thayer, Esq., and on the left by the venerable Dr. Pierce, of Brookline, and Rev. F. D. Huntington, of this city. In front of this table were the choir of ladies appointed to direct the musical portion of the entertainment, and the piano, whose sweet voice was destined to be drowned by the accumulated tongues of the whole assemblage. The whole number of ladies and gentlemen present was eight hundred and fifteen; and there was, as was fitting,

about an equal number of either sex. Convenient places having been provided for all, the blessing of the Giver of all good gifts was invoked by Mr. Gannett, and Mr. Huntington returned thanks for the Divine bounty in a manner which expressed the grateful feelings of all present.—The *President* then addressed the company in relation to the objects of their meeting. He said the Committee, thinking it best to depart from the usual course of proceeding on these occasions, had not invited any gentleman in particular to address the assembly, but had preferred to leave a free opportunity to all who might wish to speak, as there were many from all parts of the country who would doubtless have something interesting to communicate, and as the exercises would probably be more harmonious if regulated by the associations naturally arising in their progress. The chair had been put in communication with a gentleman of the highest authority in all statistical matters, (alluding, of course, to Dr. Pierce,) and had learned that there had been no assembly in this country for religious purposes so numerous as this, with the single exception of that which convened at the Centennial celebration at Barnstable. There were here, he learned, exactly eight hundred and fifteen persons. He trusted that in so vast a congregation, met together not for festive recreation merely, but to express to the clergy of their denomination the deep interest felt by the laity in the vitally important work which the former were appointed to direct, something would be said and done by which that cause might be advanced; something which would encourage the clergy to rely on the sympathy of their lay brethren in the troubles and anxieties which they were called to endure in the performance of their most laborious and harassing duties, and which would at the same time tend to throw new light on the question of the best mode of attaining the high results at which they had so long been aiming, with, he regretted to say, an amount of success very disproportionate to the magnitude of their efforts. Could not more rapid and extensive progress be made towards the improvement of mankind by a community of effort, by a more thorough and cordial union and co-operation of all the branches of the great Unitarian family in the great work which

they all had so deeply at heart? In such an assembly he looked for information upon this great question. He hoped gentlemen would utter their own minds freely upon this subject, remembering that brevity was peculiarly necessary where so many were probably able and desirous to speak the words of encouragement and instruction. He hoped that all present would be able to carry with them into the coming year the impression of these speeches, and that at its expiration they could all believe they had become better men and better Christians.—According to the order of the performance, the chair would now call the attention of the assembly to another mode of exercising their genius. Many dear friends, who had been long and widely separated, were now met for the first time for many years. The sentiments naturally arising on such an occasion had been beautifully expressed for them in verse, by one of their favourite sons of song; and he would invite all to unite in singing Mr. Pierpont's words, as the best mode of bringing all hearts to a sympathetic understanding.—The song was then poured forth by hundreds of united voices, with the happiest effect.—The President then, remarking that the zeal and fervour with which a gentleman at his left had participated in the song they had just enjoyed so highly, encouraged him to hope for something more from the same voice, called upon Dr. Pierce for some remarks.—Dr. Pierce said, that as it was, by established custom, at the option of a person called out as he had been, to sing a song, make a speech, or tell a story, and as it was natural to age to indulge in the narrative, and the object of his profession to move the people, he would tell them a story of a moving scene which transpired many years ago in a church on the South Shore.—The minister's name was Grindal Rawson, (so understood by the reporter,) who graduated at Harvard University in 1741, just one hundred and two years ago. He had heard that his name was rather freely and irreverently used at a grog shop in his parish, and he took occasion to allude to the subject in a sermon which he preached from this text: "And I was the song of the drunkard;" and this sermon was so moving as to send a large number of his hearers out of church, one after another. But our clergyman knew human nature too well to let this be the last of it, so he preached the next Sunday from the text, "And they, being convicted by their own consciences, went out one by one." This time

nobody went out of church, you may be sure, for they said to themselves, "If we provoke him any further, who can tell what he'll say next?"

Rev. F. A. Farley, of Brooklyn, rose to offer his cordial thanks on the part, at once, of himself and his assembled brethren, for the kindness and hospitality which had so delightfully welcomed them, as they came hither to enjoy the interesting ceremonies of the week. He rejoiced that the invitation had been extended by laymen, and that a layman had been requested to preside at the meeting. He received this as a new assurance of the sympathy and cordial co-operation of their unprofessional brethren in the labours and anxieties of their chosen teachers. He had heard with sorrow, that here and there a fear had been expressed, that the laymen were assuming to themselves the functions hitherto exercised by the clergy alone. He could see no ground whatever for such an apprehension. He knew no office which laymen had shewn a willingness to undertake, in which he should not rejoice at their co-operation, and which would not so be rendered dearer to their hearts. He longed and prayed that the spirit which had manifested itself so cheerily in this, the most blessed region of the New-England churches, might manifest itself throughout the length and breadth of the land, and wherever the glad tidings of the gospel had penetrated.

Rev. Mr. Hill, of Worcester, said he would avail himself of this occasion to express the feelings of gratitude and exultation with which, on his entrance to this city, he had contemplated the spires of her temples, and thought of those whose voices had been heard in them—of Buckminster, the young wonder, the fame of whose charming eloquence was yet green in the hearts of thousands—of Channing, whose voice was still heard on the green hills and the secluded glens of the whole country—of many distinguished names which afforded to the mother, whose son was about to tempt the dangers of the city, a security against those dangers. The city, he said, was dear to the hearts of all the dwellers in the country, not alone on that account, but because from the green woods and hills of the country had come also many of the men who had stood highest in the city, and many of whom had given to the churches, in their native parishes, substantial tokens of their affectionate remembrance. The churches in the country never ceased to feel that they were united to their sister churches in

the city by the closest ties of affection; that they had with them one interest, one faith, one baptism and one Lord.

Rev. *Caleb Stetson* was then heartily welcomed to the floor. He said a single name which had been spoken by his brother from Worcester, was a bond of union to the whole brotherhood of Unitarians, from the extreme right and the extreme left to the centre. It was a name very dear to all, and in which all felt a common interest,—a name to which all felt most deeply and affectionately indebted. He was not there to speak the eulogy of CHANNING, but he could not on such an occasion but advert to him, who, though speaking no longer in the body, still speaks to the spirits of all Christians, and will speak to them with power and efficacy so long as Christ has disciples on earth. He could not but express the deep and full emotions of joy which welled up in his heart as he saw before him representatives from so many communities and States, all closely united in the bonds of a common interest and a common brotherhood. He rejoiced that throughout this union there extended chains of sympathy, like the railroads which had brought them to the place of meeting, all tending to a common centre, and bringing electric fires to manifest themselves there in a bright and ever-kindling glow. There were certain great truths in which their common faith must ever unite them, like their common love to the Great Father of all, whom they could all perfectly love and trust. They were bound to aim, not only to make this holy and intimate union stronger and more perfect, but (banishing from among them all unkind and illiberal emotions, and consenting together in brotherly love to give the largest liberty to all Christians,) to extend it more widely, till it pervaded not only New England, but the United States and the world. He wanted to see the spirit of the Great Departed extending itself over the prairies of the West,—to see every spirit there glowing with the universal philanthropy which beat in his great heart. He hoped a new zeal and ardour in the cause had been awakened, which would carry truth to the most distant regions, to kindle there the spirit, not of sectarianism, but of Christian love, which looks with earnest sympathy upon all men, and longs to gather all alike into one fold. He hoped this union would extend till a hall for their meeting should not be thought of; till no hall which the imagination could take in, or the dream of an

architect conceive, should be able to contain them; till the electric fires should be communicated to the immeasurable West, and should take in all who love Jesus, and who see in his Father and his God their Father and their God.—The Committee had communicated this year with 200 churches. This was indeed something to rejoice at, something to encourage them to persevere in their efforts to spread the blessings they so dearly cherished to other parts of our vast country, where they had not hitherto been enjoyed. Would not all interest themselves in the work of disseminating the bread of eternal life, and did not all feel that they would be doing a good work if they extended to their brethren over the Alleghanies the right hand of fellowship, with something in it? Would not this be the act of fraternal love? There were signs in our sky which indicated the coming of a better day. But the kingdom of Love and Goodwill was as yet but partially established. Its destiny was to extend its sway over the length and breadth of the whole land, to confirm to all the enjoyment of justice and peace. The laymen must aid the clergy in this good work, and he was sure that aid would be cordially extended. The clergy had hitherto been far too distrustful of their lay brethren, who were infinitely more ready to come up to the good work, than they had had credit for being. He responded from the warmest depths of his heart to the cordial voice of encouragement which had been spoken to the clergy that day. He knew that among the laity in all churches there were many who longed and prayed earnestly that the kingdom of God might come, that vice and all manner of wrong and evil might be done away. If clergymen would speak to their friends in the spirit of faith and confidence, they would find multitudes of such laymen. He spoke what he did know. They would find many who would respond to an appeal in behalf of any good effort. "This is an object we have long had deeply at heart, that we have been longing to aid without having had the opportunity to do so, and you have done us a favour in affording us that opportunity." In the effort to enlighten ignorance, to banish intemperance, war and slavery, they would find many ready hearts beating in unison with theirs, and many, very many, ready hands to co-operate with theirs.—The reception given to these remarks on all sides, shewed how entirely they had met the views and feelings of the assembly.

Rev. *S. K. Lothrop* then rose to

respond on behalf of the city churches to the friendly feelings expressed by Mr. Hill on the part of those in the country; and having performed this agreeable duty, in his usual graceful manner, he adverted to a more melancholy theme; and proceeded to say, that death had been very busy in their ranks since their last friendly meeting,—had removed from among them not only the distinguished and the widely known, those who had been lights to their country and the world, but also many lesser lights, who had still been dear to their friends, to their families, and to the parishes to which they have been called to minister. He did not rise to speak their eulogy, but to invite all present to unite, in Christian faith and love, in singing a hymn which beautifully expressed the sentiments naturally arising out of the recollections he had called up.—This suggestion was immediately adopted, and the following hymn, by the Rev. Mr. Pierpont, was sung by the whole assembly, in an appropriate manner:

THE REVEREND DEAD.

The dead! the reverend dead!
Let not Oblivion spread
Over their dust,
And their good deeds, her pall!
No, let us cherish all
Their names, and here recall
The sainted just.

Fresh, from their sepulchre,
The thought of what they were
Comes, like the breath
Of the young flowers, that grow
Around their graves, and throw
Their fragrance o'er the low,
Dark house of death.

The memory of the good,
Who, at the altar, stood
Faithful and true,
Is holier, in our eyes,
Than are the stars, that rise
To give us, from the skies,
Their light and dew.

Souls of our brethren blest,
Who've entered on your rest,
Deign ye to know,
As round the throne ye rise,
In "sweet societies,"
How, by the good and wise,
Ye're loved below?

God of the loving years,
Guide of the circling spheres—
Planets and suns—
Clothe us, like them, in light;
Lead us, like them, aright;
Keep us in courses bright,
Thy holy ones!

Moses Grant, Esq., rose and said, that he could not refrain from saying what was uppermost in his mind upon so interesting an occasion, and when it seemed very properly to be expected that a few at least of the lay portion of the assembly should express the sentiments of their brethren. He had been born and brought up in this highly favoured city, and had long been watching with anxious sympathy the growth and progress of her citizens in wisdom and virtue,—and he now saw more of encouragement than ever before, in the signs of the times. The laymen of Boston were coming forward more heartily and strongly than ever to aid in the good work; the laymen who, he spoke it with reverence and respect, would naturally be better acquainted, practically, with the true mode of advancing the interests of the cause, than even those whose honourable office it was to take the chief direction of the enterprise.—They were burning with a deep and strong desire to do something—all in their power—for the advancement of the good work. Hosts of young men were rising up as Sabbath-school teachers, and as energetic agents in every good enterprise, to take the places of their fathers, and to pay the debt of gratitude which they owed them, by doing their best to educate and improve their posterity. There was indeed a mighty work to be done, which the clergy, powerful and efficient as they were, especially on the Sabbath, could do but little to advance, without the cordial co-operation of the laymen. He hoped all would come up to this work with all their hearts,—to the great work of crushing and destroying vice and immorality and hatred, but not as sectarians. He wished all to come as Christians merely. He longed to see all who love Christ in sincerity and truth, united. He loved to hear such remarks as that made by Dr. Sharp last Sunday,—that there were more, far more things in which all Christians agreed than in which they disagreed. (Great applause.) He had been gratified at the mention of the name of Buckminster, who had once been his own pastor, and whose teachings he should ever remember with affectionate gratitude. He should never forget the last sermon he had heard from him,—the text was, "No man liveth to himself, and no man dieth to himself." He hoped this text would be remembered and acted upon by all present, and that all might so perform their part in life, that when they departed from this earth it might be inscribed upon

their tombstones that the world was better for their having lived.

This speech was received with enthusiasm, and was followed by some felicitous remarks by the Rev. Mr. *Hosmer*, of Buffalo, and Mr. *Clark*, of Geneva, Ill., on the importance of aiding our brethren in the West,—the love cherished by them for the Eastern churches, and their gratitude for the exertions which have already been made here in their behalf.—An ode, composed by Miss H. J. Woodman, was then sung.

The Rev. *Henry F. Harrington*, of Providence, then rose and urged upon his brethren and friends the claims of the South to their sympathy and love. He hoped the West would not alone be remembered, but that the terrible dangers of those numberless young men who went from hence to find for themselves new homes beneath a southern sky, would enlist the efforts of all. Every one felt that a dark and dismal cloud rested over that part of our country, but all must also feel that this cloud could not be removed by withdrawing our sympathies from those who were oppressed by its darkness.

The Rev. *John Pierpont* said he had listened attentively to his brother, the minister at large from Providence. He always heard that gentleman with pleasure, because there was always a heart at the bottom of his observations. But he differed from him *in toto* in regard to his views respecting the South. Not that he would withhold his sympathies from the young men who went hence to reside in that region. He would sympathize most especially with those young men; no, Sir, (said Mr. P.) not *especially* with them, but most deeply with those who were born under the black cloud which the gentleman had spoken of, those who hold that black cloud and who are pledged to hold it. They were all aware that this dismal cloud was the cloud of slavery. If Christian ministers could be sent to the South with their hands unmanacled and their lips unsealed, he would bid them God-speed with all his heart. But if they went there, they would go only with sealed lips and manacled hands. If they carried with them the true religion, which gives freedom to the oppressed and light to those who sit in great darkness, they must carry their lives in their hands, with their religion. He could not consent to send Unitarian ministers where they would not be free to speak the whole counsel of God—where the people would not take Christ to their bo-

soms, but where they would take his ministers to a tree and hang them by Lynch law. He wished the church to dwell with freedom, which was always where the spirit of the Lord was present. If Freedom should have her home any where, it should be in the heart of a minister. The events of the last few months had shewn that the South would not receive Christianity unless she came to them pledged to hold her tongue. Would they then consent to send her there to be prostituted to the demon of Slavery—to ask southern committees what and how she should speak? Their own missionary had gone a thousand miles to preach at the South; but on his arrival he was not permitted to enter the pulpit unless he would pledge himself to preach as a committee desired him to preach; and, thank God! he did not enter the pulpit, but returned to those who sent him. Was there not scope enough for their energies here and in the West? Had they not to disenthral religion even here? Had they more power here than they could profitably use? Though Christianity could not speak in the South, there were other parts of the country where her voice could be uttered. Should they then send her where her voice would be stifled in regard to slavery and drunkenness, and smothered upon one subject after another till she became a mere feather in the politician's cap, to be blown hither and thither as the wind of party listed? Our Unitarian Christianity was a great regenerating power, so long as she had freedom. But manacle her hands, and her power was entirely gone—as Samson, shorn, was not only not stronger, but weaker than other men. Had they arrived at that pitch, that those to whom the Gospel was sent should tell those who came to preach it, what and how they should speak? Unitarianism, as far as her doctrines were concerned, added strength only to the intellect of mankind. But when those doctrines had been received by the intellect, there was found a great work for the man to perform. The doctrines could do nothing until the application was made of them to the sins which they were fitted to heal. Were they then faithful to their trust? Were there some forms of evil constantly visible around them, which were so vulgar and so vile that their genteel Christianity refused to touch them with the ends of her fingers? Did they consent to soil their palms with the drunkard who lay grovelling before them; or did they rather let him lie there, for his brother

drunkards to pick up and save? Was the preaching of Christianity to be again left exclusively to carpenters and fishermen, and to publicans and sinners?

(There had been a slight stir among the audience for some time, and a few gentlemen were apparently desirous of leaving the hall, though there was no appearance of anger in any quarter.) —*J. A. Andrew, Esq.*, of Boston, here rose and said, that gentlemen had fallen into a very unfortunate mistake respecting the occasion of the slight disturbance which seemed to have been so hardly interpreted. The hour (half-past six) had arrived for a business meeting of the Association, which a great many gentlemen present felt compelled to attend, and this alone had been the cause of the movement among the audience.

After some votes of thanks, the doxology, beginning "From all that dwell below the skies," was then sung by the whole assembly, and hosts and guests dispersed, alike delighted with their entertainment, and all agreeing that they had never attended a more agreeable banquet.

The American Unitarian Association.

The eighteenth anniversary of this Association was held at the Federal-Street church (*Rev. Mr. Gannett's*), on Tuesday evening last, *Hon. Richard Sullivan*, first Vice-President, in the absence of *Rev. Dr. Nichols*, the President, took the chair. After music by the choir, and a prayer by *Rev. Mr. Hosmer*, of Buffalo, the annual report of the Executive Committee was read by the *Rev. Charles Briggs*, General Secretary, which was a model of brevity and succinctness. He commenced by commenting upon the gradual, early growth of this Association, the encouragement derived, however, from its steady and firm advancement, of later years more rapid, fulfilling and more than realizing the best hopes of its founders. The past year had presented the exhibition of renewed spiritual life and Christian zeal throughout the denomination, the sign of far better days,—and among its manifestations was that of a missionary spirit, far surpassing that of any former time. Passing to the statistics of the Association, he said there were about sixty destitute churches belonging to the communion, twenty-seven of whom had been assisted by the aid of their friends, so far as they had means to do it; the number of persons employed as missionaries for a longer or a shorter time having been in all twenty. They

had done great good in arousing sleeping zeal and the consciences of thoughtless men. The Association had within the year published between 60,000 and 70,000 tracts, which had been called for from almost all parts of the country, but principally from places where new religious societies had been formed. Some of these tracts had been *doctrinal*, principally because of the still gross misunderstanding and misrepresentation of Unitarian views in many parts of the country. The Secretary then read, by way of illustration, an extract from the letter of a minister, once of another sect, but now converted to Unitarianism, living in a south-western State, in which he described his suffering in property, in feelings, and in prospects, by reason of his change, through all of which the light of faith illumined him, and the arm of God was his support. Thus, said he, have many souls, in the western parts of our country, made themselves, at once, the champions and the martyrs of our cause. As an evidence of the manner with which our views are still treated, he cited the language of *Rev. C. Smith*, of Chicago, Illinois, in which he denounces Unitarianism as robbing the world of its Saviour, and bringing down the judgments of God.—Among the more cheering and interesting experiences of the year had been the communication between the Association and the "*Christians*" of the West, already a large and promising body, holding substantially the views of Unitarians, who feel a great interest in them, and are ready for any interchange of sympathy and any expression of Christian union. *Rev. Mr. Walworth*, of that denomination, who has during the past year been in the employ of the Unitarian Association as a missionary, writes among other things, that the difference between them is only this, that "we are Christian Unitarians, and you are Unitarian Christians."—The report made honourable mention of the efforts of those brethren by whose zeal new plans had been projected, and more than half of the whole sum contemplated to be raised this year, in addition to old appropriations, had been obtained, and closed by a feeling tribute to the memory of *Dr. Channing*, in whom our denomination, our country and the world, have lost so much, who blessed us all by his life and instructed us by his death.

Rev. Mr. Gage, of Petersham, moved the adoption of the report, which he sustained by saying that he was glad to hear the *positive* side of our views so fully treated. We had had enough of

negation; we need to aim at the inculcation of our Master's spirit, by whom we are instructed to *love* one another, to receive his spirit, without which we are none of his,—out of the want of which, among the various orders of Christendom, had arisen the unhappy contentions of Christians. A new light is now breaking in upon the church and the world, a new faith in man's capacity. This place reminds us how firmly we ought to stand by the moral capacities of our nature; this place, where they have been so faithfully taught. Some views have, as Cicero said of the philosophy of Epicurus, nothing noble or generous in them, they contain no faith in the power of man; all those who have done great good in the world, have done it by the ability furnished them by such a belief. Addison, sometimes called the Fenelon of England, said of the writings of Plato and Tully, that he grew better in reading them, while he grew sick in the perusal of many others; and a greater than Addison had defended in our midst the intrinsic value of human nature. The Rev. gentleman then made some remarks upon the benefit of discussing opinions: it clears the way for other influences, it comes before the mild triumphs of Truth, as the lightning flash and the thunder peal come before the fruitful shower. He closed with an eloquent appeal for life and energy, and dutiful devotion to the cause of Christ.—Rev. *S. D. Robbins*, of Chelsea, seconded the motion to accept the report. He spoke in a very feeling style of the first interview he ever had with Dr. Channing, and the encouragement he then, a young man, received from Dr. C. to speak out the genuine convictions of his own heart. If we would honour him, said Mr. R., we must do it by life and by word, we must go forth and work for the salvation of humanity, and live like him, in the hearts of men, lifting the degraded out of their ruin, and holding them up to the smiles of their Creator. The time has come when the recuperative energy of Unitarianism is to march forth to the work. The axe has laid long enough idle at the root of the tree, and is now to be wielded by the labourer's hand.

Rev. *John Parkman*, of Dover, N. H., had no fault to find with the efforts of others, but thought that we needed, referring to our motto, "Liberty, Holiness, Love." We needed Liberty, more than the missionary spirit. He went on to speak of the most active and energetic religious sects of the North, in

their connexion with the negro slavery of the South. A slave escaping from his southern master, might hear, for instance, in a Baptist church of New York, of the free spirit of Christianity; and yet perhaps the very preacher has written a defence of the divine institution of Slavery; he goes into a Methodist church, and there he finds that their judicatories had adopted that black principle of southern laws, that no coloured man's oath shall be taken against a white man's: he goes into an Orthodox meeting, and the minister in the pulpit may be the very man from whom he had run away. The Rev. gentleman then related a story of a great revival preacher in Baltimore having in his pocket, in the pulpit, the manacles with which to handcuff a poor coloured girl who had escaped from bondage. Mr. Parkman protested against the selfishness of thinking of one's own salvation, regardless of others' needs. Men, said he, are now coming out of the church, because the church deserts great principles. He offered to propose a resolution upon the subject, but gave way, the discussion of the report being then only in order.

John C. Park, Esq., of Boston, followed with an earnest speech in favour of the action of the laity, of social and united religious communication. He said that the springing life of which the Secretary had told us, was not owing to any more zealous or eloquent sermonizing,—it owed its origin to a power from above.—We had formerly allowed ourselves to be driven into coldness by the fanaticism of others,—the laymen sat still while the ministry preached splendid discourses, which fell on inactive ears,—but now it is otherwise; in our little social meetings, the inexperienced, the young and the tempted, could hear from the lips of men in the bustle and cares of worldly life, tempted and tried like themselves, the saving and sustaining power of religion. They not merely heard it from those men whom they had looked upon as set apart to be holy men, but the words of life and encouragement were spoken to them out from the full hearts of those whom they meet in the dust of every day's business. We had learned to know Christianity as a social religion,—it is not exclusive, cold and monastic. Our duty lies in work and sympathetic action: the nun secluded from the cares and toils of society, is not in duty's path, nor is the Christian who lends no helping hand to others.—He spoke of the increased reve-

rence gained for the Sabbath and for the pulpit, by making the voice of religion, of the Sabbath, come to us on week-days, unconfined to the sanctuary,—by making religion itself more revered, we were led the more to revere those who were our Christian teachers. Let us, however, avoid all spiritual pride, the greatest of evils, by which, even the angels fell: let us not mistake mere feeling or excitement for genuine conviction; and to that end, let the clergy, not in the spirit of opposition to the laity, but with kind guardianship, keep their march steady, by their watchfulness and counsel.—Mr. Park proceeded to speak of the usefulness of these movements in breaking down the walls of sectarian bigotry. They had softened many asperities, and would effect still more than they had done. In conclusion, he urged upon the laymen to aid their pastors, and send out from this pilgrim, puritan soil, as seems fit they should, the light of sound learning and Christian truth.

Rev. Mr. Arnold, of Southington, Conn., said, that coming, as he did, from the land of the Edwardses and Dwigths, the home of New-England Calvinism, he felt that he must speak, or that the very seats would cry out. He spoke of the spirit of Christ striving to realize itself in the forms of social life, as manifested in the benevolent enterprises of the day, of the "Prison Discipline" and other Societies, which were labouring for the outcast and the forgotten. These social reforms, said he, bear witness to the regenerative powers of the Gospel, whose philanthropic energies thrust down an arm into the lowest depths to elevate man, speaking of progress and the priceless worth of the human soul. We are even now greeted by the *aurora borealis* of a brilliant day. He urged the value of the Unitarian faith, finding its echo in the spirit of the age, its needs and its literature. The world is yet to be redeemed, the powers of darkness are to be scattered; and there is no form of faith which can reach many an enlightened intellect, many a tender heart; let us then be true to our faith, and while we are fighting to turn out the Amalekites and the Canaanites, let us see to it that we build up the temple of the Lord. His remarks were eloquent and spirited.

Rev. W. H. Channing, of New York, remarked that, during the afternoon, we had had our Passover; let this, said he, be our Pentecost. He would throw no shadow over what others had said, but we must go beyond putting on the gar-

ments of a torn and tattered piety, thrown away by other men. True Unitarian piety had never yet been realized upon this earth; it is the worship of joy and not of fear. Why, asked Mr. C., are we called so conservative? Ours is not conservatism. It is not conservatism to bind iron bands around the vigorous, fruit-bearing and growing tree, it is death. We should have growth, the true great conservative principle; we should cry to-day that society be new baptized and made the church. Let the whole of society come into the church. By borrowing, as we have done from England, the watch-word of divorce between Church and State, the church has lost its body and society its soul. He urged, in closing, the claims of poverty and labour, the slaves of the South and the poor man of the North, upon the efforts of Christians, and prayed that these sentiments be written on all hearts.

Rev. James F. Clarke followed in a few remarks, commencing with the desire that we hereafter hear no more *apologies* for Unitarianism. If we feel that there is error around us, let us say so; if we have Truth, let us proclaim it, and let us aim first and last at making genuine Christians. I want, he said, to see in our denomination *Love* baptized with *Humility* and *Charity*. He hoped yet to hear Mr. Parkman's resolution, and then he should know whether or not he would vote for it; if we had the true spirit, we need not be afraid to take hold of any cause, or treat any subject. He related an anecdote of Dr. Channing to this point. A gentleman who had frequently conversed with him upon the subject of Slavery, before he commenced writing upon it at all, was always told by the Dr. how much he grieved at the manner and tone of the abolitionists, their harsh and bitter style. He at last got tired of hearing it, and with some warmth answered him, "Well, and if that is so, what is to hinder you from speaking on the subject in a good spirit? Does that excuse you for being silent and dumb? You ought to act the more promptly, and set an example." The gentleman having got thus far, recovered himself and his old reverence for Dr. C.; he was ashamed that he had spoken with such freedom; but the Dr., sitting a moment in silence, at length said, "Sir, you are right, and I accept your rebuke." We have only to imitate the spirit of that great man, and we shall have no cause for fear.—The report was unanimously adopted, when Rev. Mr. Parkman, premising with a few

words of explanation, introduced a resolution, substantially as follows: "Resolved, that the Executive Committee of the American Unitarian Association be instructed that whenever an application is made from a slave-holding State, for Missionary aid, with the Missionary be sent a solemn protest against Slavery; and that no Missionary shall be sent who is not decidedly opposed to the institution of Slavery."—Rev. *Caleb Stetson*, of Medford, rose in support. He said, that he would rather make a speech on this than on any other subject. It lies at the foundation of Christianity. I reverence, said Mr. S., abstract truth, the absolutely true and good and beautiful. I revere the soul of every human being. I see in him the brother of Christ and my brother. If he is beaten, I feel his stripes; the iron that afflicts him enters my soul. I recognize the rights of the mind as absolute—the right to knowledge, to read the great book of nature, to study the works of God, the hand-writing of the Creator every where. He closed with urging the adoption of the resolution.—Rev. Mr. *Hedge*, of Bangor, proposed a slight modification, of the resolution, which was not accepted by the mover.—*H. H. Fuller*, Esq., moved to lay it on the table. He considered it ridiculous and foolish to send missionaries with a formal protest against a particular sin, to which his hearers are supposed to be given. It was not the true way to convert them.—Rev. Dr. *Parkman* seconded the motion.—After some conversation upon this, and a motion for an adjournment to Friday evening for the discussion, made by Rev. Mr. *Clarke*, a motion for an adjournment without day was made and carried, and after singing the usual doxology, the Association adjourned.

(To be continued.)

Death of the Rev. Mr. Greenwood.—[From the *Boston Atlas*, quoted in the *New York Commercial Advertiser*, of August 4.]—It is with the most sincere grief that we find ourselves called on to announce the death of the Rev. Francis William Pitt Greenwood, pastor of King's Chapel, in this city. This excellent man and well-beloved minister departed this life yesterday morning, at five o'clock, at his residence in Dorchester. He was remarkable for a clear and comprehensive mind—for extreme purity and unaffected simplicity of manners—and for his touching eloquence and ingenuousness as a preacher and minister. By the decease of Mr. Greenwood, not only

his family and friends, and the religious society to whom he ministered and to whom he was deeply endeared, but our whole community also, has sustained a heavy and a mournful loss. We are informed that the funeral services will be performed in the church to-morrow afternoon.

DOMESTIC.

The annual meeting of the *Southern Unitarian and Southern Unitarian Fund Societies* was held at Newport, Isle of Wight, July 19th. On the previous Sunday, the Rev. E. Taggart preached on the present position and duties of Unitarians, from John xx. 31, a sermon well adapted to prepare the minds of the hearers for the religious and social meetings of the week. On the Wednesday morning, the Rev. H. Hawkes commenced the service with prayer and reading the Scriptures; the Rev. E. Chapman offered the general prayer; and the Rev. G. Harris delivered an admirable sermon on 1 Pet. iv. 14—16, on bearing reproach for the name of Christ. At the business meeting of the Societies in the chapel after the morning service, at which the congregation remained and evinced much interest in the proceedings, (the Rev. E. Taggart in the chair,) the Rev. E. Kell read the report of the Societies, which contained interesting communications from the different congregations in the district, and a general statement of the proceedings of the Societies during the year. Courses of lectures had been delivered at Portsmouth on the principles of dissent, and at Wareham in defence of Unitarianism. A Sunday-school had been established at Chichester, and the accommodation for Sunday-scholars increased at Portsmouth by the erection of new school-rooms. Wednesday-evening services had been adopted at St. Thomas-Street chapel, Portsmouth, and at Newport. Unitarianism had been openly avowed and preached at Bunbury; and various congregational social meetings had been held in the past year, indicative of increased zeal and union in such congregations. After the report had been adopted, and a vote of thanks had been presented to the Rev. G. Harris, the following resolutions, amongst others, were unanimously passed:—1. That the present condition of the world at large, and that especially the comparatively slow progress of simple Christianity freed from creeds and formularies, demand imperatively the most energetic exertions on the part

of Unitarian Christians, so that they may be found faithful to the performance of those duties which Providence has assigned them in their own day and generation; that to this end exertions be made to establish more extensive and effectual plans of local and domestic missionary preaching in our own district, and that there be a special meeting of the Committee to devise means for that purpose on Monday week.—2. That this meeting rejoices in the withdrawal of the educational clauses of Sir James Graham's Factory Bill, and expresses its hope that no national system of education will ever be introduced into this country which does not recognize in its fullest extent the right and duty of private judgment in matters of religion. 3. That this meeting desires to tender its best thanks to the Rev. E. Tagart, the Secretary of the British and Foreign Unitarian Association, for his presence on this occasion, and expresses its cordial sympathy with the objects, and its fervent prayers for the success of that Society in its important labours.—In the evening the Rev. E. Tagart conducted the devotional part of the service, and the Rev. G. Harris preached a highly useful and impressive discourse from Prov. xxiii. 23, upon the love of truth and the duty of the faithful avowal and promulgation of it. Between the services the members and friends of the Association, to the number of seventy-three, partook of a public breakfast at the Green Dragon Assembly Room, Thomas Cooke, Esq., in the chair, and various animated addresses connected with the present state and prospects of Unitarianism were delivered by the gentlemen already mentioned, and by A. Clarke and John Cooke, Esqrs., Mr. Hunter, of Sheffield, and Mr. J. Shepherd, of Portsmouth. May it not be hoped that the warm and lively interest obviously taken in the proceedings of the day will issue in increased exertions to promote the cause of truth and righteousness?—On the day following, a meeting of the teachers and friends of the Newport Sunday-school took place at the same hotel, which may almost be considered as a continuation of that of the Association, as most of the same parties attended, with the addition of many others. After tea had been taken and a hymn sung, the Rev. E. Tagart was called to the chair, and Mr. Pinnock, the secretary of the schools, read the report, which was on the whole favourable. He said that a handsome Bible, which was handed round to the com-

pany for their inspection, had been presented by the Sunday-school teachers to their minister as a mark of their esteem, and read the letters that had passed on the occasion. About 150 persons were present, and the meeting was addressed on many subjects connected with education and the diffusion of rational Christianity, by the Revs. G. Harris, W. Vidler, M. Davison, E. Chapman and E. Kell, and Messrs. J. Cooke, A. Clarke, Pinnock, Brannan, Hunter and Shepherd. Various pieces of sacred music were introduced in the course of the evening, in the performance of which the company was much indebted to the kind assistance of a part of the choir of the congregation at Portsmouth.

E. K.

Newport, Aug. 12, 1843.

Unitarian Book and Tract Society for Warwickshire and the neighbouring Counties.—The thirty-seventh annual general meeting was held at Wolverhampton on Tuesday, July 25th. The religious service at the chapel in Snowhill was introduced by the Rev. John Kentish, of Birmingham; and the sermon was preached by the Rev. Henry Hunt Piper, of Banbury, from Mark vi. 2, being an examination of the leading phenomena of the Christian world at the present time, viz. tractarianism and anti-supernaturalism. The usual business of the meeting was immediately afterwards transacted in the chapel, the congregation having been invited to remain, and the Rev. Stephenson Hunter, of Wolverhampton, in the chair. In the course of the proceedings a vote of thanks was passed to Mr. Piper for his "very appropriate, seasonable and able sermon," and a request unanimously made to him that he would allow the Society to print it; a request to which Mr. Piper, deferring to the judgment of the Society, acceded.—In the further course of business, a very animated and interesting discussion arose respecting the preamble to the Society's rules. In this the Rev. H. Hutton, the Secretary, Rev. J. H. Ryland, the Revs. J. Kentish and J. Gordon, R. Scott, Esq., M. P., G. Talbot, Jun., Esq., of Kidderminster, E. Cobb, Esq., of Banbury, and the Revs. S. Bache and H. H. Piper, took part; and it ended in a resolution to make some change. The names of five new subscribers were then received, and to these three more were added in the course of the day; another has been received since.—The interest of the meeting in the chapel was such as

to detain both the members of the Society and the congregation generally till three o'clock; shortly after which the members and friends assembled to dinner at a neighbouring hotel, the Rev. S. Hunter presiding at the top, and Frederick Walton, Esq., of Wolverhampton, at the bottom of the table.—The usual expression of sentiment followed. That of "The Queen" was succeeded by "Civil and Religious Liberty," in speaking upon which R. Scott, Esq., M. P., in reference to Sir James Graham's Factory Bill recently abandoned, controverted the principle of the State's interference in the education of the people. The services of the gentlemen who had officiated in the morning were acknowledged, "the prosperity of the Society" proposed, and its importance and usefulness urged. Topics suggested by the present state of established churches and the dissenting body were dwelt upon, and the best wishes of the Society expressed for the increasing prosperity, harmony and comfort of the Rev. S. Hunter and his congregation.—Besides the gentlemen whose names have been mentioned, there were present, the Rev. T. Davis, of Evesham; the Revds. A. Paterson, of Stourbridge, and W. M'Kean, of Walsall, both of whom were among the new subscribers; the Revds. Evan Jones, of Bewdley, and J. F. Manderson, of Coseley; Mr. J. Ryland and Mr. J. R. Mott, of Birmingham; Mr. Cox, of King's Heath, and Mr. Ingram Greves, of Kingswood, near Birmingham; Mr. R. L. Lloyd, of Manchester New College; a gentleman from Cradley, and

Mr. A. Walton, Mr. Bradshaw, Mr. Meredith, Mr. Lee, Mr. Evans, Mr. H. Walker, Mr. G. Stanley, Mr. Horton and others, of Wolverhampton.

J. H. R.

Lewes.—The Unitarian meeting-house in this town having long been in a dilapidated state, the congregation resolved on putting it into complete repair. On inspection by a surveyor, however, the necessary alterations proved so extensive, that the meeting has been closed for some weeks, and will continue to be so for some time longer. About the commencement or middle of October, the Committee hope the work will be so far advanced as to allow the congregation to re-assemble. The pulpit is at present vacant by the resignation and removal of the Rev. J. C. Meake.

H. B.

The annual sermons on behalf of the *Sunday-schools, Birmingham*, will be preached on Sunday, Sept. 17, by the Rev. *William James*, of Bristol. On the afternoon of the next day, the congregation of the Old Meeting will hold a Tea-party, in the Protestant Dissenting Charity-school, Graham Street, at 5 o'clock.

The annual meeting of the *Dorset and Cornwall Unitarian Association* is appointed to be held at George's Meeting-house, Colyton, Devon, on Wednesday, September 6, when a sermon is expected to be preached by the Rev. *R. Aspland*, of Hackney. The service to commence at half-past eleven in the forenoon.

MARRIAGES.

1843. July 16, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. WILLIAM FELTHAM to Miss MARY PRICE, both of Trowbridge.

July 19, at the Presbyterian chapel, Bury, Lancashire, by the Rev. Franklin Howarth, Mr. ARTHUR BENTLEY, of that town, to SARAH, eldest daughter of Mr. James LIVESSEY, of Heap Bridge, near Bury.

July 25, at the High-Pavement chapel, Nottingham, by the Rev. B. Carpenter, Mr. JOHN PARROTT, Postern Place, to Miss MARY ANN COLBURN, Pierrepont Street, all of that town.

July 29, at Lymington, W. TALBOT AGAR, Esq., only son of the late Wm. Agar, Esq., Q.C., to LEONORA MATILDA, only daughter of the late W. REED, Esq., of the island of St. Vincent.

Aug. 6, at the chapel in the Conigree,

Trowbridge, by the Rev. S. Martin, Mr. JAMES HAINES to Miss LOUISA RICH, both of Trowbridge.

Aug. 12, at Cheahunt church, by the Rev. W. HORNE, GEORGE BUSE, Esq., of Greenwich, to ELLEN, daughter of Jacob H. BUSE, Esq., Theobalds.

Aug. 13, at the New meeting, Kidderminster, by the Rev. A. Paterson, JOHN CROFT to SARAH HARRIS, both of Kidderminster.

Aug. 15, at Bexley, by the Rev. — Langdale, EDWARD STRICK, Esq., of Doughty Street, to RACHAEL, second daughter of the late Charles ELT, Esq.

Aug. 24, at Essex-street chapel, Strand, by the Rev. S. Hunter, of Wolverhampton, SAMUEL PETT, Esq., of Whitehall, to Miss ANNE KNIGHT, second daughter of Richard Knight, Esq., of Tavistock Square.

OBITUARY.

May 12, at the house of her daughter, Mrs. Byng, at *Leicester*, aged 92, HANNAH, relict of the late Lieutenant Thomas GWYLHYM. The death of this venerable lady was, as her life had been, calm and happy. As she sat in the easy chair whilst her daughter was reading to her, she complained of not feeling quite well: she walked up stairs, and soon after, on lying down, sank into so calm a sleep that the change from sleep to death was perceptible only by the increased paleness of her countenance.

May 15, at her residence, *Micklegate*, York, ALICIA RAWDON, in the 53rd year of her age, after long illness, borne with exemplary patience and pious submission.

June 17, in *Bootle Lane*, *Kirkdale*, near Liverpool, JOSEPH WILD, aged 65, a constant attendant at Paradise-street chapel for upwards of 40 years.

June 28, in her 21st year, ELIZA, eldest daughter of John CARVER, Esq., of *Leaf Square*, *Pendleton*, near *Manchester*. She sustained a protracted illness with exemplary patience and resignation. Her approaching end had long been a subject of quiet contemplation, and she looked forward with bright anticipations to a re-union with those whom she loved.

July 8, at *Woodley*, in the county of Chester, aged thirty-one, ELIZA, wife of James ASHTON, Esq., and daughter of the late Joseph Bayley, Esq., of *Dukinfield*. The death of this excellent lady, only nine days after giving birth to her first living child, has plunged the neighbourhood in which she had passed her blameless life in consternation and grief. A lovely countenance was in her case the index of many of the gentlest and sweetest Christian virtues. The propriety, grace and affection with which she had fulfilled the relations of friend, daughter and wife, gave promise to all who knew her, and especially to him who knew her best and loved her most, of a faithful discharge of the duties of a mother. But from those sacred duties it was the will of God she should be in little more than a week removed. Almost before her friends apprehended danger, she too clearly saw the approach of death, and though she felt the strength of the cords that bound her to life, she

resigned all without a murmur at her Father's bidding, and the prayers which she uttered during her departure were characterized by child-like submission and an unhesitating trust in a Father's love. R. B. A.

July 8, at *Lower Clapton*, GEORGE BURT, Esq., in his 74th year.

July 24, at *Soham*, *Cambridgeshire*, Mr. RICHARD CLACK, in the 88th year of his age. Until August 1833, he was vigorous and active, but then became feeble, and since has been almost entirely confined to the house. During his protracted affliction he maintained calmness and patience, and when convinced, by increasing debility, that the time of his departure was fast approaching, expressed resignation.—On the Lord's-day after his decease reference was made to him and that event in the discourses delivered by his son, William Clack, in the Unitarian meeting-house at *Soham*, wherein for several years previous to his affliction he had been a regular attendant. W. C.

July 26, at *Upper Clapton*, *Hackney*, ELIZABETH, the youngest daughter of the late Mr. John Wood, of *Shore Place*, *Hackney*.

July 31, in the 17th year of her age, EMMA TEED, eldest daughter of the Rev. John OWEN, of *Shepton Mallett*.

Aug. 4, at *Ham-green*, near *Bristol*, BENJAMIN HAYWOOD BRIGHT, Esq., aged 55.

Aug. 15, at *Downshire Hill*, *Hampstead*, ROBERT BAKEWELL, Esq., author of the "Introduction to Geology," aged 76.

Aug. 21, at *Kidderminster*, after a protracted and severe illness, borne with most exemplary fortitude and resignation to the Divine will, MARY, the wife of Mr. William HOPKINS, aged 53. She was distinguished by great energy of mind, firmness of principle and purity of character, was most sincere in her friendships and devotedly attached to her now afflicted family, her greatest earthly object being to render happy and to train up her children in the paths of virtue and religion. Educated in highly Calvinistic principles, she had early imbibed some of its prejudices, until, by a careful study of the Scriptures and fear-

lessly judging for herself in matters of religion, she was led to a firm conviction of the truth of Unitarian Christianity, and was enabled to place her firm reliance only on the free mercy of God as declared and manifested by his honoured messenger Jesus Christ, for a happy immortality. She had indeed learned Christ in the spirit of Christ.—The following lines, copied out by her during her long and agonizing suffering for a period of five years, and addressed as an affectionate memento to each of her dear children, are highly characteristic of her devotional piety and devout resignation to the will of her heavenly Father :

ON AFFLICTION.

"Father! Thy will, not mine, be done;"
So prayed on earth Thy suffering Son;

So, in his name, I pray :
The spirit fails, the flesh is weak,
Thine help in agony I seek ;

O ! take this cup away.

If such be not Thy sov'reign will,
Thy wiser purpose to fulfil,

My wishes I resign ;
Into Thy hand my soul commend,
On Thee for life or death depend,

Thy will be done, not mine !

W. H.

August 22, at his residence, *Bartholomew Yard* (Exeter), the Rev. HENRY ACTON, for many years one of the ministers of George's meeting-house, South Street, in this city.—Mr. Acton was not a man of ordinary character, therefore cannot be suffered to pass from the scene in which he has so long laboured without something more than a merely brief notice. Gifted in a high degree, he boldly advocated the religious principles he conscientiously believed to be those which are contained and taught in the Gospel of Christ. In short, his views were what is termed Unitarian; but neither in advocating these, nor in endeavouring to extend the knowledge and carry them out, did he ever forget that charity which is the essential mark and distinguished characteristic of the true Christian. So also in his political views, Mr. Acton was the equally steady, unwavering and bold advocate of the great

principles of Civil Liberty, believing these to be those alone on which the true dignity of this country can be upheld, and its substantial prosperity supported. But here, likewise, he never forgot what is due to the feelings and opinions of others, and suffered no differences of this nature to interfere with the courtesies of life. In the almost sudden removal of such a man from this world, there is something very touching and peculiarly mournful. Only one short week since, and he appeared in perfect health, and with all the power for great and extensive usefulness; while with regard to years, he had scarcely passed that period that we are fond of regarding as only about the middle period of life, as he would have attained his 45th year in March next. On the night of Wednesday, the 16th, however, he sustained a severe attack of paralysis; medical aid was instantly summoned and as promptly obeyed, but human skill was exerted in vain; for without any decided marks of improvement, he passed on until about two o'clock yesterday (Tuesday) morning, when he evidently became worse, and it was apparent the crisis was near. In the early part of the day and forenoon, however, he presented to those about him the same placid manner which had marked him through life, and strong in the religious views he entertained, and filled with the Christian's hope, about two o'clock in the afternoon, quietly and without a struggle surrendered himself into the hands of his God and Father.—Mr. Acton has left a sorrowing widow and six children to mourn this great bereavement. By his congregation and numerous personal friends he will be deeply regretted; and many who differed from him, while reading this sad notice and tribute to departed worth, will drop over the bier of a good and worthy man the tear of regret. (*Trewman's Exeter Flying Post.*)

Aug. 28, in his 81st year, JAMES GIBSON, Esq., of *Great St. Helen's*, and late of Epsom, one of Dr. Williams's Trustees, and Treasurer of the Aged Ministers' and other Societies, and of Coward College.

CORRESPONDENCE.

Communications have been received from Revds. J. C. Meeke; W. James; M. C. Frankland; E. Talbot; and J. Layhe: and Mr. John Scott.

Various American, Irish and Domestic Intelligence is in type, necessarily standing over to next month.

THE CHRISTIAN REFORMER.

No. CXVIII.]

OCTOBER, 1843.

[Vol. X.

CHARACTER OF THE LATE REV. DR.* GREENWOOD, OF BOSTON (U. S.).

(From the Boston *Daily Advertiser*, of August 16, 1843—taken from the Boston *Christian World*.)

In an early, if not the very first number of this paper, was given a notice of a volume of Sermons, then recently published by Mr. GREENWOOD. It was very gratifying to learn that the author was not displeased with that notice. On the contrary, he said of it, that the writer had stated what was his idea in that work,—the purpose he had in view,—to offer consolation and support in the varied, and so often heavy, discipline of human life. Reference was made in that article to the circumstances under which that volume appeared: how that its author had been taken by long illness from his official duties, but, in the possession of a healthful mind, had not ceased to *live*; that he was living, as he best might, to promote the great purposes of his being, and daily and hourly finding occupation for his mind and for his hands. Few have passed so many years in illness, bodily infirmity, very often of grave disease. I have never known him in the possession of perfect health. And I have never known him an idle man. He multiplied his intellectual interests, and these were always such as to give the moral nature higher development and fuller play. He was a student of natural history in his pursuit of physical health; and what he learned, he gave to us in writings of great beauty and deep feeling; as if, while he gave us knowledge and pleasure, he would make us better men. He was a very striking example of the force of intellectual habits, in preserving themselves fresh in the midst and pressure of exhausting disease, slow decay and sure-coming death. His mind was singularly receptive of truths of fact; and we saw in him,—so rich was he in culture, so full of the spirit of the religion of Christ, so earnest in his kindly and excellent pursuits,—how this particular class of truths came in aid of the highest, the spiritual growth. He enjoyed the singular, but strictly appropriate, distinction which comes of scientific attainment, and we find him holding important offices in our Society of Natural History. His papers before the Society were marked by accuracy of knowledge, and by the language in which they came to us. I think it rare to meet with so many qualities, so many endowments, so much and so varied cultivation, in the individual, all con-

* The writer of the following sketch, it will be perceived, drops this academic distinction, according to the custom of some of the distinguished divines of the United States, who are as eager to lay aside, as their English brethren are to assume, the honour of diplomas from the schools.—ED. C. R.

curring to produce such useful and excellent results. The paper on the natural history of Cuba,—or the “*Rough Notes*” made in that beautiful island while he was on a visit of health there,—shews the intellectual and moral faculties in kindly and mutual activity, and giving knowledge in a way to insure the interest of others in it.

I cannot omit alluding to other departments of knowledge, to which Mr. Greenwood gave some of the long and weary hours of infirmity and illness, and which, by their friendly influences, beguiled many of those hours of their wearisomeness. Church architecture came in among these; and when we recollect how grotesque this is amongst us,—a single building, a temple for Christian worship, combining every kind of style, every order almost, from the earliest Egyptian to the latest American-Gothic,—when we look at our poor, but very ambitious erections for worship, one cannot but be grateful that a student, a very accurate scholar in all his studies, should have found time to devote some hours to this particular and much-neglected topic. He published a letter about it, not long since, which he had written to a friend who has great interest in a building for worship now in progress in New York.

Mr. Greenwood found leisure, too, for writings in which literature and theology were united. He was long an editor of a religious periodical here, which combined or blended these kindred pursuits. He made a collection of hymns, which has been very extensively adopted, and has passed through an extraordinary number of editions. Republications of works of popular science, in which the religious sentiment is kept constantly in view, and which cannot fail to produce its kindly development, were also among his literary labours, and illustrated continually what was said of his habitual intellectual and moral occupations. There might be added to all this, his interest in mechanical employments, discovering taste and feeling too in the use of the hand, and shewing with what facility he could turn from one employment to another,—the harmony of thought and of action which characterized his life. A deep moral comes from all this. We are taught by it the uses of the discipline of life, how unfavourable soever it may seem to be, to the employment of both mind and body. One of the most common tendencies of illness, of exhausting disease, or rather, not an unfrequent effect of it, is to absorb the individual in himself. He is an object of tender sympathy and of unwearied kindness. His wants are anticipated; and affection, deep love, declares itself in exhaustless effort to promote physical comfort, to soothe the pillow on which rests a heavy head, and, by all its ministries, to cheer that heavy heart. A form of selfishness will shew itself, will be sometimes the result of all this. The sick man sees in himself the occasion and the claim for service, and may be disturbed even when it merely fails to do all that affection can do. How grateful is it to see long and exhausting disease borne cheerfully, and finding occupation in what its feeble power allows it to do! How grateful is this to the family and the friends in its whole results! Here is patience. Here is cheerful, self-trusting, God-trusting faith and patience. We go from it, taught a lesson which the turmoil and hurry and impatience and often faithlessness of active life rarely, if ever, bring. Our own path-way to the grave

has planted by its side precious flowers of beauty and of hope. Our own discipline, stern if it be or seem, gets a new character from such a life; and we bow to it, or bear it as faithful soldiers, for we know that our warfare is spiritual, and a blessing is with it all. The moral is a deep one, then, which comes from the life we are now looking back upon. Looking back upon? Is it not rather with us still? May we not live that life, and enter in the appointed time upon its glorious, its immortal rest?

It is as a Christian minister, a teacher by word and by life, that Mr. Greenwood claims this notice of friendship, of long-enjoyed confidence and respect. He came to his public duties with the preparation of his daily life. He came to place before other hearts and other minds that which had developed and deeply, powerfully moved his own. His intellectual habits, and his whole experience, singularly fitted him for his work. There was the same faithfulness in the public use he made of the whole, which marked his private life. He selected his topics, not so much for any passing interest they might possess, as for the permanent truths they contained. He dealt with principles fearlessly and honestly, and unfolded them with a fulness and beauty of illustration which gave so much interest to his public ministrations. The directness and simplicity with which his views were stated and unfolded were so striking, that my impression always was, that he had great facility in writing. His manuscript shewed very little change of language or sentiment. He thought clearly, and expressed his thought with great simplicity. The spirit of a sermon stands out from its style. But in Mr. Greenwood there was a distinctiveness, a power and simplicity in the purely literary department of his writings, a happiness of expression, which always carried you along with the thought, and presented this after a manner which was sure to give depth to the impression which the subject was designed to produce. He availed himself also of special occasions to convey important truths. He lived in a world of trial, of sorrow, of death and of sin. If either presented itself after such a manner as, beyond the ordinary experience of it, to arrest the public attention or that of his congregation, he made such use of it as he thought would be salutary to the individual or to the whole people. Upon one occasion, the subject of his discourse involved much argument, and required for its clear presentment very accurately drawn distinctions in regard to human nature, conduct and responsibility. A hearer, who always took deep pleasure in his sermons, said to me, after leaving his seat, "How powerful a moral dissector is Mr. Greenwood!" He spoke freely, and as if directly from his own personal experience, of the truths which had so deeply interested him. He was a man, too, whose whole culture fitted him to make a judgment of what was presented to his mind. Now here was true power. The depths of man's nature had been reached, and out of them came true words.

Mr. Greenwood's manner was the spontaneous growth of his thought and of his character. It was perfectly balanced, so to speak: gentle and solemn in its enunciation of the deep truths which it was his office to unfold, and getting appropriate character from that which required a different manner of expression. He made for the most

part but little use of gesture, and what was used was simple and natural. He laid his claim to your attention in that which is deeper than manner, and which is not always aided by its employment. It was in his subject, and his mode of treating it, that his great claim to respect and interest as a public teacher lay. It was in the conviction which he communicated to other hearts and to other minds, that he was in earnest in what he was about,—deeply solicitous that he might stir other minds with that which filled and moved his own,—it was in his sincerity and in his truth, that his power lay, and which kept it in fresh exercise whenever it was put forth. There was but little physical effort that he could make. His disease had its long-abiding seat in organs which are most used in speaking; and his voice would sometimes break, when the inspiration of the subject urged him sometimes beyond his strength. But even in his best health, his manner was characterized, as it is now remembered, by the peculiarities which it has been attempted to indicate.

In this brief sketch of a man whose office and whose life belonged so much to the public, much must be omitted which is felt to be of great interest. But there was one characteristic which was so prominent, that it should hardly be passed by without notice. Mr. Greenwood was conservative. This word has become technical, and there is a sense in which it is frequently used, which, if not condemnatory, has no place in its present application. He lived at a moment when reform reaches every great social interest; when men have grown weary of the long-tried, the old, which they think has either accomplished its mission, or has failed of its original and, as it was believed, its great and important ends. Society is deeply moved here and abroad, and grave discussions are held every day of questions which were never so questioned before. Social evils are beginning to be looked for in their causes, rather than in themselves, and for palliatives men are inquiring for *prevention*. There is no true cause of fear in this. The alarmist only is afraid. Great principles are recognized, and by them only are great questions now to be tried. The social world is in motion. Its depths are stirred. What the *upheaval* may be, time only will shew. May we not trust that the "new earth" may have for its canopy "a new heaven"! Reform, or agitation, as some call it, is the recuperative principle of the age and of our country. In no just sense is it destructive. We should look upon it in America with the deeper interest, because it is the great principle to which we can look for safety. What has it done under our own eyes? What is it this day doing? This people had well-nigh obtained at home and abroad the unenviable distinction of being a "nation of drunkards." Reform came in at the right moment. The drunkard himself declared its great power in his own person, and millions have been redeemed. The war-spirit produced directly the Peace Society. And how signal are the triumphs of reform here! We may read how signal, in the history of the very day in which we live. Slavery has its days numbered by the same great principle. It can exist but a little while longer. Not by destroying freedom does the great principle operate here; but, recuperative still, it only restores freedom as it has restored peace and temperance. So with poverty: reform is there, deep

working into its causes, and its great work will end in *prevention*. Reform, then, is in no sense destructive. It is wholly reconstructive,—the rebuilding on the old, the sure foundations of man's nature; and it must succeed. Would that this age were true to it—that it were true to itself! It will be so.

Mr. Greenwood, it was said, was conservative in his opinions. This appeared in his conversation, his sermons, his writings. He was too feeble in health to have entered actively in the service of reform; and there were principles in action in him which might have deterred him under any personal circumstances. One of these was reverence. Through this it was that nature was always to him an object of such deep interest and love. He studied nature with affection and with reverence. And how kind was that office of friendship which covered his table with beautiful flowers and fruits, when he had no strength to go abroad after them! It was through the same sentiment he regarded human nature and human institutions. These last were the work of minds of the highest powers which he saw in action around him, and of which he formed a part. His office, too, may have had an influence. It was "to reason of righteousness, temperance and judgment to come," that it was instituted. It has for its object the whole Christian doctrine, alike in its nature and in its application. It may be seen, by some minds, to be limited in its uses, as soon as it is directed exclusively, or even frequently, to any particular topic or interest; and so such topics may come to be avoided. And, above all, the individual preacher, like any other man, may have grave question concerning much which other men deem unquestionable; and to expect him to act without or against conviction, would be as unreasonable in ourselves, as to do so would be most unworthy in him. The antagonism which reform, using the word in its broadest acceptance, meets with in sound and true minds, cannot hurt it. So far from this, it will aid it. Such antagonism demands of reform careful examination of principles and frequent review of measures. And the reformer always gets strength to his conviction and firmness in his course, as each of these processes of examination and review are faithfully gone through with.

Such conservatism as is here indicated deserves nothing but respect. It is the product of conviction, and to him who possesses it, it is truth. Its expression is the exercise of moral freedom; and he who denies this to individuals or to orders of men, unconsciously weakens the foundations of his own moral liberty,—the claimed right to give utterance to his own convictions, and to live in harmony with them.

Mr. Greenwood's conservatism had its origin in his deep love of man. He rejoiced in the success of all effort for man's progress in truth and righteousness. The temperance cause had his sympathy. He saw in its success the restoration to man of his intellectual and moral powers; and in these he knew were the means, the instruments, of present and immortal good. He questioned some things which are deeply moving the public mind. But he did it because he was not yet convinced that they would lead to the greatest good. Indifference or insensibility had no place in the results to which his

mind might arrive upon any subject, or in the precise state in which you might find him in regard to it. He was an earnest inquirer, and decided for himself, upon the whole evidence which was before him. He was a fearless man in regard to truth; and he knew that it was always safe in its own impregnable nature. Human error, his own, were it so, might retard its progress. But in its own immortality he rejoiced it would ever remain the nearest friend of man, ready always to bless and to save him.

This brief and imperfect sketch is written just one week from my last seeing Mr. Greenwood, on Saturday last. He was sitting near a window, more entirely exhausted than I had ever seen him. The morning had been so hot and sultry, the air so moist and still, that he told me he had sunk under it. He said but little; and in the intervals of speaking leaned his head on a chair placed before him, as if unable to support its weight. He said he went to the table at dinner hour, though almost without the power to eat. But in the midst of all this bodily weakness, and when in his pallid, shrunken countenance there was more of present death than of life,—in the midst of all this, his interest in what interested others was fresh and expressed. I told him I would send him something which I thought might please him. He thanked me, and said he should like very much to see it.

The memory of that visit, the end on earth of an acquaintance so long and so deeply valued,—that memory will ever be most precious to me. When I left him, I felt that it was for the last time. He kindly shook my hand and bade me farewell.

Boston, Saturday, Aug. 5, 1843.

MEMOIR OF DR. JONATHAN MAYHEW.

(Continued from p. 547.)

In the year 1763, he preached a number of excellent sermons upon these words, *Young men also exhort to be sober-minded*. The congregation in general were much affected with these discourses, and they made impressions upon the minds of the youth, inasmuch that upwards of fifty of them under their own hands acknowledged to the Dr. the good they hoped that they had got by them, requesting him that he would consent they should be published, that they may be made further useful to the world. Dr. Chauncy, in his excellent sermon upon the death of Dr. Mayhew, takes honourable notice of them; I shall here beg leave to use his own words:—"My being thus particular (says he) in speaking to young people upon the present occasion, may be a word in season, as they make so great a part of this congregation; and I rather thought there was a propriety in it, as I know your deceased pastor was greatly concerned that your minds might be in early life impressed with a serious sense of God and the principles of genuine Christianity. To this end he preached, but a few years since, a course of excellent sermons, exhorting you, the young people of his charge, to be sober-minded. It was at the desire of many of you, signified in writing, that they were printed for your spiritual edification. He is now dead, but still speaks to you with great affection and solemnity in these discourses. I heartily

recommend them to your serious, frequent and considerate perusal; they are admirably well adapted to inform your understandings, to awaken your passions, and, by all the motives that can be fetched from this world or another, to engage your endeavours to begin a religious course of life betimes, and to go on it all your days. It will be your own fault if you are not persuaded, by what you will meet with in them, to make it the grand business of your life to get formed for a readiness for the world you are hastening to."

Dr. Mayhew preached and published six Thanksgiving Sermons upon the success of his Majesty's arms in the reduction of Cape Breton, Quebec and Montreal, and several other occasional discourses. A vein of good sense, cogent reasoning, and pathetic application to the then present circumstances of the times, run through them all: they have their separate beauties.

Two discourses which he published upon one of our annual thanksgivings, upon these words, *God is good to all, and his tender mercies are over all his works*, esteemed by the best judges to be excellent compositions, were very indecently attacked in the borrowed name of an obscure clergyman. I shall make no other observation upon that person's scurrilous and false remarks than what is made by the Rev. Dr. Chauncy. The Dr. says in a note to his sermon upon the death of the Rev. Dr. Mayhew, "Two or three years ago, a pamphlet appeared among us, under the name of an obscure person without reputation, wrote either by himself or a certain officious lay-gentleman of his acquaintance, ashamed or afraid to be known as its author, in which the Dr. was represented as an enemy to the *atonement by Jesus Christ*. The real writer of that piece, whoever he was, knew little of the Dr. or the true meaning of his works; he might as well have taxed any minister in the town or province upon this head; for there was not one, to my knowledge, that was more firm and steady in his faith as to this doctrine of the gospel; he never had the least doubt about it."

Mr. Apthorp, missionary at Cambridge, in the year 1763, published a small pamphlet, entitled, *Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts*, wherein he *once for all* endeavours to vindicate the Society from the charge of misapplication of the monies designed for the propagating of the gospel amongst the heathen. This gave an opening to Dr. Mayhew, who, at the desire of several worthy clergymen, engaged to enter the combat with this *forward champion for the Church*, though with some regret, well knowing that he should gain no great honour by defeating such a weak adversary. The Dr., in answer to it, published a large, spirited pamphlet, entitled, "*Observations on the Charter and Conduct of the Society*," &c., wherein he demonstrably proved to the satisfaction of all unprejudiced persons, even of the Church-of-England persuasion, that there had been great misapplication of the monies designed for the propagation of Christianity.

This piece put the High-Church party into a great rage; nothing was too bad to be said of the Dr., and the most scurrilous pieces were published upon this occasion, not with a design to enter into the merits of the cause, but to blacken his reputation amongst his

brethren, boldly charging him with denying all the essential doctrines of grace, and even with *Deism* and *Atheism*. These dirty libels were below his notice.

Some time after, a pamphlet was midwived into the world, entitled, *A Candid Examination, &c.* This piece was wrote with more good manners than any of the former, but yet it was not so free from scurrility and gross, undeserved reflections, as it was from solid reason and argument. The main aim and design of this performance seem to be also to hurt the Dr.'s character amongst his Dissenting brethren, boldly, though falsely, charging him with being unsound in the great doctrines of justification by faith alone, original sin, the atonement of Christ, and the Scripture doctrine of the Trinity; nay, the author directly charges him with subverting the *fundamentals of religion*; and then, in a solemn manner, calls upon the Dr.'s good friends, the *ministers of Boston*, to defend those glorious doctrines.

This piece, though replete with bitter invectives, had some appearance of reason and argument; the Dr., therefore, by the advice of his friends, thought it was his duty to take some notice of it. Accordingly, he published a piece, entitled, "A Defence of the Observations on the Charter and Conduct of the Society for Propagating the Gospel in Foreign Parts, against an anonymous Pamphlet falsely entitled *A Candid Examination of Dr. Mayhew's Observations*," which entirely silenced the examiner and all the scribblers of this side the water. They were now convinced that the Dr. was more than a match for them all, and therefore, to prop up a sinking cause, foreign aid was requested. Accordingly, in the year 1764, an anonymous tract, entitled, "An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for Propagating the Gospel in Foreign Parts," printed in London, made its appearance.—This tract was wrote by a great dignitary of the Church of England, and, to do justice to it, although there are some expressions in it very severe and satirical, it is wrote in the main with a good spirit, and shews the author to be a gentleman; and, indeed, it was the only thing wrote on that side the question that demanded a serious answer.

The Dr., although almost tired with the controversy, thought he would once more engage, especially with such a respectable dignitary; he therefore, after it was reprinted here, published his remarks on said tract, being the second defence of his Observations, wherein he treated his opponent with all the delicacy and good manners that a gentleman of so exalted a station deserved. Although all that the Dr. wrote upon this dispute was highly approved of, this was esteemed as the most masterly performance; and it put an end to the controversy. All the Dr.'s pieces were reprinted in London, and gained him general applause. I shall say nothing further upon this subject, but only use the words of Dr. Chauncy in his aforementioned sermon upon the death of Dr. Mayhew:—"It was highly offensive to him (Dr. Mayhew) when he perceived in any an evident breach of trust, especially if the trust related to the things of religion and another world; and as he had upon his mind a clear and full conviction, in common with many others, that this breach of trust was justly chargeable upon a certain respectable Society at home, though they might be led into it through repeated misinformations from their

correspondents here,—it was this that gave rise to the several pieces he wrote upon this subject, in which he has honoured himself, served these churches, and prevented the application of much of that charity for the propagation of Episcopacy which was intended for the propagation of Christianity. He has received acknowledgments from England on account of these writings, and from some of the Episcopal persuasion, who were fully with him in his sentiments upon the main point he had in view.”—And the Dr. might have added with great truth, that he received thanks from most of the clergy in the town of Boston, and from the clergy in general through the province.

But this great and good man was not suffered to continue, by reason of death; for it so pleased Him who worketh all things according to the counsel of his own will, to call this dear servant of his to himself on the 9th of July, 1766, after a few days’ confinement, to the great and inexpressible loss of his consort and two small children, his church and congregation, the town and the whole land. However, though it is their loss, it is his gain. He is gone to receive the rewards of a faithful minister of Jesus Christ.

His death caused a general lamentation through town and country. The clergy of the town were under great concern when he lay at the point of death, and were very earnest in their supplications to Almighty God that, if it were consistent with his holy will, his precious life might be preserved; and it would be great breach of charity to say that they did not sincerely lament his death: the notice they took of it, and the great though just character they gave the Dr. in their sermons upon this occasion, must convince the world that they really esteemed him as a great and good man, and that they looked upon his death as a frown of Providence upon the whole land. It is possible that some of them might then reflect upon their conduct towards their dear brother, their consciences reproaching them that, from the *curSED fear of man* that bringeth a snare, they should neglect a gentleman of such superior knowledge and abilities, and whom they all allowed to be exemplary in his life. It is well known that he did not materially differ from the majority of them in any one essential doctrine of the gospel. It is true, he differed from most of them in explaining the doctrine of the Trinity, though some of them were with the Dr. in his explanation. And he differed no more from the generality of them than he did from that mother of harlots, the antichristian Church of Rome: at the same time, he perfectly harmonized with the apostles and primitive Christians. And there is no doubt but that the glorious time will come when all antichristian doctrines will be universally exploded, and the doctrine of the unrivalled supremacy of the Father be universally believed. It is certain people’s eyes begin to be opened upon this important point; and Christianity was never so much preached in its original simplicity and purity in this country as it has been since Dr. Mayhew appeared so bold and open in the defence of it. Many of the young preachers, as well as those who have been some time settled in the ministry, have adopted the Dr.’s generous sentiments in religion, which are no other than what are clearly taught in the holy Scriptures; and creeds and confessions grow daily more and more out of fashion.

I hope I need make no apology here for borrowing a few extracts
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from two sermons preached by the Rev. and learned Mr. Gay. Speaking of the Dr., he says, "He must be present in the minds of my hearers while I was describing the disciple whom Jesus loveth, and they may have observed some resemblance in the principal lineaments of the portrait. We have all the reason which a judgment of charity requires to remember and speak of him as a disciple whom Jesus loved. His good conversation in Christ is the solid ground of our hope concerning him, that he was one of those whom our Lord condescends to call his friends. Dr. Mayhew was a man of uncommon worth, clearly distinguished from the most of his brethren in the eminency of personal accomplishments which render one peculiarly amiable; more such recommending qualifications met in him than are ordinarily to be found in one man, in one Christian, in one minister. His intellectual powers and literary attainments were very superior; he had a genius capable of most considerable advances in every branch of useful learning, and was an excellent scholar. Our ascended Saviour, who received gifts for men to furnish them unto the work of the ministry, did highly favour him with a large measure thereof, and honour him to do abundant signal service therewith in the cause of liberty and religion, which I was going more particularly to mention. But so much has already been better said, by those who were more able to do justice to so great a character, that it becomes me to refrain my mouth from speaking out of the abundance of the heart, which overflows with affectionate regard to his memory. I only remark that in those things, be they greater capacity for or articles of serviceableness to the interest of Christ's kingdom, wherein he excelled others, he did bear peculiar marks of honour, and was, on the supposition (which is reasonable to be made) of his being a sincere disciple of Christ, distinguished from them in his Master's regards, and ought to be remembered by us as a disciple whom Jesus loved. And, my brethren, the people of his charge, the great love you always expressed to your pastor will not suffer you easily to forget him; your faithful memories will be often representing to you how amiable the dear man of God was in the brightness of his gifts and lustre of his virtues, in the regularity and gravity, yet pleasantness, of his Christian conversation, and in the whole shining course of his sacred ministrations among you. A special help and advantage to your remembering of him, and how you have received and learned of him, you have by his printed works, which are more than any minister's in the land of his standing, and are more honorary and durable than pillars of marble erected and inscribed to his praise. And can we ever think or speak of him, and not be ready to adopt and apply the angel's encomium addressed to a prophet of old, *O man greatly beloved!* But the sweet remembrance of him which love should cherish and preserve in us, to the honour of Christ, who loved him and made him so lovely, and to our own spiritual improvement, carries this saddening thought in it, that he is absent from us, alas! is dead and gone, and has left us sorrowing deeply that we shall see his face no more. The more Jesus and we loved him, our loss of him is the greater, and the more to be deplored."

In another sermon upon the same occasion, Mr. Gay expresses himself as follows:

"This Christian society, walking in the order of the gospel and worshipping God in the beauties of holiness, must needs appear with a distinguished lustre while it was crowned with the light of apostolical doctrine glittering in the ministry of the excellent Dr. Mayhew. The radiance of such a star was the great ornament and delight of this church. One star differeth from another star in glory. Our eyes at a distance were struck with the magnitude and brightness of this, as it arose here and shone with increasing splendour and prevailing strength against all attempts to darken it and *cast it to the earth*. The light of it is gone forth into the world, dispelling the darkness of ignorance, error and sin, illuminating and cheering the minds of all that are not shut and barred with prejudice against it. But as so bright and benign a star was fixed in the crown of this church, you had the greater benefit of its pleasant light and salutary influence. Truly light is sweet, and a pleasant thing must it be unto you to have that of the glorious gospel diffusing upon your souls by so instructive a ministry as you sat under. How enlightened have your minds been with the doctrines of grace and salvation preached to you, so free from that obscurity in which by human schemes they are too often involved!"

I might here with propriety subjoin the character given of Dr. Mayhew by his good friend Dr. Chauncy; but as I have taken several extracts from his sermon wherein he has spoken honourably of three volumes of the Dr.'s works, and strongly recommended them to the world,—in which sermons Dr. Mayhew has delivered his mind with great freedom upon the Unity of the Godhead,—I shall content myself with the following extracts. Dr. Chauncy, after his giving Dr. Mayhew an exalted and just character, adds,

"But, what is more than all that has been offered, he was, in the judgment of those who best knew him, a man of real piety and true devotion, an upright and sincere disciple and servant of Jesus Christ. Was it proper to mention the time, manner and circumstances of his becoming possessed of that faith in God and his Son Jesus Christ which purified his heart and became in him an habitual powerful principle of virtuous action, I doubt not but even those would entertain a good opinion of him, as a real Christian, who may have been greatly wanting in their candour and charity towards him because in some points his thoughts did not agree with theirs. I have abundant reason to believe, from what I knew of him, that it was his great endeavour to live in all good conscience towards God and man. I have only to add," says the Dr., "as Dr. Mayhew was a friend to these churches and their able advocate, especially in regard to that 'liberty wherewith our Lord Jesus Christ has made us free;' as he was a friend to the college, and has exerted his powers to my knowledge in defence of its reputation and interest; and as he was a friend to the country in general, entertaining an high opinion of the more special errand upon which our progenitors came over into this then desolate wilderness, and has vigorously laid himself out in opposing any designs that might have been formed to subvert it,—his death, in the vigour of his days and height of his usefulness, may justly be esteemed a great and public loss, calling for universal lamentation."

I have now done with what I originally designed, namely, to give a short sketch of the life and character of that great and good man, the late Rev. and learned Dr. Mayhew. If any thing has been said that seems to bear hard upon the clergy of the town of Boston, I shall only say, that their behaviour to the Dr. would not admit of its being wholly passed over in silence. More might have been said to their disadvantage, consistent with truth; but as they have of late (some of them at least) discovered a better temper of mind, it is not thought proper to say any thing that might irritate them, especially as some of the present clergy are now of a more catholic way of thinking than they were at the time of Dr. Mayhew's ordination.

Boston, Nov. 25, 1766.

LINES WRITTEN BETWEEN DOUGLAS AND PEEL, ISLE OF MAN,
JUNE 28, 1843.

A PATRIOT be at Bannockburn,
A Saint in poor Iona;
But wouldst thou know what kingship is,
Come, be a King at Mona!
Wouldst thou a throne? Stand on Snafell!
A crown? Make one of heather!
That hill will last when thrones shall fall,
That bloom, when crowns shall wither.
Had I been Athole's ducal Lord*
And Mona's regal Master,
Methinks I should have sold my crown,
To say the least, not faster:
Were I to say *more slowly*, 'twere
To speak but more sincerely;
For Mona's Lord, I still must think,
Bought abdication dearly.
One who had lov'd a realm to bless
And *see* the good that crown'd him,
Might here have reign'd, a happy king,
A happy kingdom round him.
His whole extent of sway would not
Tire out the heath-lark's pinion;
And one glance of the monarch's eye
Had mapp'd his whole dominion.
But since there's now no king, I'll be
Liege-lord of all I gaze on;—
Do thou, sweet Isle, on memory's shield,
Rich heraldries emblazon.
From misted peak to glen-hid stream,
I'll be a despot ranger;
Then bosom thee, as doth the sea,
A life-gem for the stranger.

Liverpool.

* Who parted with the hereditary royalties of the island.

WAY-SIDE NOTES, ON THE SAME EXCURSION.

——— A Poet* has been here,
And left some sparkling steps; and yet, methinks,
MONA might make a Poet of her own,
Nor wait for the chance-visittings of strings
Tun'd amidst other mountains.—Wild and fair
Is this strange scene; and well it might win forth
Praise from the Tuneful: but my heart it thrills
With blind associations—for what else
Thus calls up DEVON on the shores of MAN?
As into Douglas-bay our steamer turn'd,
I could have thought I saw to leftward stretch
The heights of Hillsborough, dusk with sullen green,
Flanking thy cove, romantic Ilfracombe!
Crossing the Isle from Douglas, oft (how oft!)
Have I been startled by remembrance strange,
Less of particular spots than of the whole
Embodied spirit of my sunset land.
In western woods alone I've seen the beech
And ash—though here they seem but young in years
And small of stature—putting forth such leaves
Of clean, sharp, glowing juiciness, of size
So ample, shape so perfect, as if they
Were conscious of no every-day descent,
The green Plantagenets of forestry.
The corn-fields told as much as summer might
Of a rich autumn: the grass-uplands stood
Waiting the scythe and darkening in the wind.
In one low meadow, two small kine repos'd;
And the tall goldencups o'ertopp'd their horns,
And inward bent above them: when they rose,
They must have left deep hollows midst the flowers,
Like sportive graves by young immortals dug
In some fair Paradise, to Death unknown.
And the sweet streams of Mona! how they sweep
Bluely and fresheningly down vale or glen,
Shedding a life-like beauty o'er the whole!
I have not seen such streams since the last Torr
Of Dartmoor faded on my wistful gaze,
Lost in its mists, as the last thoughts of day
Cloud into dreams.—But here resemblance ends.
Vainly might fond imagination seek
The Torr's rich thunder-splinter'd amethyst,
Or sweep of hill less fractur'd, such as bounds
Fair Devon's softer prospects—in those heights
Rounded and sombre, that receive the smile
Of the June sun, but smile not back again.
Methinks they look like mountain-cenotaphs,

* Wordsworth.

Haunted by Druid-spirits, that look down
On younger rites and manners with despair
Forlorn—and yet sublime !

We pass'd along
Too rapidly for scenes on which full fain
The eye would linger and the heart would rest—
Linger in thoughtful joy and rest in love.
A moment shew'd and hid a Churchyard, deep
Nestled among its trees, that let in gleams
And holy glimmerings on the lonesome turf,
Touching with pensive light the gentle tombs.
It was a beauteous spot—even one of those
That whisper of Eternal Love to Peace,
That whisper of Eternal Peace to Love.
There tender hearts should rest ; and thither they,
Who fain would win such tenderness, should come,
And, in lone meditations midst the dead,
Feel their pure presence, till they almost seem
The only living in the exil'd world.
An hour so spent were unforgot in Heaven,
Itself among Earth's sweetest.—I will leave
That Churchyard's name unasked ; and it shall be
A dream-like recollection, for still thought
To turn to from life's tossings.

Farther on,
We pass'd the TYNWALD MOUNT. 'Tis a mere low,
Conical hillock, with turf circles round.
There the Isle-King gave his small kingdom law,
And thence his realm received it. Simple times
Must those indeed have been, that chose such spot
And form, for royalty to exercise
Its awful rights, and feel those rights gave awe.
Still is the form kept up ; still has it power :
And not a Manksman walks irreverent by
The TYNWALD MOUNT, though unprotected all,
Save by the Spirit of the Past, which makes
A turf-cut cirque a central gathering-place
For thoughts that into the frail clouds of life
Infuse a sunsetry of soul, and leave
Behind a sense of power—a wisdom vague,
Yet dear and high, which from Tradition gleams
Both poesy and prophecy, and gives
Interpretations of the Dreams of Time.

Liverpool.

REMARKS UPON THE AUTHORITY OF THE NEW-TESTAMENT
SCRIPTURES.

(Continued from p. 570.)

“From the facts which have been specified, some very important conclusions may be fairly deduced.

“1. That the four Gospels, the book of the Acts of the Apostles, thirteen Epistles of the apostle Paul, the First Epistle of Peter, and the First Epistle of John, were known and circulated in the Christian church, and were universally read in the Christian assemblies, as authentic Scriptures, probably before the end of the first century, but certainly within a very few years of that time.

“2. That the several books were from the first ascribed to the individuals whose names they still bear, and never at any time to any other writers; while the greatest part, if not the whole of them, appear to have been read and approved of as authentic Scriptures by some of the apostles who survived their publication, or by those apostolical men who were the companions and immediate disciples of the apostles.

“3. That every one of these books has, therefore, the most unquestionable claim to the character of inspired and authoritative Scriptures, in the church of Christ.

“4. That there were several individuals, and some churches, during the first four centuries, who hesitated to place the Epistle to the Hebrews in the canon, chiefly because they questioned the evidence on which it was ascribed to the apostle Paul. On the other hand, that there is sufficient evidence that this Epistle was written and circulated in the apostolical age; that it was very early read as an inspired writing among believers; that it was, at all times, the most general belief that it had been written by the apostle Paul; and that it was ultimately received as a canonical book by the general consent of the Christian church.

“5. That of the seven Catholic Epistles, as they have been called, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of James, and the Epistle of Jude, are set down by many of the early writers as books which were not at first universally received.

“The Second Epistle of Peter is frequently mentioned as a book that had been questioned, chiefly because his First Epistle is often referred to by writers who make no allusion to a second, and who do not seem to have ascribed to that apostle more than one Epistle; and because the Second does not appear in the earliest versions of the New Testament.

“On the other hand, there appear to be good reasons for affirming that the Second Epistle bears very striking internal marks of the same author's hand by whom the First Epistle was written. The expressions in the First, from which it is clear that the writer had read the Epistle to the Romans,* and, in connexion with them, the direct reference to Paul's Epistles which the Second contains; the mention of the deluge in both Epistles, with the circumstance that

* 1 Pet. i. 9, 10, for example, connected with Rom. ix. 24, 25.

only eight persons were saved in the ark,* (a fact which, though easily collected from the book of Genesis, is nowhere else mentioned in the New Testament); and a variety of similar coincidences,† which identify the subject of the Second Epistle with the design of the First,—leave no sound reason for any doubt that both Epistles have the same authority. It is evident that the Second Epistle was written very recently before the apostle's martyrdom; and because it might not have been immediately very generally circulated, this circumstance may have furnished a reason for its not having appeared in some of the earliest versions of the New Testament, even though some books, particularly the Gospel of John and the Epistle of James, admitting these to have had a later date, are to be found there.

"Considering how ancient books were written and circulated, it is easy to understand, as has been already observed, why a later writing should have been often sooner or more widely circulated than an earlier, and why it might not have come as soon within the knowledge of a translator. The same circumstances would suggest a reason why any writing, however authentic, might have at first been questioned, or might not have been at first so generally received, as to be immediately translated as a book of authority.

"Certain it is that the Second Epistle of Peter, though it was for some time controverted, was very early known and publicly read in the Christian churches. Though it was questioned by a few individuals at a later period, it was acknowledged as authentic Scripture by some of the most enlightened men of the church before the end of the second century;‡ and it was ultimately received, by universal consent, into the Christian church.

"The Second and Third Epistles of John were not as early or as generally acknowledged as his First Epistle. Some ground of hesitation arose from the designation assumed by the writer, who does not call himself an apostle, but 'the elder,' a description which has been sometimes represented as if it had excluded the apostolical character.

"This was very probably the circumstance which occasioned a report (which for aught that appears had no other foundation) that there was a person who had the designation of 'John the Elder,' or Presbyter, who lived at Ephesus at the same time with the apostle John, and who might have been the writer of this Epistle.

"In connexion with this supposition, it was observed that neither in his Gospel, nor in his First Epistle, does John the apostle take any designation to himself; and therefore that the writer who calls himself 'the elder,' conveys by that circumstance the idea of a different person.

"These doubts, however, were ultimately superseded, and the authority of the two Epistles in question came to be universally acknowledged, when it was considered, 1st, that the style and tenor of all the three Epistles of John have such an obvious resemblance, that it is not easy to conceive that they were not all written by the

* 1 Pet. iii. 20, 2 Pet. ii. 5.

† 2 Pet. iii. 1, &c.

‡ Justin Martyr, Irenæus, &c. There is but one reference made to it by Irenæus, but that single instance is sufficient to ascertain that he received it.

same person: 2dly, that the two last Epistles were originally addressed to individuals, and on that account could not have been as soon known and circulated as the First Epistle: and, 3rdly, that though John uses the third person when he speaks of himself in his Gospel, and has no designation in his First Epistle, there was an obvious reason for his designing himself, in his two last Epistles, when he was in each addressing an individual, and not the general body of believers, and that the modest appellation which he there assumes, if it has a different sense from the designation of 'an apostle,' may be considered as an expression of the delicacy and earnestness with which he solicited the attention of his friends to his faithful and affectionate admonitions.

"It might have been added, that the existence of a different person, called 'John the Elder,' has not been completely ascertained; and that, supposing these two Epistles to have been written by the apostle John, he was not singular in the designation which he assumed, whether he called himself 'the elder' from his office or from his age. The apostle Peter calls himself 'an elder,'* both as having that character included in his office of an apostle, and as being, besides, one of the oldest of Christ's disciples; and he evidently uses this designation to give weight to his apostolical exhortation.

"From the brevity of the Epistles in question, there could not be many opportunities of quoting them. But the Second is quoted by Irenæus as early as the year 178; it is clearly referred to by Clement of Alexandria, in 194; and both were ultimately received into the canon as the indisputable writings of the apostle John.

"The Epistle of James is also placed among the controverted books. But Eusebius admits that it was early received by the majority of Christians, that it was publicly read in most of the Christian churches, and that it was included in the ancient Syriac Version. The difficulty of ascertaining by whom it was written, is the only circumstance which occasioned any hesitation with regard to it.

"It was sometimes ascribed to James, the son of Zebedee and brother of John. But we can scarcely imagine that, before the time of his early death (in the year 44,) he would have set himself to write such an Epistle, while the great business of preaching Christianity so completely engrossed the apostles, as to leave them time for almost no other department of usefulness; or that any occasion for such an Epistle could have occurred before his martyrdom. It is still less probable that this Epistle was the first of all the canonical books committed to writing, which it must have been if it had been written by him.

"It has been supposed, and Eusebius himself seems to have adopted this idea, that there were two other persons of the same name to whom this Epistle might be ascribed,—James, who presided in the church of Jerusalem, and James, the son of Alphaeus and brother of Jude, one of the apostles. Though it cannot be denied that this was an ancient opinion, it is equally certain that it was also asserted by most respectable writers of antiquity, that the descriptions applied to both relate to the same person, and that James, who

* 1 Pet. v. 1.

presided in the church of Jerusalem, was the apostle James, the son of Alphaeus.*

"This is by far the most probable opinion. All the descriptions given us suit the character of an apostle, and every account of James the son of Alphaeus. It is he whom the evangelist Mark describes, probably from his diminutive stature,† as 'James the less.' It is he of whom the apostle Paul says, that our Lord 'was seen of James' after his resurrection,‡ and then 'of all the apostles.' It was most probably he to whom the apostle Peter referred, after the angel had released him from prison, when he directed the disciples to go and relate his miraculous release 'to James and the brethren.'§ For though this event happened in the year 44, the year of the martyrdom of James the son of Zebedee, it is obvious that it could not apply to him, as it was his death that gave occasion to Peter's imprisonment. It is the same James to whom the apostle Paul was introduced, when he came first to Jerusalem, after his return from Arabia, and whom, in mentioning this incident, he calls 'the Lord's brother,'|| from his relation to the family of Joseph or Mary; and it is he whom he classes with Cephas and John, as men 'who seemed to be pillars'¶ of the Christian church.

"The application of all these examples to *an apostle* seems to be beyond dispute; and there is no other apostle to whom they can be applied but James the son of Alphaeus.

"Is it not then more than probable, that two instances, yet to be mentioned, relate to the same person? Is it not more probable that he whom Luke represents as having given the opinion which dictated the sentence of the Council of Jerusalem, was an apostle, than that he was an office-bearer of any inferior order in the church?***. And when we read that the apostle Paul, when he came for the last time to Jerusalem, and 'went to the house of James,'†† all the *elders* or *apostles* being present, to relate the progress of his ministry among the Gentiles, is it not much more than probable that this was the same James whom he had so often seen before?

"These circumstances, when they are combined, certainly go far to identify James the son of Alphaeus, one of the twelve apostles, with James who presided in the church of Jerusalem, and of consequence to shew that he must have been the writer of the Epistle of James.

"It may still be added, that when Jude, who was himself an apostle, designs himself, in the address of his short Epistle, 'the brother of James,' he certainly supposed himself to mention, not only a name better known and of more influence than his own, but the name of one who was at least of no inferior order to himself;‡‡ and it is, besides, an obvious remark, that if James the son of

* See Dr. Lardner's Hist. of Evangelists and Apostles, Ch. 16; Epiphanius, in Dr. Lardner's Credibility, Part ii. Ch. 84; Jerome de V. I., Cap. 2; Augustine, Epist. 140, Cap. 10, N. 26.

† Mark xv. 40,—literally, "James the little."

‡ Origen also thought *this* James was James the Lord's brother. *Comm. on Matthew.*

§ Acts xii. 17.

|| Gal. i. 19.

¶ Gal. ii. 9.

** Acts xv. 13.

†† Acts xxi. 18.

‡‡ Jude 1

Alpheus is not the person who presided in the church of Jerusalem, there is scarcely any thing related of him after our Lord's resurrection.

"There is no argument relating to the authority of the Epistle of James which has any countenance from antiquity, excepting that which depends on this question with regard to the writer.

"With a few exceptions, created by this question alone, the great majority of Christian churches appear to have relied on its authenticity from the earliest times.

"The objection sometimes made to it, from a supposed opposition of its doctrines to the doctrine of justification asserted by the apostle Paul, is entirely a modern invention, and is not to be found in any one ancient book.

"There is, besides, no opposition whatever between the doctrines of the two apostles. The subjects which they profess to illustrate are completely different. The apostle James is combating that most pernicious Jewish opinion, that faith in one supreme God, as opposed to polytheism, because it distinguished the Jews from every other nation of the world, comprehended the substance of all religion, independent of its practical effects; while the apostle Paul, in the texts referred to, is illustrating the Christian doctrine relating to the justification of sinners before God, and the remission of sins, which the Gospel holds out to believers, not only independent of the Mosaic law, but independent also of their personal merits, and solely and exclusively on account of the merits and obedience of Christ; 'the righteousness of God which is by faith of Jesus Christ;—whom God set forth to be a propitiation, through faith in his blood, that he might be just, and the justifier of him who believeth in Jesus.'

"It is not probable that James had ever seen the Epistles of Paul, before his own Epistle was written, and wherever he seems to use the language of that apostle, he is applying it to a subject very remote from the argument of Paul's Epistle. But on this point there is no occasion to say any thing more.

"The Epistle of Jude, another Epistle said to have been controverted, is more frequently quoted before the end of the fourth century than the Epistle of James.

"It does not appear in the Syriac Version; but, according to Eusebius, it was well known, and very early, to the greater part of the Christian churches.

"Of its antiquity there can therefore be no reasonable doubt, though it is easy to imagine why it might not have been circulated before the date of the Syriac Version.

"The chief objections to it have arisen from its supposed quotations from apocryphal books. Whether Jude intended to refer to any *writings*, or, as some judicious inquirers have thought,* has only alluded to existing traditions, he certainly did no more than the apostle Paul, when he introduced to Timothy the names of Jannes and Jambres,† as opponents of Moses, of whom there is no mention made in the Old-Testament Scriptures. Paul is supposed to have

* Dr. Lardner's Hist. of Evang. and Apostles, Ch. 21.

† 2 Tim. iii. 8.

found their history in an apocryphal Jewish writing, entitled 'The Assumption of Moses.' If he quoted this book of uncertain authority, in Epistles which are completely attested, as he also quoted the Greek poets,* it cannot surely be a sound objection to the Epistle of Jude, that it contains quotations suited to his subject, from traditions generally known, or from books which, though without authority, were in common use among those to whom he wrote.

"Jude designs himself the brother of James, in the address of his Epistle, and he has the same designation in the list of the apostles given in the Gospel of Luke,† to distinguish him from Judas Iscariot. He was therefore an apostle, though he calls himself only the servant of Jesus Christ; a designation which the apostle Paul also assumes, in addressing his Epistle to the Philippians.

"I have only to observe, besides, that when we find the Epistle of Jude quoted as authentic Scripture by such considerable men as Clement of Alexandria and Tertullian in the second, and Origen in the third century, there can be no substantial reasons which should have led later writers to hesitate with regard to its original authority.

"I have attempted but a very limited review of the evidence for the canonical authority of the seven Catholic Epistles; which received this designation because they were addressed, not to particular churches, but to Christians in general, wherever they were found.

"The First Epistle of Peter and the First Epistle of John were not controverted, but were universally received as inspired Scriptures, from the time when the books of the New Testament were first circulated, or were first read in the Christian assemblies.

"With regard to the other five Epistles, what has been here stated may enable us to form an estimate of the circumstances which ascertain their title to a place among the inspired Scriptures. They were generally known and read from the middle of the second century; and though, from the circumstances which have been explained, slight doubts with regard to some of them have been entertained by individuals, the result of every inquiry has been, the general acquiescence of the Christian world in their inspired and canonical authority.

"It was before observed, that much of the hesitation which existed with regard to these books, turned on the question whether they had been written by apostles; while it is evident that the same objections might have been applied to the Gospels of Mark and Luke, neither of whom was an apostle.

"The question itself, however, does not appear to be of much importance. There were many inspired men besides the apostles. The seven deacons were all men 'full of the Holy Ghost and of faith;' and Stephen, the first martyr, was certainly not the least distinguished among inspired disciples. There were many others who, in the first age, 'spake with tongues and prophesied.' And it does therefore seem to have been an unauthorized assumption, both in ancient and modern times, that no book could bear the character of inspired Scripture, unless it could have been proved to have been written by an apostle.

* Acts xvii. 28.

† Luke vi. 16.

"To establish the authority of the Catholic Epistles, it would have been quite sufficient to have shewn, that they had been originally admitted, by the general sense of the Christian world, to have been inspired and authentic Scriptures; and, as the evidence that they possessed this character, that they had been received and read in the Christian assemblies, and had been quoted and relied on by the ancient writers, from the times of the primitive churches. Had there been even more uncertainty than there is with regard to the writers, this fact ascertained, would be sufficient to establish their authority.

"It has been shewn, however, that they can stand the test which has been, perhaps unnecessarily, applied to them; and there can be no doubt that the minute inquiries to which different views of the subject have given rise, have added greatly to our knowledge of the history and progress of the Christian faith."

The next paper (on the Book of Revelation) will close these extracts.

CHRISTIANUS.

MORE "SPRING-BLOSSOMS FROM THE WEST."

SIR,

Manchester, August 8, 1843.

In common with the Rev. J. Johns (p. 484), I was much gratified by the reception of a parcel of letters from the children belonging to the Sunday-school of the Warren-street chapel, Boston, Massachusetts. They certainly indicate a degree of mental culture and moral development which are highly creditable to American civilization and to the Christian agencies of the particular school from which they were sent. Nor are they destitute of valuable suggestions to "children of a larger growth." They bear witness, for instance, to the beneficial results of removing, as much as possible, those artificial barriers which in this and other countries so injuriously separate and alienate human beings from each other: for, if I am not greatly misinformed, the children of the rich and poor meet together in the American schools without any invidious distinctions, as youthful members of the great Christian fraternity. Would it not be well if a greater approximation to this practice were made in our own schools, and if those children who are necessarily separated from each other during six days of the week, were thus practically taught to regard the Sunday-school as a scene of social fellowship and union? It appears to me that, under proper discipline, this would be nearly of equal benefit to the children of the rich and of the poor—of the intelligent and of the illiterate. Practical lessons of philanthropy and gratitude could hardly fail of being impressed upon the former; while the latter would almost imperceptibly participate in the cultivation and intelligence of their more favoured schoolfellows. Above all, it would contribute to the removal of those estrangements and antipathies which inflict so much evil on this country,—forming an interesting bond of union for the different sections in society, and thus helping to re-organize the community on Christian principles and under the blessed auspices of Christian benevolence. How desirable, too, is it that the children of England, like those of the United States, should possess such opportunities and means of secular instruction in the week, as would enable

them to devote the whole of Sunday to their moral and religious interests! This, however, in the present state of the country, seems to be too great a good to be anticipated, and therefore all the friends of Christian education should stretch every nerve to supply the deficiency, and to render existing institutions in the highest degree efficient and beneficial. In the hope that some additional interest in this vital subject may thus be excited, I send you another wreath of Western rose-buds, with which, if you be so pleased, you may decorate the Reformer.

JOHN LAYHE.

P. S. Of the eight letters received, copies of four are given below; and I may just add, that I have received answers to them from children in our school, which will be sent to our young friends in the West.

Boston, April 22, 1843.

Now I am going to write to the children in Manchester to tell them about my Sunday-school. It is over two years since I joined the Warren-street chapel, and I think it is the best Sunday-school in the State of Massachusetts. If you should see Mr. Barnard, our pastor, you could not help loving him. Every thing in our chapel is carried on in the best of order. We have singing-schools, and writing-schools, and sewing-schools. We have excellent teachers, and I love my Sunday-school very much, and should be very lonesome without it. We have a great many pleasures, such as our annual excursion into the country, and selling flowers on the fourth of July on the Common, one of the pleasantest places in the world. Our chapel is perfectly plain, but it looks better to me than any other in the city, although there are a great many chapels in the city. Mr. James Barnard was away from us over a year, and we was very glad to see him come home again—it is a comfort to see him in the chapel, he looks so cheerful. I hope you will forgive me for attempting to write to you, but I thought, as I was chosen to write to you, I would do my best. I hope you will excuse my writing, for I don't know as you can read it. I have no more to say at present, only to hope that you have the same blessings that I have. It is now my bed-time, so good night.

S. A. L., aged 8 years.

Boston, April 22, 1843.

My dear young Friends,—Mr. James Barnard has told me all about you, and he has told us there are many factories in your country. We have not many factories in Boston, but we have what we love better, our chapel, where we go every Sunday, to worship and learn to love God. I have been there ever since I was old enough to go to any meeting, and I was the first baby that was christened in it after it was built, and I love to go there very much. We often have little parties there on Thanksgiving and Christmas evening, which are very pleasant. Our minister is Mr. James Barnard's brother, and we love him very much, and he loves all good little children. We have a beautiful procession on the fourth of July, to sell flowers and moss-baskets. Last year I wore a moss-cap, full of sweet rose-buds. Three other little girls had them too, and we were all dressed just alike, and were all just seven years old.

I never wrote a letter before, and I cannot write a very good one. I should like to tell you all about our chapel and Sunday-school, if I could, but I must wait until I am older, and can write letters better. I should like to have you write me a letter, and tell me all about your Sunday-school. Good bye.—Your friend,

G. A. B.

Boston, May 1, 1843.

My dear Friends,—We have heard about you, and we feel quite acquainted with you. Mr. Barnard has told us all about you in one of his general lessons. And he wishes us to feel, though we are a great way apart from each other, as if we were of one family. Perhaps you would like to hear something about our chapel. We have a beautiful garden in front of it. The flowers are just beginning to sprout. It has been all newly arranged, and some moss-rose bushes planted. We are all allowed to go into it. There are six large rooms beside the place of worship. We have a large library, and a large collection of very handsome shells and stones, and some other curiosities. We have a general lesson in the morning, then meeting in the place of worship, then Sunday-school at noon, and meeting in the afternoon. We have concerts once and (in) a while, Sunday evenings. There is a writing-school twice a-week for the boys and girls—the girls in the afternoon and the boys in the evening. There is a sewing-school for small children, Saturday afternoon, for those whose parents cannot teach them at home. We all form a procession, fourth of July, and go up on the Common with moss-baskets to sell them to such as are inclined to purchase. We also have a band of music. The flowers are sent from the Sunday-schools out of town: there is a large cross covered with moss and lilies of the valley, which is very beautiful. Instead of going a-Maying, as you do in England, we all go out in the country the first day of June, and enjoy ourselves very much among the trees. It is the only time that some of the children ever go out in the country. And they seem almost wild with joy. We hope we may hear from you some day, and all about your chapel. We hope you will think of us occasionally, for we shall certainly think of you. The present we send you will remind you of us and tell you, that though we are three thousand miles off, yet we are still your affectionate friends of the Warren-street chapel.

C. A. B.

To the Manchester (Miles-Platting) Sabbath-School.

I have the pleasure of belonging to the Sabbath-school which is under the care of our beloved friend Mr. Barnard. When his brother returned from Manchester, he spoke of your Sabbath-school with much pleasure, and proposed that we should send you a tract, and write you a letter; and although I do not feel capable of interesting you, I thought I would try, and you must excuse it, as I am not accustomed to letter-writing. We have a very interesting Sabbath-school, many interesting excursions, and much to make us enjoy ourselves. I should like to visit Manchester very much, and should be very happy to have our Manchester friends visit us. We are now engaged in making moss-baskets, to sell on the Common, fourth of July. I expect to enjoy it very much. We hope, although our offering is small, you will accept it, and with it the best wishes of your friend,

G. B. B.

The presents alluded to in the above letters consisted of copies of a Discourse by the Rev. T. B. Fox, an allegorical picture by Retzsch, called the Game of Life, and Memoirs of Nathaniel Bowditch,—all of them being publications of the Warren-street chapel. Together with these I also received 12 Nos. of the Journal of the Ministry at Large, from which I send you the following appropriate remarks, by Rev. T. B. Fox, on Sunday-schools:

"It is known to you, perhaps, that I have been disposed to regard the Sunday-school as a valuable means of doing good. Allow me to state why I esteem it so highly. It is not because I regard it as necessarily a good thing. It may be, in some cases I fear it is, quite otherwise. Where it is the place to bind the fetters of a sectarian creed on young hearts and

minds—where its exercises are only the cold recitations of lessons from manuals—where it is not pervaded by a fervent and religious spirit, it is useless, nay worse than useless. But it may be made, in most cases I trust it is made, an agent of no little force in the promotion of uncorrupt Christianity. We regard the religious sentiment as a part of man's original constitution: we believe that man's spiritual nature is to be developed like his intellectual nature. In this doctrine I find laid the foundation on which, as it seems to me, we are bound, by the principles we profess, to build the Sunday-school. Our churches are established to educate the religious nature, and should they not make provision to begin that education early? We know how soon the freshness and docility and faith of childhood are injured by contact with the world. Ought we not then to endeavour to introduce the young, as soon as possible, into the spiritual world, that they may be protected against the delusions of earth? Consistency, I think, obliges us—our idea of Christianity, our philosophy of man obliges us, to look upon the Sunday-school with favour. It should be found receiving the countenance and generous support of pastor and people in every parish, as an ally of great service to the instructions of home and the instructions of the pulpit.

"But we want good Sunday-schools. How shall we obtain such? I have time to answer this inquiry only in relation to one thing. A friend once delivered an address to the Sunday-school Association in my parish, which he began with this assertion—'The teachers are the school.' Including the pastor among the teachers, and that sentence, it seems to me, ought to be engraven on all our hearts, as pointing out the true doctrine in relation to the prosperity of the institution.—The teachers are the school! As are the teachers, so will be the school; this teachers should remember; they should labour to get a true idea of their work, and then execute it. What is that work? The religious education of the young. How is it to be done? By study, by thought, by patient toil. I wish to insist on this. Those who engage in the Sunday-school ought to do so calmly and deliberately, and with a determination to make their office permanent; not for a few Sundays or a few months, but, as it were, for life, should they enter upon their Christian work; they should feel, too, that this work is one requiring continued preparation for its faithful discharge. The philosophy of religious culture is not to be learned in a day or understood instinctively. The young spirit is not to be comprehended in a moment. To obtain clear ideas of Christian truth, and to communicate those ideas to children, so that they shall hold dominion over their souls and direct their lives, is not to be done without labour. The Sunday-school teacher should, therefore, make up his mind to toil—to toil hard and patiently.

"Give me a Sunday-school in which the pastor takes a deep interest, and the teachers are studious, constant and punctual, in which the children are visited at their homes, and in which every thing is pervaded by the idea that the regular religious culture of the young, by the communication of Christian truth and endeavours to make the character of Jesus the guide of life (*so in the MS.*)—give me such a Sunday-school, and in it I see an agent of great power working for the regeneration of the world."

P. S. I will only remark, in conclusion, that the letters are evidently genuine productions, and that I have made no other alterations in them than the correction of a few errors in orthography, which, except in the first of the number above given, but very rarely occurred.

J. L.

OBITUARY TRIBUTE OF RESPECT TO ROBERT BAKEWELL, ESQ.

(See p. 603.)

ROBERT BAKEWELL, Esq., died at Hampstead, Aug. 15, aged 76. The event was noticed in the following terms by the minister of the Unitarian chapel, on Sunday, Aug. 27th :

"It was not until a long period of active life was over, and its decline was approaching, that I became acquainted with the deceased, whose death has diminished the numbers of our religious society, of which he had been for nearly 20 years a member, although for several years past he had been unable through sickness to join us in our seasons of public instruction and acts of public homage, founded on the recognition of one God even the Father, and of one Lord Jesus Christ, a principle to which he was warmly attached. It was the observation of one of the ancients that a 'man is known by his friends,' and this rule would assign to him as his due a very high degree of respect and affection; for with such sentiments was he regarded by men eminent for their character, station and attainments. In the midst of severe trials from repeated illness, his intellectual activity preserved the vigour of his faculties to the very last, and seemed to bid defiance to bodily decay and suffering. His arm-chair and his sick room were sought by many for the sake of his cheerful, intelligent and instructive conversation. Unlike many invalids, he was never so ill but that he felt and expressed the warmest interest in any event which affected the progress of the great cause of civil and religious freedom, knowledge and peace, amongst the human race. Of his ardent and successful researches into the wonders of the earth, and of the reputation which these brought him, this is not the place to speak, further than to observe, that such pursuits are in the highest degree honourable to the man and to the Christian. But the legacy which, as it appears to me, he has left to survivors is, to cultivate and inform our minds even to the latest period of life, as the means of securing respectability, usefulness and happiness in the present world, consolation in the hour of sickness, and under any of those various afflictions with which it seems good to Divine Providence to visit us, in our road to a blessed immortality."

Regent Square.

G. K.

He was author of the following publications :

1. Observations on the Influence of Climate upon Wool, with Notes by Lord Somerville. 8vo. 1808.
2. An Introduction to Geology, with an Outline of the Mineral Geography of England. 8vo. 1814.
3. An Account of the Coal Field at Bradford, Tran. Geol. Society, II. 282. 1814.
4. Observations on the Geology of Northumberland and Durham, Phil. Mag. XLV. 81. 1815.
5. On some peculiar Properties of Light, ib. 297.
6. Description of a Safety Furnace, ib. L. 211. 1817.
7. Introduction to Mineralogy. 8vo.
8. Travels in the Tarentaise, with Observations on the Pennine Alps, &c. 2 vols. 8vo. 1823.

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Several republications of some of the above works, particularly the *Introd. to Geology*, which was more than once nearly re-written, and finally appeared in a 5th ed., 1838; and numerous articles in periodical publications, theological, literary and political, amongst which his spirited vindication of the Genevise Protestants against the charges of Dr. Pye Smith, in the *Mon. Repos.* [O. S.], XIX. and XX., is particularly deserving of attention.

CHARACTERISTICS OF THE TRUTH OF THE CANONICAL BOOKS OF THE NEW TESTAMENT.

IF, after these reflections, unbelievers still insist on their argument; if they pretend that apocryphal writings destroy the authority of the books of the New Testament, they ought to maintain that nothing is true because there is an abundance of falsehood in the world; that there are no true histories, because some are fabulous; that there is no such thing as good money, because some is false and counterfeit. But as there are infallible rules for distinguishing falsehood from truth, and as the supposition of the one does not destroy the authenticity of the other, it behoves them, as it appears to me, to acknowledge that the greater part of the books which compose the New Testament are distinguished by certain characteristics from the supposed books. These characteristics are,

1. The testimony borne them by the universal church ever since they were published.

2. The testimony which all sects, however extravagant have been their opinions, have rendered to the miraculous facts in the Gospels, and consequently to the books which contain them. Of these we have only to except the history of the conception and birth of our Saviour, whom some sects believed to have been the son of Joseph, and whom others have maintained not to have been born of Mary.

3. I add that there is neither reason nor pretext for denying that the Gospels were really the works of the authors to whom the whole church has constantly attributed them. The Manicheans, who have dared to make such denial, have alleged no proof of it: and as to others, they have brought the charge of falsehood against certain points of doctrine only, and not against the miraculous facts which establish the mission of our Saviour.

4. We may urge further, that in examining the Gospels according to the rules of the most rigorous criticism, we find no trace whatever of falsehood. Take away the first two chapters of Matthew, on the pretext that they were not in the Hebrew Gospel which the Judaizing Christians pretended to have been the original of St. Matthew;—take away the first two chapters of St. Luke and the genealogy of our Saviour in the third chapter, on the pretext that these passages were not in Marcion's copy;—take away also the first five verses of the Gospel according to St. John, under a similar pretext, &c.—all this does not prevent the books from being the works of St. Matthew, St. Luke and St. John, to whom the church has assigned them, or rather from whom it received them.

5. When we examine these same books, and, generally, all the books of the New Testament which have been recognized by the universal church, we find in them no indication of their having been written since the destruction of Jerusalem, nor, consequently, since the death of the apostles, or the apostolic men whose names they bear. Tradition, indeed, asserts that the Gospel of St. John only was posterior to that event, but we see no trace of this in the Gospel itself.

6. The death and resurrection of our Saviour, and the doctrine which he preached, are found in the Epistles of St. Paul. Now, is it possible to suspect the authenticity of even these? (I do not include in them the Epistle to the Hebrews, which, whoever was the author of it, was evidently written before the destruction of Jerusalem, and shews what the Christian doctrine was at the time.) I grant that some Judaizing sects rejected the doctrine of St. Paul on the subject of the observance of the Mosaic law; but did they reject his doctrine on the divine mission of our Saviour, on his miracles, on his resurrection, on his ascension into heaven? This is what is universally attested. Christians both of the church Catholic and of the various sects,—Christians, whether converted from Judaism or Paganism,—authentic books and books apocryphal,—all depose unanimously in favour of the facts against which unbelievers have the hardihood to contend.

One objection only occurs to me, and with the solution of it I shall conclude this discourse. It is, that the Western church, for example, has inserted in the number of canonical books certain doubtful ones, although it could not have more proofs of their authenticity than the ancient fathers had, who, being nearer apostolic times, could judge better than their successors of the origin and authors of these books. The books referred to are the Revelation, the 2nd Epistle of St. Peter and that of St. James, that of St. Jude, and 2nd and 3rd Epistles of St. John. I shall not repeat here what has been said in defence of the authority of these writings. I prefer to explain at the foot of the page the manner in which I think they have entered into the canon.* I am content, then, to make one observation, tending to the honour and certainty of our Gospels. It is, that the primitive church was more scrupulous respecting the admission of books into the canon, than the church which has succeeded it: I add, that if unbelievers choose to exclude those which I have just pointed out, we shall not approve of their proceeding, but we cannot entirely condemn their scruples, since they have the testimony of antiquity for entertaining them.

Translation of the conclusion of a Discourse on the Apocryphal Books of N. T., appended to the 2nd Book of Beausobre's Histoire Critique de Manichée et du Manichéisme, Vol. I. 462—464, ed. 1734.

* It is not thought necessary to give the author's note.

MINOR CORRESPONDENCE.

TESTIMONIES OF PRESIDENT JEFFERSON TO PURE CHRISTIANITY.

SIR,

Hampstead, Aug. 14, 1843.

THE following further testimonies may not be unacceptable additions to the letter, written in 1821, quoted in the last No. of the *Christian Reformer* (p. 476).

Jefferson, writing to Dr. B. Waterhouse, from Monticello, June 26, 1822, thanking the Dr. for his "denunciation of the abuses of wine, &c.," fears that it would be "as difficult to inculcate his sanative precepts on the sensualities of the present day, as to convince an Athanasian that there is but one God. I wish success to both attempts, and am happy to learn from you that the latter, at least, is making progress, and the more rapidly in proportion as our Platonizing Christians make more stir and noise about it. The doctrines of Jesus are simple, and tend all to the happiness of man:—

1. That there is one only God, and he all-perfect.
2. That there is a future state of rewards and punishments.
3. That to love God with all thy heart and thy neighbour as thyself, is the sum of religion. These are the great points on which he endeavoured to reform the religion of the Jews. But compare with these the demoralizing dogmas of Calvin:—
1. That there are three Gods.
2. That good works, or the love of our neighbour, are nothing.
3. That faith is every thing, and the more incomprehensible the proposition the more merit in its faith.
4. That reason in religion is of unlawful use, &c.

Now which of these is the true and charitable Christian—he who believes and acts on the simple doctrines of Jesus, or the impious dogmatists, as Athanasius and Calvin? . . . Had the *doctrines of Jesus* been preached always as PURE as they came from his lips, the whole civilized world would now have been CHRISTIAN. I rejoice that in this blessed country, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God is reviving, and I trust that there is not a *young man* now living in the United States who will not die an Unitarian."

Jefferson, writing to James Smith, also from Monticello, Dec. 8, 1822, said—"I have to thank you for your pamphlets on the subject of Unitarianism, and to express my gratification with your efforts for the revival of primitive Christianity in your quarter. *No historical fact is better established than that the doctrine of ONE GOD, PURE and UNCOMPOUNDED, was that of the early ages of Christianity, and was among the efficacious doctrines that gave it triumph over the polytheism of the ancients, sickened with the absurdities of their own theology.* Nor was the Unity of the Supreme Being ousted from the Christian creed by the force of reason, but by the sword of civil government, wielded at the will of the fanatic Athanasius. The hocus-pocus phantasm of a God like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs. . . . In fact, the Athanasian paradox, that one is three and three but one, is so incomprehensible to the human mind, that no candid man can say he has any idea of it, and how can he *believe* what presents no idea? He who thinks he does, only deceives himself. . . . I write with freedom, because while I claim a right to believe in one God, if so my reason tells me, I yield as freely to others that of believing in three. Although mutual freedom should produce mutual indulgence, yet I wish not to be brought in question before the public on this or any other subject, and I pray you to consider me as writing under that trust. I take no part in controversies, religious or political. At the age of eighty, tranquillity is the greatest good of life, and the strongest of our desires that of dying in the good-will of all mankind. And with the assurances of all my good-will

to Unitarian and Trinitarian, to Whig and Tory, accept for yourself that of my entire respect."

May we increase in true knowledge and in "mutual indulgence"!

I. S.

SCRIPTURAL MODE OF ASSERTING THE DIVINE UNITY.

SIR,

It has always appeared to me that Christians in their controversies with Trinitarians have somewhat obscured the direct evidence of the great doctrine, the Unity of God, by becoming the defenders rather than the asserters of it. It is impossible to lay down any canons of criticism by which expressions obviously figurative shall be reduced to their real meaning. Every such expression, therefore, that occurs in the New Testament must be discussed separately; and the learned on both sides, by the citation of parallel passages and the usual resources, not to say arts, of controversy, if they fail in convincing, at least succeed in perplexing one another, and in diverting the attention of sincere but unlearned Christians from the plain and incontrovertible authorities by which the unity of God is asserted.

The mission of Jesus Christ himself, personally, was to the Jews; there was therefore no necessity for this divine Teacher, in his conversations with his countrymen, even to allude to a doctrine of which not one among them had the smallest doubt. On one occasion, however, namely, when he was arraigned before the high-priest previous to his condemnation, certain expressions of his, claiming a high destiny and rank for himself after death, were ignorantly* or maliciously made the foundation of a charge of blasphemy, in order to induce the Jewish multitude to clamour for his condemnation, as his claim to be a king was the pretext for extorting it from the Roman governor. This claim is recorded by Matthew, xxvi. 63, in the following terms: "The high-priest answered and said to him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high-priest rent his robes, saying, He hath spoken blasphemy."

Mark, xiv. 61, states the question and answer in these words: "Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Luke, xxii. 69, says, "Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am."

John gives no detail of the examination of Jesus before the high-priest, but only before Pilate: it may, however, be plainly inferred that this evangelist concurs with the other three, from the answer which the Jews made to Pilate on his saying (xix. 6), "I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."

In the very first interview which Jesus had after his resurrection with any of his followers, namely, that with Mary Magdalene, he hastens, as it were, to explain that in the high exaltation which was about to be conferred on him, he still remained a human being, in entire subordination to the great Sovereign and Creator of all. "Touch me not," says he; "for I do not yet ascend to my Father: but go to my brethren, and tell them that I ascend unto my Father and your Father, and to *my God* and your God." (John xx. 17.) These words of his Divine Master are recorded by John,

* "I wot that through ignorance ye did it, as did also your rulers." Speech of Peter, Acts iii. 17.

the beloved disciple, in conformity with which he himself (Rev. i. 5), in speaking of Jesus Christ, calls him "the faithful witness, the first-begotten from the dead, the prince of the kings of the earth, who loveth us and has washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

Simon, the son of Jonas, was named by Jesus (Matt. xvi. 18) Peter, as being the rock on which the Christian church was to be built; and from what we read of him afterwards in the Acts of the Apostles, we find that he was the acknowledged chief of the Christian church. In the very first address which he made to those who stood round in amaze while the holy spirit was shed on the apostles, endowing them with the gift of speaking languages which they had not previously learnt, he mentions Jesus of Nazareth (Acts ii. 22) as "a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you," and concludes his address by telling them that "God hath made that same Jesus whom ye have crucified both Lord and Christ." If from this speech of Peter's, recorded by the evangelist Luke, we turn to the very words of Peter in his First Epistle (i. 3), addressed to the converts in Asia Minor, we find him calling them "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." He then proceeds, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead."

Paul, the great apostle of the Gentiles, expressly claims a commission to preach the gospel, conferred on him not by man or any body of men. "The gospel which is preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." (Gal. i. 11.) Is there, therefore, any testimony derived from this independent source of Christian knowledge which bears directly on the relation of Jesus Christ to God?

In the introduction of his Epistle to the Ephesians (i. 2), he says, "Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings;" and farther on, in the 17th verse of this same chapter, he uses the expression, "the God of our Lord Jesus Christ, the Father of glory."

Thus Christians are authorized by their Lord and Saviour himself, by the beloved disciple John, by Peter, the head of the Christian church, and by Paul, the apostle of the Gentiles, the recipient of an independent but concurrent revelation, to adore the great Creator as the only God, the God and Father of our Lord Jesus Christ.

Those who receive Christ as God have made the first step back to idolatry; and accordingly we find that a great majority of such persons, consistently enough, receive Mary, the mother of Jesus, as the mother of God, adore her under the name of the Queen of Heaven, and prostrate themselves in worship to her multiplied images,—set up the idol statues of saints and martyrs, serving them in religious homage with incense and fumigations,—and bring again, though under different names, the whole rabble of heathenism.

NN.*

A NEW FRENCH SECT.

LES HUMANITAIRES, as they are called, from their deification of humanity as the *être collectif*, of which men are the individual members, may now be regarded as the most fashionable and active of metaphysicians. They have no Sorbonne—no professorial chair—but they have a review ("*La Revue Indépendante*;" publiée par P. Leroux, George Sand et Louis

Viardot), in which they can every month indoctrinate Paris. They have a vast work, "*L'Encyclopédie Nouvelle*," in which the whole circle of moral, metaphysical and physical sciences is brought to bear upon their doctrines. They have novelists, feuilletonistes, critics and artists perpetually occupied in illustration of the grand dogma *L'Humanité*. Their modes of *propaganda* are various, energetic and effective. They do not content themselves with the slow progress of scientific conviction; they range under their banner young and old, philosophers and poets, artists and women. Boys of twenty swell the ranks, and demand of you your formula of life. In vain you reply that a formula of life, and of the universal life, is not so ready an attainment, and that for your part you have still to seek it. They "wonder at you," they declare that every man must necessarily have such a formula, and present you with their own; and thus on almost every side you are confronted with *Les Humanitaires*. This philosophy meets you in the works of that gifted genius, George Sand, and in the *salons de société*; disturbs your enjoyment of an exquisite writer, and of an evening's conversation. Not to understand the general bearing of this philosophy is therefore to want the clue to a considerable portion of modern French thought.—*British and Foreign Review*, as quoted in *Manchester Guardian*.

"THE WEEKLY DISPATCH" NEWSPAPER.

SIR,

HAVING lately met, in a house of entertainment for travellers, at a village in one of the home counties, with the "Dispatch" Sunday Paper, I found the following passage amidst a column or two of answers "To Correspondents:"

"A. We are not aware that Unitarians maintain a college of their own. The other information can only be obtained by personal inquiry of the ministers at one of the Unitarian chapels, 26½ Stamford Street, No. 1½ Essex Street, Strand, or 12½ Little Carter Lane."

The *halves* are, I presume, an invention of the Editor's, and a fair specimen of the humour of the paper. This is a new mode of stating the *numbers* of Unitarians.

A TRAVELLER.

EARLY SECTARIAN EDUCATION.

"WHAT is your name?" a gentleman lately asked a lad who had nearly completed his course in a metropolitan National School, where more than ordinary attention is paid to the religious instruction of the pupils. "Richard, Sir," said the boy. "And how came you by that name?" The boy stared, and at last muttered, he did not know. "What, have you never been taught at school how you came by the name of Richard?" "No," said the boy, who was master of his Catechism from beginning to end, and had scores of times answered that his "godfathers and godmothers gave him his name," and would at once have done so now, if the question had been put in the usual form—"Who gave you that name?" That boy would probably be found a fair sample of the majority of children educated in existing charity-schools, who get by rote a number of words, the meaning of which they do not understand, and are then said to have received a religious education, the direction of which is deemed worthy of the fiercest contention by all religious parties, and without which Lord Lyndhurst says men would become only "clever devils." Sacrificing substance in an eager chase after shadow, is a species of pastime not confined to four-footed animals. In comparison with the inculcation, for example, of a strict adherence to TRUTH, what is the value, as regards their influence on his future life, of all the dogmas ever crammed into a child's head or made to seem to stick to his tongue?

G.

REVIEW.

ART. I.—*The History and Antiquities of Eyam, with a full and particular Account of the Great Plague which desolated that Village, A. D. 1666.* By William Wood. 12mo. Pp. 160. London—T. Miller.

THE village of Eyam, in the North Peak of Derbyshire, is an object of great interest to every intelligent tourist in that lovely county. The writings of Anna Seward, of the Howitts, and of Mr. Rhodes, the author of *Peak Scenery*, have contributed to draw attention to the scenic charms and historical associations of Eyam. The author of the little volume before us seems to have felt that it would be well to collect the scattered notices relating to Eyam, to correct some inaccuracies that have crept into them, and, in justice to the memory of one good man, to supply an omission common to all writers who have hitherto described the ravages of the plague at Eyam. He has executed his task with enthusiasm and considerable ability. The result is a very interesting book; and it would have been more interesting had the author trusted more to the interest of his topics, and avoided maguiloquent and swelling words. He thus describes the village :

"The scenery of Eyam has but few parallels; it is highly varied and picturesque. In the Eastern part of the village, the cottages are generally mantled with ivy, adorned with fruit-trees, and shaded by wide-spreading sycamores. In some parts, the cottages are grotesquely clustered together; in other parts, they stand apart, flanked with bee-hives. * * * The grey tower of the church picturesquely overtops the village, rising from the centre of a beautiful circle of linden trees. * * Northward of the village, a mountain range, nearly 600 feet high, runs parallel with the village, crowned with plantations of rising trees. This lofty range is to the village an impenetrable screen,—the village lying as it were beneath its sheltering height in peaceful, calm repose."—P. 19.

To the antiquarian, Eyam offers many objects of curiosity. There have been dug up from its fields various remains which have been regarded as proofs of the Druids, the Romans and the Danes having successively dwelt in Eyam. Various customs, elsewhere obsolete, have been until recently preserved in this secluded village. Thus,

"— the principal road into Eyam once was the Lyd-gate. * * At this entrance there was a strong gate, at which 'watch and wards were kept every night.' Every effective man who was a householder in the village was bound to stand in succession at this gate, from nine o'clock at night to six in the morning, to question any person who might appear at the gate wishing for entrance into the village, and to give alarm if danger were apprehended. The watch had a large wooden halbert or 'watch-bill' for protection; and when he came off watch in the morning, he took the 'watch-bill' and reared it against the door of that person whose turn to watch succeeded him; and so on in succession. No village in England has retained and practised a custom so ancient to so late a period" (viz. within a century). —Pp. 35, 36.

The plague, according to Mr. Wood, broke out at Eyam in the autumn of 1665, having been imported from London in a box of old

clothes and some tailors' patterns of cloth. In removing the patterns and clothes, one George Vicars, a servant, observed that they were very damp, and hung them to the fire to dry. He was immediately seized with violent sickness. On the second day he was worse. Delirium and large swellings in the neck and groin ensued. On the third day, the fatal token appeared on his breast of the plague-spot; and on the following evening (Sept. 6, 1665) he died.

"The putrid state of his body rendered immediate interment necessary, and he was interred in the churchyard the day following, September the seventh. Thus began, in Eyam, the plague, the most awful of all diseases, which, after being in some measure checked by the severity of the following winter, began to spread amazingly, and eventually left the village nearly desolate."—P. 50.

In the course of his narrative of the progress of the plague, Mr. Wood gives some particulars "respecting the two unrivalled characters, who may be justly said to have been by their joint exertions the principal instruments by whom Derbyshire and the surrounding counties were delivered from the desolating plague,—the Rev. Thos. Stanley and the Rev. William Mompesson." (P. 52.)

"The Rev. Thomas Stanley was born at Duckmanton, near Chesterfield. His public ministry was exercised at Handsworth, Dore, and eight years at Ashford, whence by those in power he was translated in 1644 to the rectory of Eyam, where he continued to reside, respected, esteemed and loved, until Bartholomew-day, 1662. He continued to preach, however, in private houses at Eyam, Hazleford and other places, until his death in 1670."—P. 53.

The second successor of Stanley after his ejection was the Rev. William Mompesson, chaplain to Sir George Saville.

"These two illustrious characters (Stanley and Mompesson), throughout the fury of the pestilence, forsook not their flock, but visited, counselled and exhorted them in their sufferings, alleviated their miseries, and held fast to their duties on the very threshold of death."—P. 54.

It is very singular that in all the accounts which have hitherto been published of the Eyam pestilence, no mention has been made of the high-minded Presbyterian divine, Thomas Stanley, who, though expelled from the living by the ruthless tyranny of Charles and his episcopal advisers, would not allow himself to be divorced from the ministry of love and good works to his afflicted people. It is the only stain that rests on the gentle and affectionate and heroic character of Mompesson, that in his various letters respecting the progress of the plague and the means used to prevent its spread beyond the village, no reference is made by him to the exertions of his predecessor in the pulpit and his colleague in good works. It was the policy of many of the clergy who succeeded to the vacant pulpits in 1662, to avoid in every way the recognition of those noble confessors, **THE TWO THOUSAND**. In some instances, they refused to allow their names to appear in the parish registers. We feel indebted to the author of this little book for his honest impartiality in awarding to Thomas Stanley his rightful share of that glory which hitherto has been exclusively given to Mompesson.

"It is insisted by a few, that Stanley exerted himself in mitigating the sufferings of the inhabitants of Eyam during the plague to a far greater

degree than Mompesson; that he was the principal means of preventing the contagion from spreading to the neighbouring villages; that the fame of Mompesson has cast an undue shade over the lofty virtues of his pious predecessor; and that for this and other reasons the venerable and conscientious Stanley has not had justice done to his memory. Without wishing to detract any thing from the merits of Mompesson, I must confess that there are grounds for suspecting that Stanley has not had that justice done him which he so deservedly merited. It is lamentable that such should have been the case; yet I believe, although there is no particular clue to the motives of the persons by whom his name has been kept back, that it will scarcely admit of doubt. The following extract from Bagshaw's '*De Spiritualibus Peccis*,' quoted by Calamy in his Lives of the Nonconformists, sufficiently corroborates what is here advanced:—"When he (Stanley) could not serve his people publicly, he was helpful to them in private. Some persons yet alive will testify how helpful he was to his people when the pestilence prevailed in Eyam, that he continued with them when, as it is written, 259 persons of ripe age and 58 children were cut off thereby. When some who might have been better employed moved the then noble Earl of Devonshire, Lord-Lieutenant, to remove him out of the town, I am told by the credible that he said, "It was more reasonable that the whole country should in more than words testify their thankfulness to him, who, together with the care of the town, had taken such care AS NO ONE ELSE DID to prevent the infection of the towns adjacent."'" The well-known veracious character of the venerable Apostle of the Peak, gives to his testimony the weight of indubitable truth. And I may here add, that the memory of Stanley amongst the inhabitants of Eyam is to the present day greatly revered and deservedly cherished. By some he is invariably designated as the GREAT GOOD MAN. He died at Eyam in the year 1670, 'satisfied to the last in the cause of Nonconformity.' The house in which he lived was, until it was pulled down, called Stanley's House. Tradition gives to this honourable character all the glowing virtues of the Man of Ross.

'And what! no monument, inscription, stone?

His race, his form, his name almost unknown.'"—Pp. 107, 108.

Mr. Wood intimates that the statement of there having fallen by the plague 58 children in addition to "259 persons of ripe age," is an error. The total number of victims was 259,—an appalling proportion of the entire population, which consisted at the outbreak of the pestilence of 330 persons!

It will interest some of our readers to have the opportunity of reading our author's account of the mode in which the pestilence was kept within the bounds of the doomed village.

"It was about the middle of June (1666) that the inhabitants began to think of escaping from death by flight. Indeed, the most wealthy of them, who were but few in number, fled early in the spring with the greatest precipitation. Some few others having means fled to the neighbouring hills and dells, and there erected huts, and dwelt therein, until the approach of winter. But it was a visible determination of the whole mass to flee that aroused Mompesson; he energetically remonstrated with them on the danger of flight; he told them of the fearful consequences that would ensue; that the safety of the surrounding country was in their hands; that it was impossible for them to escape death by flight; that many of them were infected; that the invisible seeds of the disease lay concealed in their clothing and other articles they had prepared to take with them; and that if they would relinquish their fatal and terrible purpose, he would write to all the influential persons in the vicinity for aid; he would by every possible means in his power endeavour to alleviate their sufferings,

and he would remain with them and sacrifice his life rather than be instrumental in desolating the surrounding country ! * * The inhabitants with a superhuman courage gave up all thoughts of flight. Mompesson immediately wrote to the Earl of Devonshire, then at Chatsworth, a few miles from Eyam, stating the particulars of the calamity, and adding that he was certain that he could prevail on his suffering and hourly diminishing flock to confine themselves within the precincts of the village if they could be supplied with victuals and other necessary articles, and thereby prevent the pestilence from spreading. The Noble Earl expressed in his answer deep commiseration for the sufferers; and he further assured Mompesson that nothing should be spared on his part to mitigate the calamitous sufferings of the inhabitants, provided they kept themselves within a specified bound. This worthy nobleman, who remained at Chatsworth during the whole time of the plague, generously ordered the sufferers to be supplied with all kinds of necessaries agreeably to the following plan. A kind of circle was drawn round the village, marked by particular and well-known stones and hills, beyond which it was solemnly agreed that no one of the villagers should proceed, whether infected or not. This circle extended about half a mile round the village, and at two or three places or points of this boundary provisions were brought. The places on the circle were appointed in different directions, in order that the pestilential effluvia might not be directed all in one way, by those set apart to fetch the articles left, and who might be infected. * * It was to the prescribing of this boundary, and other precautions attendant thereon, that the country around was saved from this most horrid pestilence. The wisdom of Mompesson, who is said to have originated this plan, can only be surpassed in degree by the courage of the inhabitants in not trespassing beyond the bounds prescribed, whom, as Miss Seward justly observes, 'a cordon of soldiers could not have prevented against their will, much less could any watch which might have been set by the neighbourhood have effected that important purpose.' The annals of mankind afford no instance of such magnanimous conduct in a joint number of persons."—Pp. 58—61.

With one other extract, describing the place of worship of the stricken villagers of Eyam during the raging of the pestilence, we will conclude our notice of this little book :

" Mompesson, at this juncture, deeming it dangerous to assemble in the church during the hot weather, proposed to meet his daily diminishing flock in the Delf, a secluded dingle, a little south of Eyam, and there read prayers twice a-week, and deliver his customary sermons on the sabbath, from a perforated arch in an ivy-mantled rock. The ghastly hearers seated themselves at some distance from each other on the grassy slope, opposite the rocky pulpit. Thither they assembled, one by one, for many a sabbath morn, leaving at their mournful homes, some a father, some a mother, some a brother, and some a child, struggling with death. They glanced at each other with looks of unutterable woe, asking in silence 'whom Fate would next demand ?' Mompesson, from the massive cut, lifted up his voice to Heaven, and called aloud on the God of Mercy to stay the deadly pest, while the fervent responses of the shuddering hearers dolefully echoed from the caverns around. Thus they assembled in the sacred dell, while each succeeding sabbath told the horrid work of death. 'Do you not see,' said Miss Seward, 'this dauntless minister of God stretching forth his hand from the rock, instructing and consoling his distressed flock in that little wilderness ? How solemn, how affecting must have been the pious exhortations of these terrible hours !' "—P. 62.

We wonder this touching, terrible scene, the locality of which we know combines all that is picturesque and lovely, has never been

chosen by some master-pencil as the subject of the graphic art. It might have furnished a better subject for a Prize Cartoon than three-fourths of those actually chosen by British artists.

B.

ART. II.—*Wisdom is the Principal Thing. The Rev. Dr. Montgomery's Sermon before the Unitarian Association.*

(Continued from p. 586.)

WE return with pleasure to this intrepid defiance of ecclesiastical tyranny and powerful defence of liberty of conscience. The preacher spares not churches or the priesthood.

"The priests of all religions have been notorious for their ambition and love of power, as well as for their enmity to civil liberty and freedom of conscience. I speak of them, of course, in the *aggregate*, freely admitting that in all countries and in all churches many honourable exceptions might be found: but that man must close his eyes against the records of history, and resist the testimony of his own observation, who does not confess that the clergy, when acting in masses, and countenanced by the civil power, and unrestrained by the better feelings of the people, are pre-eminently fond of domination. What is the evident tendency of all authoritative creeds and articles of faith, but to suppress inquiry, to supersede the Bible, to ensnare conscience, and to produce a degrading, heartless uniformity of *profession*, not of faith?

"In accomplishing such objects, these creeds have, unhappily, been but too successful. They early corrupted the pure doctrine of the Gospel: they almost extinguished the light both of science and Christianity in the middle ages: they clung like a poisoned mantle around the early churches of the Reformation: and they still enthrall the principal Protestant communions of Europe. Truly, it is an humbling and afflictive sight to see thousands of ministers and millions of people submitting to human dictation in the concerns of the soul, and professing a uniformity of *faith* amidst every diversity of *opinion*!"—Pp. 16, 17.

This scene is a sketch from Ireland:

"In my native country, the great body of the Presbyterian population who were for ages the intrepid standard-bearers of civil and religious liberty, have tamely submitted, within the last fifteen years, to become the mere slaves and instruments of a paltry clerical oligarchy—of men who are scarcely agreed, even amongst themselves, in a single principle except a common thirst for unrighteous domination. Students, ministers, people, have equally surrendered their most sacred Christian privileges; and, were it not that I was so much mingled in the distressing scenes which have resulted in the almost total prostration of the ancient and manly spirit of Presbyterianism, as to render it invidious on my part to enter upon details, I could make your hearts thrill with an account of the disgraceful proceedings which have subjected the church of my fathers to a despotism as vulgar as it is insolent and oppressive."—Pp. 17, 18.

Well and truly does the preacher try the cant maxim of "the wisdom of our forefathers:"

"This melancholy suppression of knowledge, this detestable havock of conscience, this shrinking away into the darkness of past ages, are justified by the hackneyed and hollow plea of being guided by 'the wisdom of our ancestors—of travelling in the good old way—and going to heaven as our fathers went before us!' It is very strange that we never hear of 'the

wisdom of our ancestors,' either in religion or politics, except when it is adduced to sanction some act of tyranny and oppression. They were miracles of wisdom, it would seem, in all proceedings which restricted civil and religious liberty; and those who applaud their sagacity have, doubtless, a deep sympathy with their feelings: but is it not remarkable that we never hear them praised for any act of generosity and kindness? The truth is, the perpetual cant about ancestral wisdom, which stuns our ears in the harangues of bigots and intolerants, is nothing but a puny attempt to cover the deformity of their own principles and acts with the mantle of antiquity. Were they pursuing a fair and manly course, they would take all the merit to themselves; for, in reality, they have no more respect for the wisdom of ancestors than for the wisdom of alchemy. There is not one of them so ignorant as not to know that, in many things, our ancestors were the very opposite of wise."—P. 18.

Another of the popular cries raised to frighten men from religious improvement is shewn to be as senseless as the two-hours shout, "Great is Diana of the Ephesians!"

"It is chiefly, however, in vindicating the corruptions of religion, and the tyranny of churches, that men praise the *errors* of our ancestors, under the title of *wisdom*. It is the boast and glory of our age, that in arts and sciences, in literature and refinement, in industry and commerce, in every thing which has a tendency to sweeten and adorn society, we have far outstripped all preceding generations: but in religion, it seems, 'in the grand concerns of an eternal world,' our only safety consists in clinging to the sanctified errors and abuses of former years. Indeed, even to *hint* at the *possibility* of advancement in religious knowledge, is considered by our exclusive evangelicals as nearly akin to blasphemy. 'What!' says one of this class, 'attempt to improve religion—to amend the word of God!' This is the ignorant or crafty cant which so admirably imposes upon the weak and the timid. They are taught to view every man as an audacious intermeddler with the prerogatives of Heaven, who calls upon them to exercise their reason, and endeavours to make them better acquainted with the will of their Creator. No one, at least of our creed, ever meditated the impiety of attempting to amend the Laws of Revelation, any more than to improve the Laws of Nature. Both are from God—both, therefore, are perfect—both immutable. But, although we dare not pretend to *improve*, is it not our bounden duty to *investigate*, and our highest interest to *understand* the Laws of our Heavenly Father? Did Copernicus and Newton pretend to improve the laws of our solar system? No: they merely illustrated facts and principles already in existence, and pointed out the wondrous and magnificent arrangements of Almighty Power. Did Priestley and Davy assume to alter the principles of chemical science? No: they only developed the inherent properties of matter, and applied to purposes of practical utility what had previously been the unimagined secrets of nature. Did Bacon and Locke affect to change the constitution of the human mind? No: they simply endeavoured to render men more intimately acquainted with their own intellectual and moral being—with those glorious faculties and divine energies which place them, amidst this scene of things, at the head of created natures. Did Worcester and Watt pretend to call into existence the amazing power of steam? No: they only pointed out the means by which this mightiest of natural agents has been so regulated and controlled, as to baffle the tempest and the billow, to multiply indefinitely the products of human skill, to facilitate the happy intercourse of people and nations, and to open the way for increasing comfort and improvement amongst the whole family of man. In the names and labours of those illustrious men, we glory and rejoice—not because they presumed to alter or amend the primary laws of matter or of mind, but because, in the suc-

cessful investigation and development of those great principles, they at once manifested the wisdom and beneficence of their Creator, and conferred incalculable benefits upon the world.”—Pp. 20, 21.

Dr. Montgomery goes on to warn Unitarians especially against that “spurious liberality” which surrenders the citadel of truth to the enemy, or at least moves not a finger in its defence. His language is ardent and unreserved—would that it were read by those to whom it relates!—but they are too unsectarian to look into the writings of modern reformers.

“Instead of striving, however, to diffuse the cheerful light and genial warmth of a holy and rational faith, thousands who clearly perceived the absurdities of orthodox pretensions, and lamented their unhappy influence upon the religious and social condition of mankind, too long permitted them to pass with silent reprobation, as evils so glaring that they must eventually effect their own cure, without the disagreeable excitement of controversy. The same spurious liberality is still the failing—nay, I shall speak out—is still the shame and the crime of too many enlightened Christians in our own days. The prophet, of old, was commanded to ‘cry aloud, and spare not; to tell the people of Israel their transgressions, and the house of Jacob their sins:’ and the time is now come, brethren, for the honest dissection and exposure of this puny and mawkish sentimentality amongst ourselves, which, assuming the sacred name of Charity, confounds all churches and all creeds—cants in its own way (for there is a cant of liberalism as well as of intolerance) about moderation, and forbearance, and living in peace—and thus becomes scarcely less the enemy of truth and knowledge, than even bigotry itself! The ignorant, the fanatical, and the hypocritical, contend with unwearied zeal for the very ‘fringes and cornices’ of their unscriptural and mystical systems, whilst vast numbers of our rational Christians, who assume the credit of being peculiarly liberal and gentle, allow the very citadel of truth to be assaulted, and yet look idly on, as if the best of causes would defend itself, or were not worth defending. Had our blessed Saviour pursued this course of silent deference to the assumptions of dominant error—this plan of bowing in virtual apology for the temerity of holding the principles of unpopular truth—the ‘Scribes and Pharisees, hypocrites,’ would never have been rebuked—the sanctimonious ‘devourers of widows’ houses’ would have remained undenounced—the internal foulness of the ‘whited sepulchres’ would not have been exposed—the selfish perverters of Divine Truth, and the persevering violators of God’s Moral Law, would never have been held up to the merited reprobation of the world. Disguise the matter as we may, under the fair robes of moderation and charity, our disinclination to disturb the repose of error does not so much emanate from a generous forbearance with the failings of others, as from a timid selfishness on our own part, and the want of unbending Christian integrity. Under such influences, we too frequently impress the mark of sterling ore upon the basest metal. Our shrinking from the danger of worldly reproach or inconvenience, we call moderation; our indifference to sacred truth, we dignify with the name of charity. I do believe, that we sometimes delude even ourselves in these concerns—that we mistake the true nature of our own designs and feelings. I am therefore most anxious to guard you against the besetting sin of our sect—and especially of its more affluent members—the confounding of indifference to God’s Truth with the rational charity of the Gospel. Believe me, brethren, indifference and charity are not synonymous terms: they are as opposite to each other as darkness and light, as earth and heaven.

“Indifference is content to see error triumphant in the world, to bow before it in the sanctuary from the influence of fashion, and to worship habitually against conviction and conscience for the sake of local convenience or

worldly interest. In the education of the young, it causes parents to boast of a liberality in religion, which leaves the minds of their children entirely blank as to the distinguishing doctrines of the Gospel, whilst they should dismiss an instructor who failed to inculcate definite views of languages, literature, or science. Nay, it often causes Unitarian parents, of ambitious minds and worldly tendencies, to place their children, thus designedly neglected, amidst those very influences which they know to be calculated to draw them into the vortex of error; and this, too, I firmly believe, in many instances, with the degrading desire and hope that they may adopt the convenient errors of a worldly faith, instead of the unfashionable truths of rational Christianity. Language is too feeble to express the loathing which arises in the breast on contemplating this disgraceful paltering with the highest interests of their children—this causing them to neglect ‘finding the pearl of great price,’ in order that they may collect the worthless paste and counterfeits of the world. Such men are ever clamouring for moderation, ‘crying Peace, peace, where there is no peace,’ censuring the honest zeal of their friends, and palliating the hypocritical intolerance of their enemies—following in the rear of every onward movement, and giving out bad omens—calling upon their pastors to teach religious truth without contrasting it with religious error, as a painter might be requested to present all the beauties of a glowing landscape without light and shade—canting about the evils of sectarianism and the loveliness of a catholic spirit—and ever ready to invent some hollow plea for the opportune desertion of unpopular truth. Happy would it be for the cause of human improvement were all such characters at once to withdraw from our churches. *With us, but not of us*, they are more dangerous than open enemies, paralyzing our present exertions, and sure to forsake us in the end.”—Pp. 22–26.

Bold and urgent as one of the seers of old, the preacher pursues and dissipates the sophistry under which this “spurious liberality” seeks to cloak itself:

“Its primary ground of self-vindication is this—‘The knowledge of *absolute truth* is unattainable, owing to the feeble and finite capacities of man; and, consequently, as we can never be *quite certain* that we are ourselves perfectly right, whilst others are assuredly wrong, our very zeal may be only carrying us more rapidly forward upon the paths of error. Besides, it would imply a defect either of wisdom or benevolence in the Supreme Being to suppose that He had left any doctrine *disputable* which was really *essential*; and, therefore, the controverted points of theology which separate churches and lessen charity, cannot be matters of much importance.’

“Now, my brethren, it is wonderful how ingenious men are in deluding themselves, when the deceit falls in with the current of their interests or inclinations, and how much more readily they assent to a pleasing sophism than to an unpalatable truth. The premises set forth in the preceding propositions are incontrovertible—the absolute knowledge of truth *is* unattainable, and God is undoubtedly too wise and too gracious to have left the essentials of religion to be subjects of dispute. But premises may be true, and conclusions erroneous; a text may speak the verity of God, and a sermon the absurdity of man: and thus, whilst we readily admit that absolute truth may be unattainable, we repudiate the inference that there is *nothing certain in religion*, or that truth and error are so intimately commingled as to be scarcely distinguishable from each other, and almost of equal value. Let us test the argument of the time-server in this matter, by some parallel instances in other concerns. Perfect knowledge is confessedly unattainable: the finite powers of man cannot completely fathom the depths of nature; nor can any individual mind concentrate within itself the accumulated intellectual treasures of the world. But is all knowledge, therefore, with-

out value? Is there no difference between civilized man and the untutored savage—between the enlightened philosopher and the uninstructed peasant? Is there nothing certain, nothing beneficial, in arts, in science, in literature, in all those varied results of intellectual cultivation which sweeten and adorn society? Do we not, on the contrary, feel, my brethren, that imperfect as our knowledge may be, we nevertheless owe, chiefly to it, our personal respectability, our moral elevation, our social happiness? We never commit the absurdity of telling our children that, because they cannot learn every thing, it is of no importance whether they be instructed in any thing; nor do we place them in business, or devote them to a profession, without the preparatory training which is essential to success. No: it is only in religion, the science of holiness, the preparatory training for eternity, that we hesitate as to the importance of fixed principles, and leave their minds convenient blanks, on which the hand of accident, or fashion, or interest, may write the creed of the world.”—Pp. 27—29.

Another plea for non-profession of truth is thus unmasked :

“Let us take another illustration of the principle advocated by our lukewarm or timid liberal. It is unquestionably true that we do not know the nature of the Supreme Being; for, ‘none by searching can find out God; none can know the Almighty unto perfection.’ But is there not a wide distinction between Theism and Atheism—between the knowledge which, though confessedly imperfect, still presents to our view a universe of order and beauty, regulated by supreme wisdom and governed by supreme power, and the godless, hopeless theory of a universe created by accident and governed by fate? Defective though our knowledge must be, we assuredly would not exchange our deep and devout convictions of a Father’s presence, and providence, and mercy—our feeling that ‘in Him we live, and move, and have our being’—our unhesitating trust that, under his divine control, ‘all things are working together for good’—we would not, brethren, surrender these elevating, sanctifying, sustaining sentiments, to cast our eyes upon an atheistic waste, to live under the protection of chance or fate, ‘to be without God in the world,’ and without hope for eternity!”—P. 29.

Having expatiated upon the moral and spiritual power of the Divine perfections, the preacher asks,

“And is there no difference, my brethren, in moral influence and intellectual satisfaction, between these cheering views of God’s government and man’s final destination, and those presented to our contemplation in the gloomy volume of Calvinistic divinity? In that fearful work of ‘man’s device,’ we behold a God composed of heterogeneous parts and conflicting elements—dooming millions upon millions of his rational offspring, by his own irreversible decree, to unavoidable sins and interminable miseries—hating without crime, and loving without virtue—imputing guilt to the innocent, and righteousness to the guilty—sapping the very foundation of human responsibility, by virtually annihilating all distinction between holiness and vice—and, finally, as consummating his triumph and manifesting his glory, by the infliction of inconceivable and everlasting torments, upon the vast majority of the creatures of his hand! And yet there are those amongst us so transcendently liberal, so sublime in charity, as not to point out, even to their own children, the broad distinction between Calvinism and Christianity, because they are not *certain* that their own better views are entirely consistent with ‘absolute truth’! Do such individuals strengthen their justification by the further plea, that ‘the belief of controverted doctrines cannot be essential to salvation’? Not in the least; for, whilst it may be admitted that worthy men, although entertaining opposite views of disputed questions, may, nevertheless, be hereafter united in a common salvation, it does not follow that any man can be in a state of

security, and at the same time totally indifferent to the propagation of those opinions which he *himself* believes to be consistent with Divine truth. Infallibility of judgment we cannot possess; but sincerity of heart is within the reach of all: and, in my estimation, the man who, from worldly views, shrinks from the open profession and zealous promulgation of those doctrines which, in his honest conviction, he firmly believes, 'has denied the faith, and is worse than an infidel.' Yes, infinitely worse; for unbelief may be involuntary, and consequently venial; but the insincerity which causes a man, under false pretences, to palter with his conscience, and shrink from the avowal of what he believes to be true, is a wilful and degrading crime."—Pp. 30—32.

A further pretext of "dishonest Liberals" is thus torn aside:

"Conscious, however, of the hollowness and instability of the plea which I have just exposed, our dishonest Liberals endeavour to vindicate their indifference to the promotion of truth, by urging as a second ground of defence, 'That no man will be either saved or condemned by his *abstract religious opinions*.' Here, again, we have a verbal truth involving a dangerous sophism, and leading to a mischievous conclusion. It is indubitable that abstract opinions, or, in plainer words, opinions existing merely in the mind without influencing the conduct, are not of the slightest importance in the economy of salvation. But where are *such* opinions to be found? There is not, my brethren, in existence an abstract religious doctrine. Seeds produce plants, trees bring forth fruits, the glorious sun of summer clothes the earth with abundance, the icy blast of winter freezes the bosom of nature, and, in the same connexion of cause and effect, opinions lead to practice. All principles, whether good or evil, have their inevitable results. How absurd is it, therefore, in rational men, to talk of abstract religious doctrines, knowing, as they must know, that erroneous theories have not merely defaced the native beauty of the Gospel, but led also to the systematic rejection of its plainest precepts, and the open violation of its holiest laws!"—P. 32.

The indifference of "abstract religious opinions" is tested by the "abstract maxim of Ignatius Loyola" against heresy, and making persecution a duty. The miserable practical consequences of this "abstract" opinion are followed out, and exhibited in the various shapes of bigotry. The preacher adds, referring to a celebrated "Orange" peer,—

"The same spirit tends to undermine the very foundations of morality, by representing *faith* as the sole agent in man's salvation, and looking upon a *holy life*, not as the end which religion is designed to accomplish, but merely as an outward evidence of correct opinions. Let a man's life be as pure as the unsunned snow of the mountain—let his beneficence be confined by no limits but the extent of his worldly means—let him, in humble imitation of his great Master, go about 'continually doing good'—and yet, he is only upon the downward path of destruction, if his faith be 'one jot or one tittle' too large or too narrow—whilst the sensualist, the oppressor, the hypocrite, the dishonest dealer, if he only belong to the true fold, and 'make long prayers,' is assuredly upon the upward ascent to heaven! I well remember having once heard a Protestant nobleman, whilst presiding at a Bible Society, point out in glowing terms the saving efficacy of faith, and the irresistible power of Divine Grace. He first of all described a character degraded by continued sensualities and utter forgetfulness of God, until his audience were disgusted by the picture which he had drawn; and then bowing down in all the vain humility of saintship, exclaimed, 'Behold him in your presence: behold the man of sin: yet by the grace of God, I am what I am!' The applause was loud and long continued: the wilful mis-

deeds of the loathsome sinner were forgotten, whilst the involuntary faith of the pompous convert was hailed as the sole agent of salvation?"—Pp. 34, 35.

Dr. Montgomery unhappily finds another lamentable proof of the tendency of certain "abstract opinions" to delude the mind and sanction injustice and cruelty, in the present crisis of the Unitarian body, especially in Ireland:

"Through the degrading influence of this fell spirit, the whole Unitarian body of England and Ireland are, at this moment, threatened with 'the spoiling of their goods.' The houses raised by our ancestors and ourselves, for the worship of 'the one living and true God'—the funds accumulated for the instruction of the young and the sustenance of the widow and the orphan—the homes of our pastors, long consecrated as the peaceful scenes of domestic happiness—the very graves of our parents, our partners, our children, our friends—yes, brethren, all those things which are most hallowed in our religious associations and our human affections—all are to be swept away from their rightful owners, and transferred to our ruthless calumniators and persecutors, under the operation of an infamous penal statute, unless the justice and humanity of our legislators shall rescue us from the fangs of a Calvinistic priesthood! No men declaim more vehemently than they do, about truth, and justice, and charity, and 'doing unto others as we would that they should do unto us;' none wear graver faces, make longer prayers, or talk more loudly in praise of the Bible; none would more cordially doom a needy or uneducated wretch to transportation or the gallows, for the commission of a paltry theft,—and yet, with up-raised eyes and tones of sanctity, they stand impatient for the time when they may share the plunder of their fellow-Christians, to the amount of hundreds of thousands of pounds; and when, more cruel still, they may drive us from our altars, our homes, and the very graves of our earthly kindred!"—Pp. 36, 37.

The just conclusion from the argument of this part of the discourse is, that "*True Charity* should teach us to use all the rational and Christian means in our power for the removal of error and the diffusion of truth. But," it is pertinently added, "we can only extend our faith by the extension of knowledge. Our system knows nothing of mysteries, or supernatural impulses or implicit belief. It speaks to the understanding, and through the understanding to the heart." (P. 40.)

One of the last points touched in this discourse, so abounding in important matter, is the power and value of a rational and scriptural faith in arresting the progress of *Infidelity*. The preacher glances at the spiritual condition of the South of Europe, "where the men are almost universally unbelievers, and the women mere formalists and dupes," and then turns to Scotland, "the boasted land of reformed Protestantism and superior education."

"And what do we there find, amidst all the parade, and pomp, and ceremony of religion—amidst a formalism unequalled in any other country upon the earth? Why, we find exactly what we should expect to find, where the education of a people, naturally inquiring and intelligent, is far in advance of the creed of the Church—we find more infidelity than in all the rest of the British empire, and far more, in proportion to the population, than in any other Protestant country of Europe. Yes, and it pervades all ranks—having, as is well known, nestled in the professor's gown, and found shelter under the judge's ermine, and run through all classes, down to the labourer and mechanic. Do I libel the shrewd inhabitants of North Britain, by stating these things? No: for it is not many years since two of their most

learned professors lamented, in the General Assembly of the Church, that 'infidelity was stalking over the land,' and gravely proposed, as a corrective for the evil, a more rigorous enforcement of the very creeds and formalities which had produced it! The Scottish Presbytery of London, in the days of Edward Irving, bore a concurrent testimony to the same fact. Speaking of there being 'one hundred thousand of the baptized of the Scottish church,' in this great metropolis, they lamented that the Scotch congregations had dwindled from ten to five; and that in those five there were not found one thousand communicants! In tracing the proximate causes of this melancholy decline, they dwelt upon the love of pleasure and the pursuit of gain, but especially upon the wide-spreading desolation of infidelity. To those who look into human nature, however, all this appears to be only the necessary result of a permanent and irrational creed in an advancing world."—Pp. 41, 42.

The preacher then advances to oppose the "latest form of infidelity," *Anti-supernaturalism*, and he does not, we fear, wage war with an imaginary evil:

"There is still another species of unbelief with which, as Unitarian Christians, we are specially bound to contend—an infidelity far more dangerous than the open denial of the divine authority of the New Testament. Under the guise of Christianity, 'it wounds the Saviour in the house of his friends,' and 'betrays him with a kiss.' Professing to respect the Gospel, it impugns its clearest statements: and affecting to reverence the character of Jesus, it denies the miraculous works to which he constantly appealed as the most convincing evidence of his divine mission; thus virtually impeaching his veracity and holding him up to the world as an impostor. The apostolic writings are treated, if possible, with less respect, whilst a mystical and pompous jargon usurps the name of Christian instruction. Now, it is not with infidelity in the abstract that I quarrel; for as no man can force his convictions, simple unbelief I look upon as merely a misfortune: but I do contend that men should not fight under false colours, and call themselves Unitarian Christians, whilst it does not appear that they consider the evangelical and apostolic records as possessing any divine authority at all, and seem to look upon the Saviour as, at best, but an amiable, self-deluded man, if not a wilful deceiver. Against such views, assuming the name of Unitarian Christianity, we are bound to protest. They may be able and eloquent speculations, abundantly attractive to those who understand or think they understand them, which I do not; but assuredly they are not Christianity. When our children look up to us for 'the bread of life,' to strengthen them on the journey of immortality, shall we, instead of nurturing their spirits with the plain and edifying truths of the Gospel, feed them with the husks of German Rationalism? When the aged speak to us of eternal hopes, and rejoice that 'life and immortality are clearly brought to light in the Gospel,' shall we tell them that, after all, the Gospel is only an allegory—that the Evangelists were inaccurate historians—that Christ wrought no miracles—that the alleged Conversion of Paul is a mere fiction,—and that the writings of the Apostles cannot be relied upon, either as to facts or doctrines? Brethren, in such things, let us have 'neither lot nor part:' our people want something better than 'vain philosophy'—something more substantial than sceptical speculations—something to enlighten their minds, to improve their hearts, to amend their lives, and to give them steadfast hopes beyond the grave. The times in which we live demand honest speech and honest action. We cannot compromise our principles from the fear of offending enemies on the one hand, or worthy but mistaken friends on the other. We must walk straight-forward upon the open path of duty—rejoicing that we live in auspicious times, when the spirit of inquiry is abroad, when the sifting of principles has

commenced, and when judicious and persevering exertions cannot fail to accomplish permanent and extended good."—Pp. 42—44.

In his peroration, Dr. Montgomery brings his whole subject to bear upon the Unitarian Association, as one of the many cases in which "compact union and steady co-operation amongst the friends of truth and liberty," are necessary to the promotion of "Christian knowledge and Gospel charity." He meets an objection to the Society, and states his surprise at its being so partially supported:

"I am aware that there exists in many districts an undefined fear of *centralization*; and this may perhaps, to some extent, account for the poor and scanty subscriptions from all your provincial towns: but, in this case, the fear is altogether groundless; for whilst the management is metropolitan, whilst the committee and principal officers of the Association gratuitously devote a large portion of their valuable time and attention to its concerns, and whilst almost the entire funds are contributed by the citizens of London, not one shilling is expended here for local purposes, save the small amount absolutely required for working the machinery. A Society established and conducted on such generous principles ought to be supported by every friend of rational Christianity in this country, and supplied with ample means for extending its field of operations. Instead, however, of being thus sustained, its funds have experienced a gradual diminution, dispiriting to its conductors, paralyzing to its exertions, and far from creditable to a Christian denomination, distinguished for affluence and respectability. There must be some mistake in this matter: the claims of the Association cannot have been adequately pressed upon public consideration: its objects and its management must have been misunderstood."—Pp. 45, 46.

The space we have allotted to this Sermon is a proof of the importance which we attach to it, and of our earnest desire of making its varied contents generally known amongst those whom they primarily concern. Heartily do we wish that Dr. Montgomery's arguments and admonitions may stir up more and purer zeal for Truth, and for Knowledge as the instrument of Truth, and that his free remonstrance may call the serious attention of Unitarian Christians to the Unitarian Association, the present state of which, we agree with the preacher, is *far from creditable* to our denomination.

ART. III. — *Tractarianism and Anti-Supernaturalism; the Two prevailing Heresies of the Present Time, examined, in a Sermon, preached before the Warwickshire Unitarian Tract Society, at their Annual Meeting, held at Wolverhampton, July 25th, 1843.*

By Henry Hunt Piper, Minister of the Presbyterian Chapel, Banbury. 12mo. Pp. 24. Banbury—William Potts.

WE have not before announced Mr. PIPER's removal from Norton, Derbyshire, to Banbury, in Oxfordshire: we congratulate him and his present congregation on his new sphere of usefulness, and trust that what he calls "the evening of his days" will be cheered by a serene light,—by much comfort and by various labours on behalf of Christian truth and virtue.

We fully agree with the preacher that

"'Tis high time for Unitarian Christians to speak in self-defence, when

such men as Lardner and Priestley, and the band of honest critical inquirers in their community who have contributed to a representation of Christianity suited to an enlightened age, and consistent with the spirit of the documents on which their labours have thrown light, are spoken of with contemptuous sneers."—*Pref.*, p. 4.

The reader will perceive that Mr. Piper scruples not to speak of "the two prevailing *heresies* of the present time"—let the preacher give his own explanation :

"The Church of England has, indeed, the sanction of the legislative power, but that can do no more than make it a sect or section of the universal Church of Christ, if it can do so much. If any of the divisions of this church adopt practices or doctrines differing from other sects, their peculiarities are heresies in the opinions of those who differ from them. Heresy is a term really imputing no blame. Paul was proud of it. None but the weak fear it. None but the bigoted use it with an evil mind."—*Pref.*, pp. 4, 5.

On the Tractarians, Mr. Piper makes only a few "passing remarks:" of the "Anti-supernatural school" he alleges—they unduly magnify the importance of minute discrepancies which they find in the respective accounts of the sacred writers—they assume questionable facts as fixed data, on which to reason, and substitute arbitrary and improbable suppositions for historical facts—they pervert the meaning of language which they pretend to interpret—they ineffectively try to trace the origin and merit of the precepts of Jesus in other preceding and contemporaneous teachers—they overlook the *consistency*, in which true moral greatness, as it appears in the character of Jesus, can alone be found—they place Christianity in the untenable position of an extraordinary phenomenon for which no adequate reason can be assigned.

The consequences of this "new form of Infidelity" are thus ably and strongly stated in the concluding paragraph of the Sermon :

"I have not argued this matter as an affair of feeling, of association, of devout attachment; for this would be to set our prejudices, if prejudices they are, in array against their representations. But I may be allowed to conclude this discourse with simply stating, that the awful consequences of this reasoning are an indirect argument, or at least a probable presumption, against the truth of it. The progress of refined literature was proved at Greece and Rome not to be favourable to the advance of human practical knowledge. The march of physical discoveries in the various sciences in modern times, has no corresponding development of spiritual truth, of metaphysical discovery, of moral power. If any thing can bring us back from exclusive converse with material forms, can elevate our moral notions, can reveal the ultimate destinies of mankind, it is found in the principles of divine truth which Christ established, which his disciples promulgated. The Bible is still the text-book of the heir of immortality, as the volume of nature is the teacher of the scientific mind. But take away its divinity, abate its high authority, class its truths with ingenious conjectures, happy surmises; no source remains to assure us of the eternity of virtue, and of the stability of our highest hopes, on which all virtue and piety rest chiefly for their defence, and motives, and support. If the religion of Jesus be not divine, then a fatal gulf is opened, beyond or across which no foot can tread. Then are we left destitute of the only data on which the conclusions can be founded, on which the expectation of immortality is firmly established. Then are we, in the appalling language of the most

gifted apostle, who, as he thoroughly understood Judaism, could fairly appreciate the superior claims of Christianity—then are we ‘without God and without hope in the world.’”—P. 24.

ART. IV.—*A Serious Address to the Members of the Anti-Slavery Society, on its Present Position and Prospects.* Written by William Howitt, for and in behalf of the Advocates of the Free Labour of British India, as the Grand Means for the Extinction of Slavery. 8vo. Pp. 16. Effingham Wilson. 1843.

THIS is a startling pamphlet: the respected name of the author ought to be its passport into the hands of all the sincere enemies of Slavery. Addressing the “Anti-Slavery Society,” he says,

“When you and your fathers began the contest, half a century ago, THERE WERE CALCULATED TO BE FROM TWO TO THREE MILLIONS OF SLAVES IN THE WORLD.

“There are now, according to your OWN DOCUMENTS, CALCULATED TO BE FROM SIX TO SEVEN MILLIONS!

“When fifty years ago the Anti-Slavery operations began, there were calculated to be ONE HUNDRED THOUSAND SLAVES ANNUALLY RAVISHED from Africa.

“There are now calculated to be FOUR HUNDRED THOUSAND ANNUALLY!”—P. 4.

He adds,

“There has, Gentlemen, been but one single victory in your whole fifty years’ campaign. You have freed eight hundred thousand slaves in the British West Indies. But even this, fraction as it is in the great total of Slavery, is contended by a large majority of your countrymen to be no VICTORY, but a PURCHASE. You have, in fact, purchased eight hundred thousand slaves at a cost of twenty millions of money; and in doing this you have added exactly that weight to the *side* of WHITE SLAVERY which you have taken from the *side* of BLACK SLAVERY.”—P. 6.

Mr. Howitt indignantly exposes the hypocrisy of denying to the poor of England cheap sugar from the Brazils, because it is “slave-grown,”—denying this to men “who had grown up, nourished from the very cradle with slave-grown sugar, slave-grown coffee, slave-grown spices, and were at this very moment clothed in slave-grown garments, and earning their meagre pittance by spinning slave-grown cotton.”—P. 7.

He further charges this Society with apathy, at least, with regard to Free Labour in India, where the East-India Company have liberated “Ten Millions of Slaves,” by whose emancipated hands he foretels that cotton and sugar will speedily be produced in such quantities as to drive out of the market “the cottons and sugars of the West.” This is not a cheering prospect for the Southern States of North America, but their conduct has not been always such as to excite the sympathies of British Philanthropists!

INTELLIGENCE.

AMERICA.

UNITARIAN ANNIVERSARY MEETINGS, AT
BOSTON.

(Continued from p. 600.)

Berry-Street Conference,

Met in Supreme Court-room. The address was by Rev. Edward Q. Sewall, of Scituate. Subject, "The religious aspects of the Commonwealth in relation to the duties of Unitarian Clergymen."—The address treated first of "Religious Inquiry," and under this head was wholly conservative. It said that we must frown upon those sacrilegious inquirers who push their researches in too daring a manner. Under the second head, the conservatism of the speaker vanished, and in discussing the church and its institutions, he shewed a strong desire for progress and reform. He said the idea of a church was of communion and fellowship, but in our churches we had scarcely any. Church members often did not know each other's names. Baptism was abandoned by very many. To the Lord's Supper, some thirty, fifty, or one hundred members came, as to a monopoly. He approved strongly of *lay action*; said that our ministry would be much strengthened now that the laity offered their wisdom, piety and energy to aid them; that in the old way, when the ministry stood more apart from the people, they might be more independent, but they were less useful. If the ministry is wise, it will meet the laity more than half way in their present offers of co-operation. The minister must not mind his dignity, he must come down and be one of his people. Or, if he prefers it, he may remain alone on his high place, and be satisfied that the people gaze up to him, neither thinking with him, feeling with him, nor acting with him.—After the address, the Rev. Dr. Thompson was chosen Moderator; Br. Robbins was chosen scribe, and the records of last year were then read.—Mr. William Ware presents to the conference the case of the Christian Examiner. It appears that the subscription list has fallen off till it is now unable to support its editor or pay contributors. It is about to go into other hands, and he wishes the conference to consider whether something cannot be done to increase the list.—Rev. Prof. Walker urges the importance of supporting the Examiner. Sympathizing with the vari-

ous movements in behalf of piety and philanthropy, he believes the chief charm of Unitarianism this,—that it meets the wants of a reading and thinking age. It is understood that Dr. Ware, Jun., is ready to assume the charge of the Examiner, and hopes to give it a new impulse. With fifteen hundred subscribers it will pay the editor and contributors, and enable several hundred copies to be distributed gratis.—Dr. Parkman promises his hearty co-operation to any plan of extending the influence of the Examiner, or aiding Dr. Ware in his enterprises.—Dr. Pierce, of Brookline, doubts whether the Examiner can be resuscitated. No periodical can live more than four or five years. The Orthodox periodicals of that age are dead or dying. Old things must pass away. Besides, the Christian Examiner is too learned for the common people.—Mr. Pierpont thought the Examiner had been an excellent preparatory work, but it must be altered to meet the present wants. Our wants now are not intellectual, but moral. Intellect alone will not save us. It produces corruption only, as the bright sun of Athens still causes, as in the days of Thucydides, terrible pestilence in the marshes of the Cephissus. We want now to take hold of moral reforms. Yet if I should mention Temperance or Abolition, it would be like throwing a hand-grenade among you. You would all scatter immediately. Yet the coming age will be wholly interested in these reforms. I learn that the graduating class at the Divinity-school are teetotal-temperance men to a man, and abolitionists to a man.—Mr. H. Hedge, of Bangor, thought there was another difficulty in supporting the Examiner, arising from the great differences of opinion among us upon theological questions. The work is not wanted by a great many, probably, and if so, an effort to get subscribers would do no permanent good. He thought it a better way to subscribe a sum for the purpose of enabling the editor to carry on the work.—Mr. William H. Channing, of New York, said, When I heard that our father, (for all we younger men must call him our father,) our father in what is best, was desirous of trying to revive the Examiner, I said to myself, We will pledge ourselves to give it our best support. I felt that we are bound to him by ties of gratitude which can never

be expressed—there was only one thing we could do, the thing he wishes. This was the instant resolve that came to me—any thing that can be done to make his path smooth, that must be done. But then came reason and reflection, and I thought again, It cannot be done; that is, the Christian Examiner *as it is*, cannot be revived. An attempt to extend its circulation is impossible. Why not take a step in advance? Why not make it what it should be, a nucleus of life and light and love to our denomination? There are three points which naturally suggest themselves. First, religious *sentiment*. Has the Examiner ever expressed our devout sentiment? Has Unitarian piety, the piety which is natural to us, ever had justice done it? We want a more childlike piety; a faith in an ever-present, all-surrounding Inspiration of God. This work the Christian Examiner can and ought to do. Then, as regards religious *truth*, the Examiner, to speak with the candour due to the occasion, has never expressed the convictions of the denomination, but only of a portion of it. What! the organ of the liberal party only letting *one* side be heard! Mr. Channing then spoke at much length, and with great eloquence, of the importance of taking up the great practical questions belonging to life and action, moral reform, property, etc., and closed by asking God's blessing on Henry Ware and his undertakings.—Mr. Hall, of Providence, was in favour of giving Mr. Ware a chance of making the proposed reforms in the Examiner.—Mr. Peabody, of Portsmouth, thought the only charge against the periodical was that it had some self-consistency, that it had not often contradicted itself. Mr. O. A. Brownson spoke with much power and earnestness on the importance of maintaining a work for scholars and students, and in general maintaining a high standard of intellectual attainment. He thought we all wanted light; he knew he wanted it himself. He did not believe in adapting oneself to the mass of men; to do men good we must make ourselves wiser than they, and speak to them with authority. We must be able to convince them. This notion of adaptation made the hearer conceited and a critic. Men went to church, not to be taught the truth, but to criticise the teacher. The laity are now teachers, and it seems to be thought that they can teach better than we; well, then, let us provide, at least, some means by which they can instruct themselves. Mr. Brownson did not wish to see all kind of reforms

brought into the Examiner. He should be very sorry to see it take up the Property question, because that question is of too absorbing an interest. He was certainly as much interested in that cause as any one could be, but he did not wish to see the Examiner in it. If you wish to write about it, there is the *Phalanx*, or the *Path-finder*, or the *Democratic Review*, or, if you choose, revive the *Boston Quarterly*. Mr. Brownson wished this to be a Unitarian work—he differed in theology from many about him, but what of that? Liberal Christians should tolerate one another. To this denomination he had belonged ever since he came to the place, and to this denomination he expected to belong, unless they should eject him from it. If the Examiner is suffered to go down, it will be ominous of evil to the denomination.—Mr. Channing proposed that two lists be presented to the conference, one a subscription list for the Examiner, and the other to contain contributions for guaranteeing a support to the editor.—Mr. Bellows and Mr. Farley, of New York, both thought the day for controversy not yet over, and wished the Examiner to discuss doctrines.—On motion of Mr. Hedge, a committee of five was appointed to report in the afternoon, on the mode of sustaining the Examiner and increasing its circulation.—Some conversation took place between Dr. Thompson, Mr. Hall and others, concerning the holding semi-annual meetings of the denomination in different parts of New-England.

Conference and Prayer Meeting at Ritchie Hall.

A meeting for conference and prayer was held as above on Thursday morning, and fully attended by the clergy and laity belonging to Unitarian societies, from the city and country. We hazard nothing in stating that a more interesting or more useful religious meeting was never enjoyed in *our*, if in any other communion.

Communion.

The Unitarian Anniversary meetings were closed by a very solemn service at Federal-street church, on Thursday evening last. Rev. Mr. Peabody, of New Bedford, preached an appropriate sermon, after which the Lord's Supper was celebrated, Rev. Messrs. Lincoln, Miles and Parkman officiating.—A more interesting season can hardly be imagined. So large a number of communicants (seven hundred at least) were never before assembled in any one of our

churches. The whole body of the house, pulpit and pulpit-stairs were filled. — However exciting may have been the previous meetings of the week, no one could have been present at this last, without feeling its softening, hallowing influences. We are glad to hear that all our anniversaries in future will be closed in a similar manner.

An American Divine's Description of English Unitarians.—"Extracts from a Letter from a Unitarian Clergyman now in Europe." (From *The Christian World*, Boston, U. S., of July 1, 1843.)

London, June 1, 1843.

The Unitarians here are full of the question about the Lady Hewley fund, and so they also find enough to occupy them, without attending to spirituality and practical preaching. The sermons I have as yet heard from them are such as we had in America twenty-five years ago, when Calvinism and Unitarianism were the only topics in the pulpit. They generally use a Liturgy, which seems to me unfriendly to genuine worship. Their number of communicants is very small; and as to Sunday-schools, I have as yet met with only one of our denomination in the whole city. There are, I believe, one or two others, but they are exceedingly rare. People go to church here for months and years without even speaking to their minister, or his knowing anything of their families. As respects any extra meetings, they are of course unheard of among our denomination, and when I tell them of ours, they shake their heads and exclaim, "Enthusiasm! fanaticism!" I thank Heaven my lot is not cast amid so much spiritual coldness and indifference.

Yet I ought in justice to say, that our friends here exhibit most excellent characters; they are full of good deeds. I should be ungrateful not to speak of their kindness to me personally, whenever and wherever I have met them. Their families seem to me exceedingly well-ordered, the children being well-educated, respectful and generous; they, like most of the people of England, will make any sacrifices to do a favour to others.

Death of Noah Webster.—(See p. 443.) He was born in West Hartford, (Connec.) Oct. 16th, 1758. He was a descendant of John Webster, one of the first settlers of Hartford, who was a member of the colonial council from its first formation, and subsequently Governor of Connecticut. — Noah Webster entered

Yale College in 1774. In his junior year, in the time of Burgoyne's expedition from Canada, he volunteered his services under the command of his father, who was captain in the *alarm list*. In that campaign all the males of the family, four in number, were in the army at the same time. Notwithstanding this interruption to his studies, Mr. Webster graduated with high reputation in 1778. During the summer of 1779, he resided in the family of Mr., afterwards Chief-Justice Ellsworth, at Hartford. He was admitted to the bar in 1781. Subsequently, he engaged in the business of instruction, and being strongly impressed with the defects of such books as were then used in elementary schools, published in 1783, at Hartford, his "*First Part of a Grammatical Institute of the English Language.*" The great success of this work, and of others of the same class prepared by him, is well known. Mr. Webster early became a political writer.—His first publication in this character was at Hartford, in 1783, when the state was agitated on the subject of half-pay for life to the revolutionary army. For a series of papers in the Connecticut Courant, under the signature of Honorius, he received the thanks of Governor Trumbull in person, and was highly complimented by other gentlemen of distinction. At various other periods of public excitement and difficulty, the aid of his pen was solicited by those who were best acquainted with his full and correct information on questions of public interest, and his ability to explain and defend his own views.—His "Sketches of American Policy," published in 1784; his writings in favour of the adoption of the Federal constitution; in defence of Washington's proclamation of neutrality, and of the treaty negotiated with Great Britain by Mr. Jay, had great influence on public opinion and were highly appreciated. Various other topics during the same period were publicly discussed by him. In 1793, he commenced a daily paper in New-York, which is now called the *Commercial Advertiser and New-York Spectator*. — Mr. Webster removed to New-Haven in 1798, and in 1807, entered on the great business of his life, the compiling of a new and complete Dictionary of the English Language. This work he prosecuted amidst various difficulties and discouragements, and published the first edition of it in 1828.—In the preparation of this Dictionary he was led to investigate to a great extent the subject of etymology, and the relations of various languages to each other.

This Dictionary has been more favourably received than, as is believed, the author ever anticipated. His other publications are too numerous to be mentioned here. Dr. Webster formed no opinion without investigation, and such opinion on any subject as appeared to him, after full consideration, to be correct, he never feared to express. He strongly loved his country, and was a patriot of the Washington school. He lived and died in the faith of the gospel.—For the last forty years of his life, though he had been long before a diligent student, he devoted his time to literary pursuits with an ardour rarely seen in any country, and especially in this. His study was his home; his books and pen his constant companions; and his knowledge to the last was constantly on the increase. When such a man is taken from life, "much learning dieth with him."—Dr. Webster enjoyed remarkably vigorous health till within a few days of his death. His disorder, however, soon took the form of pleurisy, and he gradually sank under the attack, till, at the time above mentioned, in the full possession of his reason, he died with entire composure and resignation.

The American papers report the death of Mr. ALLSTON, the historical painter. He was a native of South Carolina, and born in the year 1779. He was educated at Harvard University, where he graduated in 1800. After leaving college he spent three years in England in the study of his art, and afterwards visited France and Switzerland on his way to Italy, where he remained many years. In 1813, he published, in London, a volume of poems, in 12mo, which are much extolled by the American journalists. One of them (the *Weekly Herald*, New York, July 15th,) says, "The loss of his wife, a sister of the late Dr. Channing, for a while suspended his labours, and in 1818, he came back to this country. He has since constantly resided at Cambridge, surrounded by warm and genial friends, and an object of veneration and love to thousands of young artists in the country, who looked to him as one of the fathers of American art." He died at Cambridge in his 64th year.

Method of Slave-liberation. (Extract from a private letter from Philadelphia, lately received.)—A letter from John M'Donough, written at New Orleans last year, and which appeared in the Philadelphia North American a few days ago, contained an account of his method of

liberating his slaves. I will endeavour to give an outline of it.—Perceiving that his slaves worked on Sundays for themselves, he proposed to allow them half of Saturday, provided they discontinued that practice, but not else: to this they readily agreed, especially as he had made provision for their religious instruction and for public worship on Sunday. He built a church for that purpose. He then made a calculation of how long time it would take for his slaves to purchase their freedom by buying from him the remaining five and a half days, and found that this could be accomplished in fourteen or fifteen years. He laid his plan before them, and gave them a week to consider it; accompanying this with every needful explanation, encouraging them to be frugal and industrious, offering to be their banker, and pledging himself to keep a correct account with each of them. In a few words, they gladly acceded to this plan; and meanwhile were not only orderly, but patterns of good conduct, so as to become a wonder to neighbouring planters. As one proof of this, Mr. M'Donough was offered 5000 dollars for one slave (a good mechanic); but he said that although he bought slaves, he never sold any. He enjoined his slaves not to mention his agreement with them while in this country, lest other slaves should become dissatisfied. The arrangement of course included the women and children. It will readily be imagined that Mr. M.'s slaves were prepared to enjoy freedom, and to appreciate its value; for they were intelligent, religious, frugal and industrious. The parting scene was solemn and affecting on both sides. In June 1842, the whole number, 80, were sent to Liberia by the Maryland Colonization Society. As the newspapers had given Mr. M. the credit of liberating them, he published the letter now quoted from, in which he stated that he had merely performed an act of justice, for they had earned their freedom. This was more judicious than the West-India emancipation. True, the liberated slaves work and receive payment for their services; and so much as is published may be literally true, but it is not the whole truth. The high wages paid by the planters makes them losers by what is produced, and the loss is frequently in proportion to the productiveness of the estate. Several planters have already ceased to have their estates cultivated, and some have given them up in utter despair. I write this not from verbal or written statements, but from the actual representations of men who were favour-

able to the scheme adopted by the British government, and who are now bitterly lamenting that a more judicious plan had not been devised for the extinction of slavery.

IRELAND.

Presbyterian Synod of Munster.

(From the "Bible Christian," Belfast.)

The annual meeting of this body was held in Clonmel, on Wednesday, July the 5th. The Rev. Mr. Hutton opened the service by prayer and Scripture reading. In consequence of the appointed preacher of the day, the Rev. George A. Armstrong's absence in England, the Rev. William Whitelegge, Jun., assistant minister of Prince's-street congregation, Cork, preached: his text was Luke xvii. 20, 21. The preacher shewed the universality of God's teaching to his accountable creatures, that moral teaching and moral responsibility were co-extensive with the race of man, and that in all ages and places, in all churches and creeds, the spirit might be developed in some degree which shone in fullest power through the recorded revelations to man. The Rev. Mr. Hutton, Moderator, opened the Synod by prayer. The roll was then called, when the following ministers and elders appeared:—Eustace-street, Dublin—Rev. Joseph Hutton, Rev. Dr. Ledlie; Elders—Mr. Taylor, Mr. Rankin. Strand-street, Dublin—Rev. Dr. Drummond; Elders—Mr. John Armstrong, Mr. Knox. Cork—The Rev. Mr. Hort being in England, sent an apology, which was accepted; Elders—Mr. R. Dowden (R.), Mr. Isaac S. Varian. Clonmel—Rev. James Orr; Elder—Mr. Richard Bradford. Bandon—Rev. Wm. Hunter; Elder—Mr. James C. Allman. Fethard—Rev. Mr. Ferris; Elder—Mr. Wilson.—No minister or elder appeared from Limerick or Waterford, nor was any excuse given. Mr. Armstrong, of Strand-street, Dublin, was in England; there was no excuse offered from Dr. Sloane, of Cork.—The Rev. Mr. Hunter was re-appointed clerk of Synod for a year. This is an annual election.—The reports of the congregations were then given in. Dr. Ledlie reported, on the part of Eustace-street, Dublin, "That proceedings at law had been taken against the congregation, with a view to deprive the people of their meeting-house and funds, on the assertion, that the original endowment had been founded by Trinitarians, and that the present ministers and congregation were Unitarians; that this law-suit

had thrown the congregation into pecuniary difficulty; and that in consequence they had been deprived of the valuable services of the Rev. Thomas Hincks as one of their ministers; that, in addition, they had to close one of their schools, and to postpone filling up the occurring vacancies in the other."—Counsellor Armstrong reported from Strand-street, Dublin, "That the congregation is steadily on the increase, and the services well attended; that they have also been assailed in the law-courts, and are taking the necessary measures to guard the properties to which they are trustees."—Mr. Dowden reported from Cork, that the congregation had sustained a loss by death of a valued member, and also by the removal of a large family to Monaghan; that five subscribers had been added within the year, but that, as those had been attending members previously, it did not increase their numbers; that the Scripture classes, two conducted by ladies and two by gentlemen, met every Sunday morning for an hour before service, and that a meeting for Scripture reading and conversation, which had continued for years, was most regularly held every Monday night. Mr. Dowden also reported that the congregation had given a call to the Rev. William Whitelegge, Jun., of Manchester, to be their minister, as assistant and eventual successor to the Rev. Mr. Hort; that Mr. Whitelegge had accepted the call; and Mr. Dowden said, in the proper time he would move for a committee to examine Mr. Whitelegge's qualifications, and ordain him.—Clonmel and Bandon were then reported as being without much change since last year.—Mr. Ferris rose to report Fethard, and sought permission to make a previous address. This was considered out of order, but Mr. Ferris proceeded, and gave at least an hour's lecture and scolding to the Unitarians in Synod, whom he called by many hard names, and charged with many offences, which orthodox mode of advising people was perforce endured for quietness' sake. The elder from Fethard, the remaining half of the Trinitarian minority, then took up the cause of orthodoxy, and was personal enough, but he too was heard out with only one interruption, where he charged Mr. Armstrong with knowing well a quotation from Voltaire. Mr. Armstrong, however, did not know the passage, and had to make Mr. Wilson a compliment of the knowledge altogether. The routine business followed, and the Trinitarian gentlemen withdrew. Mr. Dowden read from

a letter of the Rev. George Harris, of Glasgow, the introduction of Mr. Whitelegge, on which the Cork congregation were led to invite him: the Rev. Mr. Hunter and the Rev. Mr. Orr, with any minister or ministers they may wish to invite to join them, were appointed as a committee to examine and ordain Mr. Whitelegge. The next Synod was appointed to meet in Dublin, and the Rev. G. A. Armstrong is to preach.—At five o'clock the members, with the exception of two, met to dine; Mr. Taylor, of Dublin, presided, and the Rev. Wm. Hunter was Vice-president. Mr. Orr gave a speech which was very effective and very original. Mr. Hutton, the father of Synod, and Mr. Whitelegge, the youngest, but a worthy brother, had the good wishes of the body for them. At nine o'clock, Mr. Wallace, treasurer to the Clonmel congregation, invited the whole party to tea, which welcome kindness was cordially accepted, and a delightful and improving conversational night was terminated by hospitable refreshments and a hearty interchange of gratified feeling.

Irish General Assembly of the Presbyterian Church.

(From the same.)

On the union of the General Synod of Ulster and the Secession Synod, it was predicted by many, that peace and harmony would not long preside in their Assembly. The annual meeting of the body for the present year was held in May-street meeting-house, Belfast, on Tuesday, the 4th, and, by adjournment, continued till Wednesday, the 12th of July. On that occasion, the prophecy was fulfilled. Discord was, to a considerable extent, the order of the day. At their very first *sederunt*, the feeling began to manifest itself. The "dictator," aided by his serfs, wished to have his "other self" moderator for the next year; while a strong opposition in favour of Dr. Brown was defeated only by eleven votes. The same spirit of contention was displayed by both parties, on every possible opportunity, throughout the entire proceedings; until, at length, Dr. Cooke found himself on rather slippery and slender footing, his former friends venturing to use their own judgments, and declining either to swallow themselves, or to administer to and force upon others, the doctor's preparations. This want of confidence in the doctor's prescriptions has been growing for several years; but was, no doubt, hastened to its present state by his unsuccessful

treatment of the rupture in the Scottish Kirk, and some other matters in which he was as far mistaken. In truth, Dr. Cooke found himself any thing but a favourite in the Assembly. Oh! how fallen! Rather than outlive a defeat in the General Assembly, he preferred retiring from the body, and reviving in himself the extinct embers of the General Synod of Ulster. In consequence, he absented himself from the last sitting, and sent in his resignation of connexion with the Assembly. It is unnecessary to give a detailed account of the proceedings. A considerable length of time was occupied in hearing deputations from the Orthodox Presbyterian Church in England and the Free Protestant Church in Scotland. In aid of the latter church, a subscription list was opened, and in the course of a very short time, a sum above £3000 was raised principally by the ministers.—A resolution, moved by Dr. Brown, and seconded by Mr. Dill, of Dublin, and afterwards modified by Dr. Edgar, recommending the members of the Assembly to use their influence in endeavouring to return to Parliament members qualified and inclined to labour to secure the rights and further the interests of the Presbyterian body, was the rock on which Dr. Cooke was made to feel the weakness and the danger of his bark, and the unfriendly and raging violence of the elements by which he was surrounded.—"The unexpected opinion of the English judges, affirming the invalidity of mixed marriages by Presbyterian ministers, fell upon them like a shell." A deputation was instantly despatched to lay before the government resolutions expressive of the Assembly's surprise at the result of the inquiry, and their firm determination to use all lawful and constitutional means to have the question settled in a satisfactory manner.

"The Northern Whig," Belfast, Sept. 7, reports a very long, very interesting and very powerful speech of the Rev. Dr. Montgomery's before the "Remonstrant Synod" concerning the congregational properties of the Non-Subscribing Presbyterians of Ireland, and relating some of the proceedings of himself and the other members of the Deputations, on their recent visits to London, which we hope to insert, and if possible entire, in our next No.

The same liberal paper of Sept. 19, contains an account of the regular Presbyterian Ordination of Rev. John Corder, to the Montreal Mission, Lower

Canada, of which we shall hereafter make a brief abstract.

The late Rev. William Joseph Blakely.—The two congregations with which this lamented young minister was for some time so happily connected, have erected a *TABLET* to his memory. It is erected beside his grave, which is adjacent to his father's meeting-house, Monceyrea; and it is much admired by competent judges, for the chaste design and the excellency of the workmanship.—On the marble part, the following inscription is recorded in black and well-cut characters :—

ERECTED

BY

THE REMONSTRANT PRESBYTERIAN CONGREGATION OF YORK-STREET, BELFAST,

AND

THE UNITARIAN CONGREGATION OF BIL-
LINGSBURST, SUSSEX, ENGLAND,

AS A MARK OF THEIR REGARD FOR THE
MEMORY OF

THE REV. W. J. BLAKELY,
WHO WAS FOR SOME TIME THE ESTEEMED
PASTOR OF EACH OF THOSE CHURCHES.
BORN, 17TH APRIL, 1818;—DIED, 19TH
MARCH, 1842.

DOMESTIC.

Conference of the Unitarian Ministers of the West of England, held at Taunton, on Monday and Tuesday, 18th and 19th July, 1843.—The Conference met in the chapel, Mary Street, Taunton, and the following ministers were present :—the Revs. H. Acton, Exeter; R. B. Maclellan, Bridport; C. W. Robberds, Sidmouth; W. J. Odgers, Plymouth; J. G. Teggin, Crewkerne; R. L. Carpenter, Bridgwater; Dr. Beard, Manchester; S. Walker, Frenchay; E. Whitfield, Ilminster; R. Gibson, J. R. Wroford, G. Armstrong, W. James, Bristol; Dr. Perry, Exeter; H. Solly, Tavistock; D. Harwood, Honiton; M. Maurice, Reading; S. J. May, Leicester, Mass., U. S.; J. Taplin, Colyton; J. Bayley, Bristol; R. M. Montgomery, Taunton.—The Rev. Henry Acton was requested to act as President of the Conference, and the Rev. W. James as Secretary. Prayer was then offered by the Rev. G. Armstrong; after which, the Rev. W. James stated the origin and design of the meeting, and laid before the Conference various plans which had been suggested by different ministers, with a view to more earnest and combined efforts for the advancement of Unitarian Christianity. The following resolutions were passed at the first meeting of the

Conference :—“That the state of religion in our country, and our duty to our faith, which we believe to be emphatically suited to the mental and moral wants of the age, demand a more efficient union and a more vigorous co-operation among Unitarian ministers and churches, for its support and extension. —That this Conference recommend the establishment of a *Christian Mission* in the counties of Somerset, Dorset, Devon and Cornwall. That this Conference would suggest the desirableness of instituting *ministerial circuits* within the four counties named in the previous resolution, for the promulgation, at certain stations, of the principles of Christianity. That it is desirable to form a union of the Western Unitarian churches, to be designated *The Western Christian Union*; and that it be recommended to the Somerset and Dorset, and the Devon and Cornwall Unitarian Associations, to merge into such union.—That it is a subject of serious consideration how far the observance of the Lord's Supper as at present, in many cases, in practice, is adapted to effect the end for which it is designed : that, according to the experience of this conference of ministers, the too frequent recurrence of this rite is calculated to diminish its solemnity, which it is so important to sustain; that in all such cases, therefore, it seems most desirable that congregations, in free and affectionate consultation with their ministers, should, at the earliest period, devise measures in regard to the suitable times and most appropriate forms of administering the rite of the Lord's Supper.” The Conference then adjourned, and met again at half-past eight o'clock on Tuesday morning, when, the President having taken the chair, the Rev. Dr. Beard offered up prayer; the Rev. W. James read the minutes of the previous meeting, and the following resolutions were passed :—“That it is desirable that an annual letter from the proposed Christian Union to the churches included in it, on a subject to be determined at the yearly meeting of the Union, shall be prepared by a minister appointed for this purpose,—such letter to be read at the next annual meeting, and, if approved, printed for circulation among the churches.—That it is desirable that statistical returns of the state of our churches, and of their various institutions, (according to a form which was presented,) should be sent to the annual meeting of the proposed Union, and that such returns should be sought through the minister or congregational officers.—

That the Conference would recommend to the serious consideration of both ministers and people in our denomination the importance of meetings for religious improvement.—That, as ministers of Christ's holy Gospel, humbly desiring to seek, and, in obedience to his commands, to spread, the truth, we deem it a sacred duty to ourselves, to our people and to the world, to declare that every expedient for this purpose partaking in whatever degree of secular force, is at variance with the essential nature and repressive of the vital spirit of religion.—That, setting aside the direct application of force, so long superseded by the usage of modern times, and believing that prayer, the study of the Scriptures, and the faithful exercise of the rational powers, are, under God, the sole instrumentality by which the truth is to be acquired and sustained, we deprecate every institution or expedient which discourages the application, or weakens the efficiency, of those only legitimate and evangelical means.—That, looking to the history of religious establishments in connexion with the State, there is no fact more prominent than the evils which they have created and prolonged in society; their inevitable operation being, either in fact or in tendency, to limit the mind to that mixture of truth and error which happened to predominate at the period of their introduction,—in ages of ignorance, producing a blind and unreasoning conformity; and in periods of more advanced, though imperfect, development of human rights, operating at once the moral wrong of supplying dishonest or equivocal motives in the profession of religious truth, and that most grievous of sores in the bosom of society, the irritation inseparable from prescriptive and unjust assumption on the one hand, and the wide-felt humiliation and disparagement endured upon the other.—That upon all these grounds, and whether we respect the free prosecution and unadulterated love of the truth, as revealed in the Gospel of Jesus, or contemplate the question in relation to the social and civil rights of members of our common nation, we of this conference of ministers of the Gospel do firmly and solemnly PROTEST against the State endowment, patronage and preference of any one sect or denomination of religious believers above another; and do, as in the fear and sight of a just and holy God, and by the allegiance we owe to our great Head and Master, Jesus Christ, proclaim our determination to avail ourselves, from this day forward, of every

lawful, temperate and appropriate means which Providence may afford us, of exposing the injustice, condemning the impiety, and aiding in the removal of the now-subsisting Ecclesiastical Establishments in this country—themselves the source of the gravest evils, and adding intensity to the evils, of manifold form, by which society is afflicted, and the religion of the Redeemer dishonoured and obstructed.—That the Rev. Messrs. Armstrong, Acton, Whitfield, Gibson and James, be a Committee for preparing an Address to the Unitarian Churches of the West of England, embracing the subjects which have occupied the attention of this Conference, and setting forth what, in the judgment of this meeting, appears to be the duty of Unitarian Christians in the present times, in reference to the great religious principles which they profess.—That this Conference do meet again at the annual meeting of the Western Unitarian Society in 1844, and that it be recommended to the Unitarian churches in the counties of Somerset and Dorset, Devon and Cornwall, to send lay-delegates to join in its deliberations.—That the Rev. H. Acton be respectfully requested to prepare a letter to be read at the next Conference, 'On the Causes which hinder the Spread of Unitarian Christianity, and on the best Means of fostering the Religious Life in our Churches.'—Thanks were voted to the Rev. R. M. Montgomery and his congregation for the use of the chapel, and for their hospitality; and to the Rev. H. Acton for the kindness and ability with which he had presided over the deliberations of the Conference.—Other useful discussions besides those which arose out of the above resolutions took place at the Conference, and one which was felt to be especially interesting,—on the mode of preaching in Unitarian churches. On the whole, it is hoped that the meeting has been satisfactory to those who attended it, and that it may lead to results which will be of advantage to the cause of Unitarianism in the West of England.

WILLIAM JAMES,
Secretary to the Conference

Kent and Sussex Unitarian Christian Association.—The annual meeting of this Association was held at Maidstone on Wednesday, the 2nd instant. The Rev. J. O. Squier, of Deptford, introduced the service and read the Scriptures, and the Rev. E. Talbot, of Tenterden, offered up the general prayer, after which an eloquent sermon was preached by the

Rev. George Harris, of Edinburgh, from 1 Pet. iv. 14—16.—By a singular coincidence, the number of friends that sat down to dinner was eighty-four, the very number that in the year 1813 celebrated its first anniversary.—To affirm that this Association is in a flourishing state would be to say what is not true. But if our vineyard, even untilled, will year after year bear some fruit; if with no efforts made to increase its fertility, it shew a fair though not an increasing crop, what would it not produce if its powers were developed and its spontaneous fruitfulness aided by diligent cultivation!—These remarks are intended to apply to what has been done, or rather left undone, of late years by the Unitarians of Kent and Sussex as an associated body.—It is a question often asked, Are we increasing? Are we making way as compared with others? And some are cast down because the answer is not according to their wish. But it would be a far more profitable inquiry, *What do we do* to shew that we have a heartfelt conviction that our opinions are good for ourselves, and therefore calculated to bless others?—The writer of this article makes no apology for these observations, because they seem to him to embody the prevailing feelings of those who were present at this anniversary; feelings which were strengthened and deepened by the earnest and seasonable discourse delivered by the preacher of the day.—The after-dinner meeting was exceedingly animated and interesting. The chair was filled by the Rev. G. Harris, whose peculiar fitness for the office added much to the pleasure and usefulness of the meeting.—The work of Unitarianism as a personal and social influence—Education—the inconsistency of Church Establishments with the spirit of the Gospel—sympathy with the injured Unitarians and Catholics of Ireland—the Great and Good who have gone before us, and other sentiments of a like nature, were some of the topics given from the chair.

West-Riding (York) Meeting of Ministers. On Wednesday, Sept. 20, the above meeting was held at Lydgate, near Huddersfield, and the congregation availed themselves of it for the purpose of inducting their newly-appointed minister, the Rev. George Heap, late of Manchester New College, to the pastoral office among them. The weather in the early morning was unpropitious, but by twelve o'clock the rain had ceased, the clouds had dispersed, the sun shone forth glo-

riously, and a large congregation from the neighbourhood and from a distance assembled in the chapel. The introductory part of the service and the reading of the Scriptures were appropriately conducted by the Rev. M. C. Frankland, of Malton. The general prayer was then offered in fervour and simplicity by the Rev. William Turner, Jun., of Halifax. At this stage in the service, Thos. Hardy, Esq., of Birksgate, gave the unanimous invitation of the congregation to the minister, and the Rev. George Heap, in reply, made a statement of the views and feelings with which he accepted it. He stated in a very interesting manner the way in which his mind had been led to adopt from conviction opinions different from those in which he had been educated, how this was followed by the desire to spread to others the blessings of the light he himself enjoyed, and how finally came the sense of responsibility and duty, when he found himself invited by the society before him to put this desire into execution, and actually to undertake the duties of the office on which he had entered. The statement was characterized by great modesty and firmness, and was enunciated with power and effect, holding out the best possible promise of usefulness and perseverance. The charge to the young minister, which followed, was marked by circumstances of great impressiveness. It was delivered in a clear and distinct manner by the Rev. William Turner, Sen., who had that day entered upon the 83rd year of his age, and was distinguished by all that affectionate and yet simple earnestness which has for many years in other places rendered the addresses of this aged servant of our Lord to young ministers, either preparing for or entering on the ministry, so deeply interesting and valuable. Then followed the address to the people, by the Rev. Charles Wicksteed, of Leeds, which was an enumeration and enforcement of the chief duties of a Christian church to society, to its own members and to its minister. The Rev. J. G. Robberds, of Manchester, then approached the communion-table, at which the new minister, Mr. Heap, was standing, and with a short but earnest and affectionate address welcomed him into the ministry and tendered him the right hand of fellowship. The Christian grace and cordiality with which this was done, and the warm feeling and evident sincerity of the welcome, touched the heart of every person present. Mr. Robberds then offered the concluding prayer and pronounced the parting benediction, and

the service closed. Variety and interest were added to its progress by the hymns and anthems which were interspersed throughout it, and very ably and beautifully performed by a numerous choir.

At the conclusion of the service, the annual meeting of the Tract Society was held, Sydney Morehouse, Esq., in the chair, when the report for the last year was read, and several resolutions were passed; among which was one introducing a number of new works into the Society, and another for the revision of the Catalogue. It was mentioned in the report that the greatest demand for tracts had been from Bradford, where the Rev. G. V. Smith had caused many to be circulated and lent after evening lectures at the chapel. It was also stated that on these occasions sixty copies of the People's Edition of Channing had been subscribed for, and among the parties thus sending in their names for it were persons belonging to different religious communities, and several students educating for the ministry among the so-called orthodox Dissenters. Other circumstances of an encouraging nature were stated, shewing that, in the language of the report, we might "set at naught the fears of our friends and the insinuations of our opponents, that the pure and simple Christianity in which we rejoice is making no progress in men's minds."

At four o'clock, the congregation adjourned to the school-room to take tea together. The room, however, was speedily quite full, so that many had recourse for their evening refreshment to the same hospitable houses of the friends around that had been open all day for their accommodation and reception. By five o'clock the tables were removed, and all re-assembled in the school-room, to the number of 150. *Thomas Hardy, Esq.*, was called to the chair, and in the brief and yet pertinent addresses with which he opened the meeting and introduced the several sentiments proposed from the chair, gave at once and exactly the right tone to the meeting. A number of short and spirited speeches were then delivered. We have no list of the sentiments by us, but we remember that thanks to the ministers who had taken part in the services of the morning called up the Rev. *W. Turner, Senior*, in acknowledgment.—"Our friends from a distance" was responded to by *Darnion Lupton, Esq.*, of Potternewton Hall, near Leeds, who gave the company present a hearty invitation to Leeds the next year. "Home

Missions" were connected with the name of Mr. *Andrew Hall*, of Manchester, who took occasion, after recommending such missions to the attention of the meeting, to express the high regard he had for the newly-appointed minister, Mr. *Heap*, and the anxious desire he felt for his welfare and that of the congregation over whom he was now to preside.

The Rev. *William Turner*, of Halifax, then took occasion, from the words of the last speaker, to shew how it did not require large and wealthy congregations always to form such societies. He and his friends at Halifax had now for three years rejoiced in the services of a faithful and laborious Missionary to the Poor: as they were not able to secure the whole, they had secured half of his time, to the purposes of a Domestic Mission; and this course of proceeding he recommended also to those congregations situated in the midst of large populations, who might not be sufficiently numerous to support a missionary who should devote the whole of his time to his undertaking. He then called on Mr. *Abel Wadsworth*, the friend to whom he alluded, and who was a member of his own congregation.—Mr. *Wadsworth* mentioned some facts which shewed how well-received and how well-rewarded his ministry had been among the poor whom he visited. He declared that he had had little annoyance from the bigotry of the humbler classes, whom he thought far more tolerant than those above them. He did not pretend to be a preacher, but he aimed at being a religious friend, ready to give counsel and guidance to his poor brethren, and he rejoiced to say that many had profited by his visits, and, from going to no place of worship, had become attendants at the Northgate and other chapels or churches.

The Rev. *C. Wicksteed*, of Leeds, was then called upon to acknowledge the good wishes of the meeting for the Tract Society. He said that he had no subject to recommend to them more important than the one which had just been brought under their notice, and that he trusted the example of Halifax would ere long be followed by other places. He expressed his desire to have more to do as Secretary to the Society. He hoped that next year, both by subscribers themselves claiming a greater number of the tracts to which they were entitled, and by their procuring grants for general circulation, or for the use of less wealthy congregations and individuals, he should have to report an increase of two or

three thousand in the number of tracts taken out of the depository. He asked whether the "zealous Unitarian" of last week's *Inquirer* was there? If he was not, he was sure he ought to have been. He would have found some consolation in the present numerous and animated meeting, and in the reports which he might have heard from different localities of the progress of truth. He hoped the "zealous Unitarian" was himself a diligent attendant on the worship which he approved, that he took an active share in the schools, tract societies, fellowship funds, &c., which he was happy to say they had among them. If he did so, his suggestions for increased usefulness in the societies they had already had, and for additions to their number, would be most welcome; but if he did not, he feared he was of the number of Unitarians who were more critical than practical, and that perhaps there were in that room 150 more zealous Unitarians than he.

The Chairman then called on Mr. Marcus, of Leeds, to respond to the topic of Sunday-schools. — Mr. *Marcus* said that, though engaged in business and a foreigner, he yet felt the cause of Sunday-school education to be so important, that there was no portion of his time employed so much to his own satisfaction and pleasure as that which he was privileged to spend in the Sunday-school.

In giving a sentiment connected with the religion of Peace, the Chairman said he was tempted to call upon a gentleman whom he saw present, and who was peculiarly fitted to respond to it, although he had not apprized him of his intention to connect this sentiment with his name—he meant Henry Briggs, Esq., of Overton. — Mr. *Briggs* said that he was taken by surprise, though highly gratified by the compliment thus paid him from the chair. He supposed he was called upon because he had been instrumental in forming and keeping together a little society of his own work-people and others in his neighbourhood, who met every Sunday evening for religious worship: Mr. Hornblower, the late minister at Lydgate, had, while connected with his family as a tutor, kindly officiated and cherished the little congregation in its infancy. Other ministers in the Riding had also helped him, and he hoped they would favour him sometimes again. He now conducted the services himself. He did not aim at writing sermons for his audience, but he selected the best and plainest published ones which he could find, and those best adapted to the

situation in life of those whom he addressed. Gilpin was a favourite with him. He did not professedly inculcate Unitarianism, but he had reprinted a valuable little tract, called *Twenty Questions to Trinitarians*, and circulated among them, and had otherwise attempted to inform them of the principles we held, and give them more liberal and enlightened views, not only of our own opinions, which were so often misrepresented to them, but also of Christianity in general.

The Rev. J. G. *Robberds* was then requested to acknowledge the good wishes of the meeting for our Academical Institutions. He replied that he always thought that meetings like the present were made most useful, not by the number or eloquence of the speeches that might be made, so much as by the hints and suggestions thrown out for our better guidance in the path of duty and of usefulness. In this respect he was particularly struck with the remarks of the last speaker. Those remarks proved to him, and he hoped they would prove to the meeting, that a person might do a great deal of good, and spread a great deal of religious light, without being a minister. If all of us acted on the plan which Mr. Briggs had described, if all of us would pay a Christian attention to the moral condition of even only two or three poor families in our neighbourhood, there would be no occasion for missionaries to the poor, or rather we should all be missionaries to the poor. He disclaimed all right to or desire of the title of philosopher which the Chairman had given him. All the philosophy he ever wished to know was the philosophy that was learnt at the feet of Christ. He had wandered from the subject assigned to him. But in reverting to it, he must tell them that they, the congregation, were now to be the instructors and tutors of his former pupil. He was sure their new minister did not suppose that he had finished his education because he had left college. The members of his congregation would now further educate him, and, if they chose, give him the most valuable part of his education. If they would encourage and join him in all his plans of usefulness, if they would reflect upon him the influence of good lives and habits in themselves, they would find that their minister gained fresh zeal in his Master's cause, was more hearty in his Master's service, and more happy and useful in his ministry. They would be reciprocating the good influence he endeavoured to shed upon them. They

would carry on his education and be his best tutors.

At this stage of the meeting we were obliged to leave, but we understood it terminated soon after with the usual vote of thanks to the Chairman, which was in the present instance most amply merited, for the tact and courtesy with which the proceedings had been conducted. The day was pronounced universally to have been one of the highest enjoyment and of the greatest good. The frank hospitality of the arrangements made the stranger feel in a moment that he was among friends. The solemn interest of the services, the cheerful interest of the evening meeting, the meeting of friends from a distance, and the welcome which every one gave in his heart to the young minister, all contributed to make the day, both from the influence shed upon us and the feelings of our own hearts, a day among a thousand. Several times allusions of regret, indeed, were made to the loss the congregation and neighbourhood had sustained in the removal, from ill-health, of Mr. Hornblower; but hopes for his recovery, and a persuasion of the promise of high usefulness in his successor, led back to cheerful thoughts.

We are persuaded that if Unitarians would believe more in the true philosophy of the Scripture sentiment, that as iron sharpeneth iron, so the face of a man his friend, they would deem attendance at such meetings, wherever it could without great inconvenience be accomplished, a duty, and would find it a pleasure. If we cannot say that on these occasions the *absence* of each one is felt, we can at least say that the *presence* of each one is felt. Each contributes to the profit and enjoyment of the day by his mere personal presence, and the good he brings with him, he takes back with him ten-fold increased. It is in such ways, amongst others, as these, that Unitarians can raise each other's zeal and interest in the views and principles they profess.

C. W.

Leeds, Sept. 21st.

The annual meeting of the *Devon and Cornwall Unitarian Association* was held at Colyton on Wednesday, September 6. The service in the morning was introduced by the Rev. R. E. Maclellan, of Bridport; the Rev. J. Smethurst, of Moreton, offered the general prayer; and the Rev. Robert Aspland, of Hackney, preached from Luke x. 21, 23, 24. It would be impossible to give any thing like an adequate description of this dis-

course, &c.* The preacher was earnestly requested to publish it: we regret that our wishes are not likely to be gratified. At the conclusion of the discourse, the preacher expressed his gratification at seeing such a large assembly, which very far exceeded his anticipations, and then feelingly alluded to the loss which not only the county of Devon, but the country at large, had sustained in the death of an able and valued minister, the Rev. Henry Acton, of Exeter. Our departed friend had taken a very active part in making the necessary preparations for the meeting at Colyton, to which he looked forward with pleasurable feelings. We met, but our friend was not, for God took him. Though we saw not his noble form, nor heard his well-known voice uplifted in the advocacy of truth and righteousness, he was present in our thoughts and affections, where his memory will long be cherished with a holy and embalming remembrance.—Mr. Aspland's observations on this painful event were, at the business meeting of the Society, which immediately followed the religious service, embodied in the subjoined resolution of condolence with his bereaved family: "The Committee cannot conclude their report without alluding to the loss which has been sustained by the death of one of the most regular attendants at the different business meetings connected with this Society. The almost sudden removal of the Rev. Henry Acton has deprived us of one of the most judicious and able members of the Unitarian body; and the Committee feel that they should not be doing justice to his memory if they failed to express the high opinion which they entertain of the zeal and talents which he manifested and brought into active exercise for the furtherance of what we consider the pure truths of Christ's holy Gospel. The event calls upon survivors for more active and energetic endeavours to promote the same ends, whilst life and opportunity are afforded, and a more cordial co-operation in carrying on the objects for which this and other Associations were instituted."

"Resolved—That the portion of the report now presented which relates to the late Rev. Henry Acton be sent to Mrs. Acton, with an expression of the cordial sympathy entertained by this meeting for her and her family under the awful

* The "&c." is not our esteemed friend Mr. Taplin's, but our own: he will excuse our not inserting his very complimentary, and we have no doubt equally sincere, language.—*Ed.*

visitation which has befallen them, and which has also been very deeply felt by a large number of Christian friends."—At two o'clock, about 70 gentlemen sat down to a dinner provided at the Dolphin inn. James Terrell, Esq., of Exeter, presided, and the Rev. James Taplin acted as Vice-President. The Chairman was supported on his right and left by the Rev. Robert Aspland, Sir Thomas B. Beavor, Bart., Wm. Battiscombe, Joseph Hounsell and B. P. Pope, Esqs., &c. &c., the Revds. M. L. Yeates, R. M. Montgomery, Dr. Perry, Wm. Odgers, R. E. Maclellan, J. Smethurst, D. Harwood, &c. The room was tastefully decorated by some of the members of the Colyton congregation with laurels, flowers, and scripture mottos. Over the President's chair was the motto, "Prove all things;" on one side of the room was "Peace on earth," and directly opposite, "Good-will towards all men." Behind the vice-chair and in front of the music gallery, which the ladies occupied after dinner, were the letters F. S. C. (*Fides, Spes, Charitas*). The ladies, who far outnumbered the gentlemen, with many of the humbler members of the Colyton congregation, densely crowded the music gallery, the dining-room, and every avenue leading to it. At this time the numbers far exceeded 200. The President, after giving the usual loyal toasts, proposed the health of the preacher, who had contributed so largely to the pleasures of the day by his valuable and interesting services, to which the meeting most heartily responded. Mr. A. on rising was received with loud and long demonstrations of approbation and esteem. Having expressed his pleasure at meeting with so many friends, he referred to our present position as believers in the one God the Father, through Jesus Christ. The substance of his observations was, that though we were not out of danger, we had every reason to hope for adequate protection from a government not actuated by any bigotry towards us, and an enlightened public, which, though occasionally misled, always recovers itself, and is ready to stand between the persecutor and his victim. The Chairman next called on the gentlemen who had kindly assisted in the devotions of the morning service. Rev. R. E. Maclellan urged the importance of an open and honest avowal of Unitarian Christianity, and of the value of united exertions for its wider spread. Rev. J. Smethurst spoke of the unhappy spirit of bigotry now impeding the course of truth, and advocated the charity which

hopeth and endureth all things. The Chairman expressed his gratification in seeing among them this day a gentleman of the aristocracy. It was among the signs of the times that our opinions were becoming recognized and avowed by those in the higher stations of society. The sterner principles and the higher moral feelings were found prominent in the middle classes: all reforms commenced with them, and extended themselves into the grades above and below them. But when we find them encouraged and supported by gentlemen in the position of the hon. Baronet at his left, it gives us all unmingled pleasure; and he was sure the company would cordially unite with him in drinking the health of Sir Thomas Beavor. This announcement was received with much applause; when it had subsided, the hon. Baronet rose and assured the meeting that he took no merit to himself in being of that class which the Chairman had described. He would rather be considered as one of the people, in whose opinions and influences he cordially participated. He united with them in his approval of Unitarian Christianity, and was not ashamed to meet its friends when they met, as on the present occasion, for bearing testimony to its truth and value. Though he felt great pleasure in witnessing so large a meeting, he regretted that the ladies were not present at the social meal, for, in his humble opinion, their co-operation was indispensable to the cause of Christian truth and goodness. The Chairman now rose to introduce the name of a gentleman whose services had given gladness and triumph to this day's meeting. He recollected that it was but a very few years since when, in company with his valuable co-trustee, Mr. Pope, and his reverend friend near him, Mr. Yeates, he had visited Colyton, and found the congregation, designated most aptly by the text of his reverend friend, "a little flock." It was indeed a little flock, for the congregation, with the friends he brought with him, did not amount to twelve. The chapel had been closed for some time for want of a congregation to support a minister. His colleagues and himself thought it desirable to have an occasional service, and solicited Mr. Taplin, who had charge of the Honiton congregation, to preach on a Sunday afternoon. To this he acceded, and his labours have been crowned with so much success, that he is enabled to reside here, and to devote the whole of his energies to a large and increasing flock. He now felt the sincerest pleasure

in publicly offering to his reverend friend his grateful thanks for the services he had rendered to the cause by his unwearied zeal in the discharge of his duties,—a zeal which he felt justified in offering to the imitation of all his reverend friends around him. In calling on them to drink his health, with wishes for his continued usefulness, he would say, "Go and do likewise."—Mr. Taplin rose and addressed the meeting at some length. Duty had summoned him to his present post. For nine long years he had travelled every Sabbath-day over hill and dale, in calm and storm, in light and darkness, to spread the gospel of peace and good-will toward all men, but few came to hear it. For several years he returned home from the scene of his labours in despair. Like a certain ancient philosopher, he at length traced some signs of vitality, some hopes of improvement. When Aristippus, with his companions, was shipwrecked on the island of Rhodes, he wandered for a long time in despair, not seeing any human beings; at last, his eye glanced at some mathematical problems traced in the sand. "Courage," said he, "my friends; I see the impressions of men." Such was his (Mr. T.'s) happy discovery. After many wanderings, toils and misgivings, he traced the impressions of souls; he beheld the signs of usefulness growing brighter and brighter in the once deserted and cheerless temple; and he turned round on his friends and said, "Courage, my friends." He took courage and now blessed God, for we can fairly inscribe on our banners, "Nil desperandum;" for "Truth is mighty and must prevail." All our vacant pews are now occupied. We have a chapel library, which at present is not very efficient for want of better accommodation. We have no vestry-room attached to our meeting-house, which is a great hindrance to many plans that must be carried out to give stability to a young and rising cause. We do not, however, despair in obtaining it. We have a Sunday-school containing 40 children. As the evenings draw in, we shall have three services on the Sabbath, and week-evening services for the instruction of young and old. Mr. T. then dwelt with earnestness on the importance of ministers and people zealously co-operating for the wider diffusion of true religion. Where this good fellowship was practised, truth would not only make its way over every obstacle, but gather a host of friends to share its triumphs.—Sir Thomas Beevor next rose to propose

the health of the Chairman. He had not the pleasure of acquaintance with the gentleman who had so ably presided over them that day, but if he wanted any proof of his judgment he had it in his selection of such a man as Mr. Taplin to take charge of the Colyton congregation.—The Chairman said that he felt a considerable degree of gratification in meeting so large and respectable an assemblage of those who felt, with him, that the cause they espoused was the cause of truth, and was that which they were not ashamed to profess, and he was proud to find that the town of Colyton proved that there was a sect not every where spoken against. He wished to see more zeal among the ministers of our faith. He was aware that they had much difficulty in their work from sectarian prejudices which greatly impeded their usefulness. They must not, however, confine themselves to the pulpit, but adopt other plans for diffusing truth. He would venture to say, even in the presence of his own pastor, that he thought he made more converts than he did; for he was enabled in his intercourse with the world to speak of his opinions, and to give tracts and books to men who would not venture to hear a sermon from any of our ministers. In this way he delighted to diffuse truth, and should continue to do so, believing it to be his duty to further that which pertained to the improvement and happiness of the human race.—The Revs. R. M. Montgomery and Dr. Perry made a few observations in reference to social meetings.—The Chairman was desirous of calling on other ministers and laymen to address the meeting, but it being past six o'clock, the company was obliged to separate for the evening service. In the interim, the leading members of the Colyton congregation, who had previously entertained the ladies with dinner at their different houses, received large parties of friends to tea. In this hospitable work they were aided by a lady and gentleman belonging to the Established Church, who gave a beautiful illustration of the gospel charity which rebukes sectarian bigotry, and unites men of varying creeds in the bonds of a true and holy fellowship.—At seven o'clock the congregation again assembled for worship, and although many friends from a distance had taken their departure, the chapel was crowded. The Rev. R. M. Montgomery introduced the service, the Rev. D. Harwood offered the general prayer, and the Rev. R. E. Maclellan preached an excellent discourse from

Genesis i. 27, "So God created man in his own image."—Thus ended one of the most pleasant days and one of the most interesting meetings on record, at Colyton. May its pleasures be long cherished in the memory as a stimulus to future exertions in the cause of truth, freedom, virtue and happiness!

J. T. C.

Malton and Welburn Unitarian Congregations.—On Monday, July 24, the anniversary of the Malton and Welburn congregations was held at Welburn: many friends from York and Malton were present. The Rev. Joseph Crompton, of Norwich, delivered a very eloquent and impressive discourse from Acts i. 5. Upwards of sixty sat down to tea, provided at the Ship inn, in the village. At the adjourned meeting in the chapel, Mr. Crompton presided, and animating speeches were delivered by the Chairman and Mr. Cooper, of Stockton, and also by Mr. Webster, of Welburn, Messrs. Smith, Kingston, Ash and Coultas, of Malton, and by Messrs. Stansfield and Fox, of York.—Many excellent suggestions were thrown out by the Chairman and others on Education, Sunday-schools, attendance at the Lord's Supper, and the demand of the present times for greater exertions on the part of Unitarians in the diffusion of rational views of Christianity. The meeting was much interested in the speech of Mr. Coultas, who was recently a student in the Wesleyan Theological Institution, London, and was led, chiefly by the study of Dr. Channing's writings, to doubt the soundness of Wesleyan theology, and ultimately to give up all thoughts of entering the ministry in that body.

Oldbury Lecture, Sept. 12.—The Rev. Alexander Paterson conducted the worship; and the sermons were preached, severally, by the Rev. John Savage and the Rev. — Manderson, from Heb. xi. 39, 40, and Matt. iii. 2.

The late Rev. Henry Acton.—At the Unitarian chapel, Plymouth, (which was opened by Mr. Acton in 1832,) a meeting of the congregation was held last Sunday morning, immediately after divine service, John Norman, Esq., in the chair, when the following resolution was proposed by Isaac Nichols, Esq., seconded by John Bayly, Esq., supported by the Rev. W. J. Odgers and the Rev. W. Evans, and unanimously adopted:—"That this congregation feels

called upon alike by a sense of duty as of feeling and of friendship, to record its profound grief under the bereavement which the Unitarian church has sustained by the death of our associate and brother, the Rev. Henry Acton, the able, accomplished, unwearied and conscientious advocate of our views of Christian truth, which he adorned and recommended by the benevolence of his heart, the kindness of his manners, and the purity and consistent virtue of his whole life; and that we are eager to assure the Widow and Family, as well as the Congregation, of our beloved and honoured friend, of our sympathy with them in the present trying affliction with which Almighty God has seen fit to visit them."—The pulpit, cushions, &c., were covered with black cloth as a mark of respect for the deceased, and of sorrow at his removal; and on the following Sunday Mr. Odgers preached a funeral sermon.

LITERARY.

REV. B. MARDON, M. A., has it in contemplation to publish, *by subscription*, CONTRIBUTIONS TO UNITARIAN BIOGRAPHY AND HISTORY; consisting of Original Letters and Papers written by eminent Unitarian Ministers, deceased, and other distinguished members of that faith, chiefly from unpublished Manuscripts placed in the hands of the Editor during the last twenty-five years; to which may be prefixed an Historical Preface, relating to the revival in modern times, and especially in Britain, of the Unitarian Doctrine.—He will publish one volume first, small 8vo, subscription price 7s., leaving it to be decided by the encouragement which he receives, whether he shall proceed to a second volume, of the same size and price, for which he has ample materials. Mr. M. will feel much obliged to any of his friends who will interest themselves in procuring the names of subscribers, which may be forwarded to his residence, 8, Lower Brunswick Terrace, Barnsbury Road, Islington, to Rev. R. Aspland, Grove, Hackney, or through the Booksellers.

We observe with pleasure that Mr. GARDINER, of Leicester, the distinguished author of "The Sacred Melodies," "The Music of Nature," and other valuable works, has been elected a Corresponding Member of the class of Fine Arts, in the *Institut Historique* of Paris.—*Morn. Chron.*

MARRIAGES.

1843. April 16, at the Presbyterian chapel, Collumpton, Devon, by the Rev. M. L. Yeates, minister of the congregation, Mr. JOHN BELL, whitesmith, to MARY ANN, daughter of Mr. JOHN TUCKETT.

Aug. 6, at the Unitarian chapel, Plymouth, by the Rev. W. J. Odgers, Mr. JOHN BROWNE to Miss JANE KERR, both of Plymouth.

Aug. 20, at the Presbyterian chapel, Collumpton, Mr. WILLIAM CONNEBER, joiner, to CAROLINE, daughter of Mr. Samuel BINGOOD, all of Collumpton.

Sept. 2, at the Unitarian chapel, Lincoln, by the Rev. J. Lampray, JAMES HITCHINS, Esq., coroner, to Mrs. SOPHIA SWALES, widow, both of that city.

Sept. 2, at St. Mary's Islington, by the Rev. Nicholas Germon, M. A., High Master of the Manchester School, JOHN SMALE TORR, of Chancery-lane, solicitor, to MARIA GERMON, only child of Mr. John JACKSON, of Compton-terrace.

Sept. 4, at the Old meeting-house, Warminster, by Rev. J. L. Short, Mr. GEORGE EDWARD PALMER to Miss ANN STRICKLAND, both of that town.

Sept. 12, at the Unitarian chapel, Warrington, by the Rev. F. Bishop, Mr. JOHN

GLOVER to Miss SARAH ANN BEECH, both of that town.

Sept. 13, at Cross-street chapel, Manchester, by the Rev. J. G. Robberds, Mr. JOHN WOOD, of Hulme, to MARY, second daughter of Mr. Thomas CLARKE, of Salford.

Sept. 14, at the High-Pavement chapel, Nottingham, by the Rev. B. Carpenter, WILLIAM WINSTANLEY, Esq., of Chaigley, Lancashire, to CHARLOTTE LAVINIA, eldest daughter of Alfred LOWE, Esq., of Highfield House, Notts.

Sept. 16, at the Unitarian chapel, Lincoln, by the Rev. J. Lampray, JOHN CARTWRIGHT, Esq., of Cherry Willingham, near Lincoln, to ESTHER, widow of the late J. S. ELLIS, Gent., of Swineshead.

Sept. 21, at the Unitarian chapel, Chowbent, by the Rev. Dr. Harrison, Mr. CALES WRIGHT, of Bolton, to Miss JANE ECKERSLEY, youngest daughter of the late Mr. Peter Eckersley, of Tyldesley.

Sept. 22, at the Old meeting, Ilminster, by the Rev. E. Whitfield, Mr. JOHN COGAN CONWAY, of London, to Miss ANNA MATILDA, fourth daughter of John BAKER, Esq., of the former place.

OBITUARY.

JOSIAH WEDGWOOD, Esq.

(From the *North Staffordshire Mercury*, July 15, 1843.)

It is our melancholy duty this week to record the death of JOSIAH WEDGWOOD, Esq., who expired at Maer Hall, on Wednesday last, in the 75th year of his age.—Mr. Wedgwood was the second son of the eminent individual of the same name, whose memory will ever be associated with the advancement of the potters' art in this country, from a comparatively rude condition to almost its present state of excellence.—He was born in 1768, the year before the opening of the manufactory at Etruria, his father having then gained considerable celebrity, and fairly entered upon the pathway of fame and fortune.—Of Mr. Wedgwood's early life we know but little. He married, in

December, 1792, being then in his 24th year, Elizabeth, daughter of the late J. Allen, Esq., of Cresselly, near Tenby, Pembrokeshire, another of whose daughters was married to Mr. Wedgwood's eldest brother, John, now living at Seabridge, near Newcastle. The Allens are highly connected, by intermarriages with the Seymour and Anglesea families. The next sister of Mrs. Wedgwood was married to the late Sir James Mackintosh: and her only brother was some time master of Dulwich college.* On the death of Mr. Wedgwood, Sen., in 1795, and the distribution of his property which followed, the Etruria estate and manufactory fell to the lot of Mr. Josiah Wedgwood. The works he carried on

* See Obituary of C. R., p. 331.—Ed. C. R.

for several years in conjunction with his kinsman, the late Mr. Byerley, and other relatives, he himself being resident for the greater portion of the time at his seat of Gunville, Dorset, for which county, in or about 1805, he served the office of high sheriff. In 1810, Mr. Byerley died, and Mr. Wedgwood having previously taken up his abode at his newly-purchased estate at Maer, on the borders of Shropshire, continued the business on his own account for some years, a part of which time he resided at the Hall, at Etruria. Subsequently, two of his sons, Josiah and Francis, were admitted into partnership in the manufactory, and the firm of Josiah Wedgwood and Sons continued in existence until within the last two or three years, when it was dissolved, and the concern came wholly into the hands of Mr. Francis Wedgwood.—But although thus engaged in extensive business as a manufacturer, during the greater portion of his life, Mr. Wedgwood was most valued in the neighbourhood for his many personal excellencies; and if good deeds embalm the memory, the remembrance of him will not soon perish.—Of Mr. Wedgwood's private life we shall say but little. We believe he fully realized the happiness of the domestic circle, and was greatly beloved by his family and dependents. His friendships were numerous, and, like those of his worthy sire, comprehended within their range many of the most celebrated men of the day, in the varied departments of literature, science and art.—As a manufacturer, Mr. Wedgwood seemed content to inherit the celebrity which attached to his name. He rarely appeared as a competitor with contemporaries in new fields of enterprise, and in fact seemed to be engaged in commercial pursuits chiefly for the sake of those whose faithful services had secured his deep-rooted interest in their welfare. With these views and principles he was uniformly kind and considerate to all persons in his employ, regarding them with almost paternal feelings, advancing their interests in various ways, and providing with true beneficence for the declining years of those who grew old in his service. Mr. Wedgwood was in fact a true philanthropist. He delighted to do good. His love for his fellow-men was not bounded by clime or country, or limited by sect or party. But while his benevolence was thus extended, he did not forget to begin his charity at home.—Mr. Wedgwood's name is indissolubly connected with some of our

best local institutions. He was one of the first to appreciate the importance of that excellent establishment, the North Staffordshire Infirmary, and promoted its prosperity by his liberality and exertions. From himself and various members of his family, that valuable institution received several munificent donations, and he continued active in extending its usefulness, almost to the close of his life. As a zealous promoter of universal education, Mr. Wedgwood was a principal originator of the British School in this town, for the instruction of children of all denominations: he often presided at its anniversaries, and used his influence in its behalf. Other schools established on similar principles had also his hearty support. The Pottery Mechanics' Institution is mainly indebted to his instigation and exertions for its existence. At a time when the objects and tendencies of such institutions were misunderstood by many, and duly appreciated but by few, he fostered the tender plant by his personal care. He afterwards enjoyed the gratification of seeing not only opposition withdrawn, but a public meeting held in the Institution rooms, presided over by his Grace the Duke of Sutherland, and attended by many of the principal gentlemen of the neighbourhood, with the design of making it increasingly useful. The Pottery Central Savings' Bank is another of the local institutions which Mr. Wedgwood actively assisted to found, and which he lived to see firmly established in public confidence, and diffusing widely the benefits it is designed and calculated to promote. He was also, we believe, an originator of the Savings' Banks at Stone, Newcastle, and other places in the neighbourhood, regarding such institutions as powerful auxiliaries in elevating the condition of the operative classes.—In the exercise of his universal philanthropy, he engaged in laborious efforts for the extinction of Negro-slavery. The anti-slavery cause was dear to his heart. He first laboured with Clarkson, Wilberforce, and other eminent men for the legislative suppression of the slave-trade; and after that important step was gained, he continued his exertions in the same righteous cause, till slavery itself was abolished in all the British possessions.—As a politician, Mr. Wedgwood was an attached, zealous and inflexible promoter of Whig principles. It was often his lot to take an active part in public affairs. No one could be more open than he in his political professions; no one acted more decidedly upon his

avowed opinions; no one maintained a more undeviating consistency; and no one, we may add, passed through the ordeal of public life with less forfeiture of the esteem of political opponents. He belonged to a party, it is true—but he was not a factious partizan; and when he engaged in party struggles, it was not with him a vulgar strife for mastery or to gratify personal ambition; but he was actuated by a sincere conviction that the principles or the measures for which he was contending were of paramount importance to the public welfare. It is a proof of the high estimation in which he was generally held, that in 1832, when the elective franchise was conferred on this borough by the Reform Bill, Mr. Wedgwood was returned to Parliament, by almost unanimous consent, as one of its first representatives. —After his voluntary retirement from Parliament, at the dissolution under Sir Robert Peel's short administration at the close of 1834, Mr. Wedgwood gradually withdrew from the active business of life. His health, which had been on the decline for some years, now became greatly impaired, and for several months before his decease we understand he was the subject of severe disease. His venerable partner survives, having lived in the enjoyment of conjugal happiness for more than 50 years. Of eight children, seven are still living. —We understand Mr. Wedgwood's remains will be interred in the family vault at Maer to-morrow. The funeral will be strictly private. —We might with justice have adopted a strain of higher eulogy in this hasty notice of departed worth. In refraining from doing so we consult what would have been the wish of the honoured deceased, whose unaffected modesty always shrunk from praise of his own character or conduct. Knowing this, we have endeavoured to

discharge our duty in the spirit of the maxim—

“Praises on tombs are words but vainly spent:

A man's own deeds are his best monument.”

April 4, in the faith and hope of the Gospel, after a long life of unblemished integrity and honour, Mr. JOHN SIMPSON, formerly of Leadenhall Street, where he brought up a numerous family, whom he had the happiness of seeing filling their several stations in life with respectability and usefulness. He was born at Yarmouth, Norfolk, and like his venerable father, who will be remembered by many of our readers, it was his privilege from a very early period to render essential assistance, by his purse, counsel and exertions, to a large circle of relatives and connexions. At a good old age, like a shock of corn in his season fully ripe, he has been gathered to his fathers, and was interred at Worship Street, where the remains of his beloved wife and two of his daughters had been previously deposited; and it deserves to be recorded that he was the founder of the Sunday-school at that place, and for some years his children constituted the largest portion of the teachers.

Sept. 2, at *Dorking*, AGNES, the youngest and much-beloved daughter of the late Rev. THOMAS SADLER, of Horsham.

Sept. 25, at *Gloucester*, after a long and severe illness, in the 76th year of his age, Alderman Sir MATTHEW WOOD, Bart., one of the Members in Parliament for the city of London. (Of this true patriot and most useful and praiseworthy citizen, we shall say something in our next.)

CORRESPONDENCE.

Communications have been received from the Revds. E. Kell (2 letters); J. H. Ryland; and J. Johns: from S. S.; H. C. R.; L.; and Apis.

We hope in our next to make use of the “Nineteenth Report of the Manchester Unitarian Village Society.”

We are authorized to expect that we shall be furnished, for the ensuing or a very early number, with biographical particulars of the late lamented Rev. H. Acton. The congregation at Exeter have opened a liberal subscription for the Widow and Fatherless Children, which has been, and we trust will be, generously assisted by members of our denomination in other places: the amount of the subscription at the date of the last report made to us was upwards of £900. All our ministers will, we are sure, gladly receive benefactions for the truly charitable object.

THE CHRISTIAN REFORMER.

No. CXIX.]

NOVEMBER, 1843.

[Vol. X.

DR. MONTGOMERY'S SPEECH AT THE LATE MEETING OF THE REMONSTRANT SYNOD, CONCERNING THE CONGREGATIONAL PROPERTIES OF THE NON-SUBSCRIBING PRESBYTERIANS OF IRELAND.

(From the "Northern Whig," Belfast, Sept. 7, 1843.)

DR. MONTGOMERY rose and said—Moderator, I have already this morning, in *interloquitur*, occupied the time of nearly two and a-half hours in laying before you the whole of the proceedings in which I have been concerned, since the 5th of January last, in relation to our congregational properties so unjustly, so unworthily assailed. I feel—as you must feel—that, in a question not yet altogether closed, it would be unwise and improper to publish a number of documents in our possession, or to state the whole of our proceedings, or to give my impression as to the sentiments that exist towards us in various quarters, or the prospects which we have of being eventually protected in our dearest rights and interests. From you, I have kept nothing back, except a few names and a few circumstances, which I did not believe it consistent with honour or propriety that I should bring before you; but I have not kept back any material fact, or any thing bearing upon the general question. I was ready, if you had desired, not to proceed any farther, but to allow you to come, in *interloquitur*, to such resolutions as you might think expedient. But as much anxiety prevails in the public mind to know something of this question, independent of the wonderful misrepresentations put forth in certain prints, in some parts of England and Ireland, I shall now, in the exercise of that discretion which you allow to me, make such statements as I deem expedient in the present position of affairs. It seems, Moderator, rather a melancholy thing, that, in the middle of the 19th century, and in a Protestant Church, and in the midst of those who talk so loudly of liberty of conscience, we should be compelled to strive for the retention of our own properties and our own privileges. (Hear.) But we cannot be much surprised at this, when we look back to the history of mankind, and when we find that truth and integrity have ever been compelled to contend, with sad odds, in opposition to falsehood and cruelty and attempts to oppress. If we look to the history of Christianity itself, we will find that its great Founder was persecuted and brought to the death by an ungrateful and perverse generation. And we would find that his inspired followers were accused of setting up strange gods, and of being heretics, so that St. Paul was compelled to say, in his day, what we are compelled to say in ours,—“I do confess that, after the manner which ye call heresy, so worship I the God of my fathers.” In despite, however, of the ingratitude and wickedness of man, Christianity made progress, by its own divine power and truth, against all the prejudices and all the powers of the world; and, finally, it was taken under the protection of the Roman emperor, and became the established religion of the mightiest empire the world ever saw. Do we find that the clergy of that Church, which had just escaped from the racks and tortures of the heathen, remembered the principles of its own divine faith—its charity—its beneficence

—its justice—its unbounded love for God and man? On the contrary, we find they began to use the instruments of torture that the heathen had employed against them, in the infliction of cruelty and torture on the heathen; and, in a short time, when the great mass of the people of those countries became Christians, they turned the weapons of oppression one against the other. The clergy established themselves as a distinct and separate class, and claimed reverence and homage from the laity. They put out the light of science, and almost annihilated literature in the world, and raised in those temples, which ought to have been the sanctuaries of liberty, the strongholds of their own unrighteous power. In the course of time, a few men, disregarding the power of the world, and seeing some glimmering of hope in the dark dungeon-house in which Priestcraft had entombed them, devised the system of Protestantism, founded on the inalienable right of every man to search the Word of God, and the complete sufficiency of that Word as a rule of faith and a guide of conduct. But no sooner had these men raised their standard, and inscribed upon it "civil and religious liberty," and disenthralled themselves from the power of the Pope, than they began to forge fetters for their brethren; and the very men who descanted so eloquently against Popish creeds, formed creeds for one another; and the Protestant Churches became virtually as intolerant as the Roman Catholic had previously been; so that, whenever they had the civil power to countenance them, they proceeded to act with as much tyranny as any that had gone before them. In consequence of this, we had another reformation—a double-distilled Protestantism, as I have sometimes called it—Presbyterianism assuming to be framed on principles more congenial with the Word of God and liberty of conscience and purity of life. But no sooner was this Presbyterianism established in some countries, than, in confirmation of the infidel sarcasm that the priests of all religions are the same, it passed enactments as absurd and oppressive as any that preceded them. (Cries of "Hear, hear.") The very founder of the Calvinistic system was a man whose name is slurred in the history of the world, as a man of cruel dispositions, persecution and blood. When the Reformation was introduced, as connected with Presbyterianism in Scotland, it, for a time, was liberal and generous, because, by assuming the attitude of liberality and generosity, it was able to take an efficient stand in opposition to Popery; but it soon began to fix yokes on the people's necks, and induced them to believe that the fetters which the clergy were binding on them were mere ornaments and decorations. When Presbyterianism was first established in this land, it was a system of freedom. Some ministers came from England—some from Scotland—and, though some of them might have submitted to tests, previous to their arrival, they were freemen, and no more bound to subscription to tests of Orthodoxy in the old country, than the ministers of the Synod of Ulster, on entering the Presbytery of Antrim, were members of a subscribing Church. (Hear.) The Presbyterian Church continued to be free till 1698, when licentiates were, for the first time, compelled to subscribe the Westminster Confession of Faith, and the same yoke was imposed upon the ministers, in the year 1705. As this statement has been boldly denied by Dr. Cooke, in his letter to Lord Eliot, I am happy to have it in my power to prove it, not only by the records of the Synod itself, but from statements made on oath by Drs. Cooke and Reid, who swear that subscription to the Westminster Confession was enacted in 1705. I need not tell you that these men are too acute in language to use the word "enact" as a declaration of an old practice; more especially as it was then stated, that licentiates and others, who had not before subscribed, must do so before ordination, implying that subscription was not and could not have been the law of the Church.

Dr. Reid (*Killinchy case*) deposes, that "the Westminster Confession of Faith was, in the year 1698, made the recognized confession of the Synod."

Made—yes, for the *first time*, and for licentiates only, in the following words:

“That young men, licensed to preach, be obliged to subscribe the Confession of Faith, in all the articles thereof, as the confession of their faith—this overture unanimously approved.”

Dr. Cooke (*Killinchy case*) deposes, that “the earliest subscription of a minister in the records of the Synod of Ulster is 1698,” referring, of course, to the preceding extract concerning licentiates.

Dr. Cooke (*Clough case*) again deposes, “that, in 1705, an *enactment* was unanimously approved, in the words following:”—

“That such as are to be licensed to preach the Gospel subscribe the Westminster Confession of Faith to be the confession of their faith, and promise to adhere to the doctrine, worship, discipline and government of this Church. As, also, those who are licensed, and have not subscribed, do be obliged to subscribe before their being ordained among us—this overture was voted and unanimously approved.”

Dr. Reid (*Killinchy case*) deposes, that “at two general meetings, held in said years 1698 and 1705, the rule *enacted* and *promulgated*, relative to subscription to said Westminster Confession of Faith, was unanimously agreed to.”

These extracts from the official records of the general Synod, and the sworn testimony of Doctors Cooke and Reid, I place before the world without farther comment, in *direct opposition* to the allegation which Dr. Cooke ventured to lay before the Irish Secretary. (Hear, hear, hear.) In the year 1662, shortly after Charles II. was restored to the throne of his ancestors by the might and power of the Presbyterian army, he requited their support by passing the Act of Uniformity, which required all persons in these lands to conform to the services and doctrines of the Church of England. Two thousand venerable and venerated servants of the Lord Jesus Christ gave up their livings in that Church, rather than hold them on the iniquitous terms of professing to the world, and preaching to the people, what they did not approve. (Cries of “Hear, hear.”) In the process of time, however, the iniquity of the Statute of which I have been speaking became so apparent, that, in England, in 1690, that Statute was relaxed, permitting Protestant dissent, on condition that ministers should subscribe to the doctrinal portions of the Thirty-nine Articles. It was not till the year 1719, that this toleration of dissent was granted in this country; and none were excluded from the liberty conferred by the provisions of this enactment, with the exception of those who impugned the doctrine of the Trinity. Those who held the doctrine of the Divine unity, the fundamental doctrine of natural religion—of the Jewish religion—of the Christian religion—were prohibited from enjoying the benefit of that toleration. This want of toleration, however, was not sufficient to repress the spirit of inquiry among the clergy or the people; and though, from fear of the persecuting penalties of the law, they were probably compelled to preach general doctrines, they continued, nevertheless, to inculcate, as far as the law would allow them, the doctrines which in their hearts they believed, and certainly none in opposition to them. They could not, however, establish Arian congregations, in *express terms*; for, had they done so, any individual that desired to take their property from them, could have deprived them of it, as holding it on conditions contrary to law. Our ancestors, therefore, did all they could do. They were Dissenters, not in name, but in reality—they were Protestants not in profession only—they were Dissenters and Protestants, in the true sense of the word. Looking upon the great principles of religious liberty as superior to any sectarian mode of faith—believing that no service could be acceptable to God, or profitable to themselves, which was not a free-will offering, they established congregations on such principles as then appeared to them the

best for the propagation of Protestant dissent in these lands; and they neither bound themselves not to change their opinions, nor did they bind up their descendants to subscribe the form and letter of a peculiar creed. They too deeply appreciated the blessings of Christian liberty, to attempt to bind any man with fetters which they had refused to allow any man to bind upon themselves. The Synod of Ulster, however, soon began to entertain various opinions in relation to church government and doctrine; and at length, in 1719, a controversy commenced with regard to subscriptions to the Westminster Confession of Faith, which, in the year 1726, ended in the secession of seventeen ministers and congregations that composed the Presbytery of Antrim. The principles of this body, however, were not exclusively confined to the members that composed it; and many entertained the hope that a better spirit would soon spring up in the larger Church. That spirit did eventually arise, and the Westminster Confession was practically set aside as the law of that Church; so that, out of the fourteen Presbyteries of the Synod of Ulster, ten required no subscription, and the others only such a modified subscription as, I have heard it said, might be used by any man in subscribing the Koran of Mahomet. (Hear.) I myself, Moderator, and all the original ministers of this Church, came into that Synod free and untrammelled men, according to these salutary usages; for I never subscribed my adhesion to any human formula of belief, but merely my simple adhesion to the Word of God, and I simply gave my promise that I would honestly inculcate its sanctifying truths. This system continued, and we lived together for many years in great harmony, knowing each other's opinions then as well as we do now. Dr. Cooke deposed that there were then thirty-five or thirty-nine Arians in the Synod; and with these Arians he was not only interchanging Christian intercourse of a general kind, but held with some of them the most sacred of all communion. (Hear, hear, hear.) He received from the hands of these men the emblems of the body and blood of the crucified Redeemer. This was in exact accordance with the generous spirit of a Protestant church; and this continued for some time, till controversies arose with regard to individual appointments in our college. On account of the appointment of the Rev. W. Bruce to the Chair of Hebrew, and Greek, and Latin, in the Belfast Academical Institution, the "hue and cry" was raised against him for heresy, because another individual—highly respectable, I admit—had not been chosen to the Professorship. (Hear, hear.) In the year 1824, a new Code of Discipline was formed, agreeably to Synodical practice, and not requiring subscription to the Westminster Confession of Faith, but leaving Presbyterians the same license which they enjoyed before. In direct violation of this code, however, attempts were made, in the year 1827, to compel ministers of the Synod of Ulster to declare their faith in the doctrine of the Trinity. The history of our Church, Moderator, from that period to the present, is familiar to every member of your reverend court; and the disgraceful controversies which arose from the attempt to which I have referred are also well known to you all. The clamour and the misrepresentation which were raised against those who adhered to their religious principles must be familiar to all who hear me. (Hear.) Happily there were some who refused to bow their necks to any yoke of bondage, and refused to submit to human dictation in matters of conscience; but, the next year, a chain still heavier was attempted to be wreathed around them. Certain overtures, in violation of the Code of Discipline, and in violation of the honourable compact on which the ministers had entered the Church, were brought into the General Synod of Ulster. These overtures, although in direct violation of the rule of the Church, requiring an overture to remain on the books for one year, were passed instantaneously into a law. I am perfectly aware, Moderator, that it has been stated, in some quarters, that these overtures contained nothing new—that they were only carrying out

the established principles of the Church—that they were only enforcing the Code of Discipline; and yet seventeen ministers, many of whom had a large share in the framing of that very Code, thought them so new and so oppressive, that they determined to leave the Church rather than submit to what their brethren, with the clamour of the populace, had attempted to force upon them. (Hear.) I can prove, from the oaths of the ministers to whom I have already alluded, that these overtures were new regulations. In 1828, it was not denied that certain new regulations were made; but, at a later period, it appeared fitting to certain parties to assert that they were not new. There is no man in the community who believes that we left the Church because the Church enforced its old laws. (Hear, hear.) I say before you, Moderator, before the members of this Church and the public—for I will not mince the matter—the men who made the statement did not, and do not, and cannot believe it. (Applause.) They know that they made new laws. In proof of this, I call Dr. Cooke in the *Clough case*, who deposes that “said Synod have, upon several occasions, made alterations and additions in said Code, and modified certain parts thereof; and amongst others, in the year 1828,” although he afterwards deposes in the *Killinchy case*, that, “in 1827-8, the Synod of Ulster did not depart either from its doctrine or discipline:” that “the cause of the formation of the Remonstrant Synod was the measures taken by the General Synod of Ulster, to enforce the Code of Discipline of 1824, and not permit any covert evasion or open breach of its enactments.” (Loud cries of “Hear, hear, hear.”) Doctor Reid (*Killinchy case*) admits “alterations and additions,” in 1828; and that “the General Synod have altered and varied the same (*code*) in some material respects.” Nay, farther, although it has been asserted that the Westminster Confession of Faith never ceased to be the doctrinal standard of the Synod, the two gentlemen above-named expressly depose, in the *Killinchy case*, that “the Westminster Confession of Faith was *re-enacted* in the year 1838.” What! re-enacted, though it had never been set aside! I merely state these facts—it being no business of mine to reconcile palpable contradictions on the part of others. In additional corroboration of their having made essential changes in the laws of Synod, in 1827 and 1828, I may mention the repeated proposals of Dr. Cooke, that we should separate. It was declared that they were willing to give us all reasonable and proper protection, in the enjoyment of our rights and privileges, admitting that we had a right to leave their Church, if we found in it any thing oppressive to our consciences. I shall read a few extracts from some papers before me, because, on these points, the public mind has been grossly—I fear wilfully—misled. (Hear, hear.) In 1827, Doctor Cooke said, at Strabane,—“Now that our eyes are opened, let us separate the wolves from the sheep; let us divide the flocks. Let Lot take one side of the plain, and let Abraham take the other; but, by all means, let us divide the flocks.” If this meant any thing at all, it meant, that if we did not like each other’s company, we might separate; and they, of course, assumed the patriarchal position of Abraham. (Hear, hear.) I do well remember that this proposal was made with angelic kindness. We were addressed as brethren. There was a sweet smile of touching affection in the countenance—the hand was extended in love, and in the voice there was a tone of melting tenderness. They declared that they would not injure a hair of our heads—that they would treat us as brethren. (Cries of “Hear, hear, hear.”) Dr. Cooke farther stated, that “he did not wish the Synod to separate on warlike terms; he wished the bodies to withdraw from each other in peace”—adding, with persuasive sweetness, that, “if he could conceive there would be the slightest attempt to persecute for the sake of opinions, he would be the last man to forward such a measure.” (Hear.) But the Doctor did not stop here. He went on to say—“I have no right”—(that was perfectly true, at all events)—“I

have no right to institute any proceedings which might interfere with any man's £100 or £150 per annum. It is not that object I wish to effect by the resolution which I now submit." (Hear.) Oh, Moderator, my heart was melted by that touching statement! (Hear.) How Christian the terms—and how admirably they were carried out! (Applause.) I could read more such extracts, Moderator, but shall, in the mean time, turn your attention to a few sentences from another celebrated Doctor (Dr. Stewart)—and a considerable number of Doctors, as well as myself, have come into doctorial existence since those days—who was exceedingly eloquent, and who, in the warmth of his feelings, thus expressed himself:—"Those ministers who are Arians, and who have Arian congregations, are not placed in temptation. Mr. F. Blakely and Mr. Montgomery are not thereby put into temptation; and he begged clearly to disavow the propriety of applying the terms 'wolves in sheep's clothing' to these gentlemen. Indeed, any one who knew Mr. Montgomery at College, or elsewhere, could not, with honesty, apply such an epithet to him. Let those congregations that are Arian keep their Arian ministers, but do not allow the people to be hoodwinked by false and treacherous teachers." (Hear.) We come now to the year 1828, when Dr. Cooke, waxing indignant at the base supposition of his desiring to injure his Arian brethren for being honest men, made use of this language:—"How any man, in reporting proceedings, came to attribute to me the idea of employing suspension and degradation in punishment of men's opinions, is more than I can comprehend." He thus openly deprecated any plan which would be calculated to excite bad feelings among those in connexion with the two parties which then existed in the Synod. "It will be," said he, "in the recollection of this Synod, that I compared the two sides of this Synod to the contending herdsmen of Abraham and Lot, and proposed, that if we could not agree about the pasturing of our flocks, we should respectively make choice of the East or West, or North or South, and separate, that *we might remain at peace.*" Verily, we have had great peace, quite a balcyon calm lately, and, indeed, ever since our separation! (Hear.) "My plan," said he, "is the unshackled use of our several judgments, and a separation between men who could not agree." The illustration from sacred history, in relation to Abraham and Lot, with their flocks, will not, I am afraid, hold good in all points; for we do not find it recorded in the Biblical history of those two men, that, after their separation, when Lot had increased in wealth for fourteen years, Abraham came down with a strong hand, and took away the flocks and herds of his weaker brother. (Laughter.) There has been something very like this, however, in the later times. (Hear.) Dr. Cooke said, "He would hope that these men (the Arians) would begin to examine the Scriptures anew, and that their eyes might be enlightened; and his advice would be to refrain from these men, and let them alone." We wish they would come to that determination and act upon it. It was what we wanted all along. We wish they would just "refrain from us, and let us alone"—in accordance with their engagement. In further illustration that we should sustain no injury in leaving the General Synod, both Dr. Cooke and Dr. Stewart, on the same occasion, adverted, as an example, to the security which the Presbytery of Antrim had enjoyed for one hundred years. Still desirous, however, to avoid the disruption of our Church, we "remonstrated" with our brethren, in 1828, in the hope of inducing them to return to the salutary laws and usages of the Synod; and again, with unwearied patience, we "appealed" to them, in the kindest terms, in the year 1829. All these efforts proving fruitless, we solicited them, in accordance with the repeated suggestions of their leading members, "to appoint a Committee of the General Synod, to meet a Committee of the Remonstrants, in order to arrange the terms of an amicable separation." With this request they complied, expressly appointing their members "to

confer with Remonstrants on the terms of an *amicable separation*!" A conference was accordingly held in Belfast, September 9th, 1829, when they stipulated to pay us "an equitable proportion" of certain funds theretofore our joint property, amounting to about £150—but from that day of our meeting till the present time, we have not received one farthing of the money which those Christian men solemnly promised to pay. (Hear, hear.) They violated this compact; and because they are not a corporate body that can be sued, they laugh at us, and have positively refused to give us property to which they know we are entitled by all the principles of a just morality, unless we should *first* comply with certain *new terms* prescribed by themselves, and not included in the original compact. (Cries of "Hear, hear.") My brethren, we retired from among them, relying on the understanding that we were to be permitted to live in peace—that we should not interfere with them, and that they, on their parts, should leave us at peace. But, Sir, I do now believe that the Synod of Ulster made this proposition for the very purpose of giving themselves an appearance of liberality before the world, without intending that any profit should accrue to the men who had seceded from them, upon an amicable arrangement. At that time, there was a Government in power which was hostile to our views; and, I fear, some of those men thought probably that, on our separation, Government would withdraw their protection from us, and deprive us of the Royal Bounty, upon which we mainly depended for the support of our families. We braved this danger; and, blessed be God, who upheld us in our integrity, it fell not upon us. (Hear, hear.) It was farther believed—ay, and publicly stated—that, on our secession, our flocks would not adhere to our ministry; but, to the amazement and sore disappointment of those who indulged in such speculations, our people did faithfully remain with us. What was the consequence? These men sent missionaries into, I believe, every congregation within our bounds; and the awful history of the attacks upon us which followed would, were I to enter into it, be sufficient to harrow up the feelings of every Christian and right-minded man. (Hear, hear.) Yet, these are the men who accuse us "of wresting houses of worship and other properties from them, by spoliation and violence." Sir, I defy any man amongst them to adduce one instance, either in ancient or in modern times, in which the charge of spoliation, fraud or violence, can be justly laid at the door of the Non-subscribing Presbyterians of Ireland. (Applause.) Where was the violence? Assuredly it was not on the part of the Presbytery of Antrim, who retired from their jurisdiction in the year 1726. Even in those days, when our prospects were darker, and when the public mind was less enlightened than it now is, the Synod of Ulster never dreamt of preferring a claim to those properties and funds which they now allege to be theirs. As the Presbytery of Antrim had seceded from them more than one hundred years before our separation, with all their properties and privileges, we argued, could not the Remonstrants now retire from the Synod of Ulster upon the same terms?—That was the example of security which they had themselves placed before us, and on which, as well as on the principles of right and justice, we relied, with respect to the new arrangements between us and the Synod of Ulster. Where, I again ask, was the violence committed by us, in ancient times?—where was the violence, on the part of the Presbytery of Antrim? There was no violence—there was no cause for violence—for they had retired from the jurisdiction of the Synod upon an amicable understanding and agreement. (Hear.) But our opponents have said, that we are chargeable with "violence and spoliation" in modern times. Permit me to tell you the circumstances of the case which they have so strongly alluded to. (Hear, hear.) It was, I think, in the month of October, 1829 (if I err in dates, a Reverend brother, who is present, can correct me), that the Rev. William Glendy, then a Remonstrant minister, and whose congregation, or, at least,

the majority of them, had joined our connexion as Remonstrants, came into collision with the Synod of Ulster. This venerable brother had been largely instrumental, I believe, in the settlement of Dr. Reid in Carrickfergus; and he had been in the habit of being assisted at his communion service by Dr. Cooke, for, I believe, a period of fourteen or fifteen years. [Mr. Glendy—Fifteen or sixteen years.] Well, he had been assisted at communion services by Dr. Cooke; and he had gone to the congregation of his brother, Dr. Cooke, and there assisted him in the distribution of the bread of life and the cup of salvation. Now, Sir, I firmly believe that if Dr. Cooke had broken into Mr. Glendy's house, at the dark hour of midnight, and struck at his life, Mr. Glendy could not have been more surprised than to find that same individual—the very man who had so long lived in the interchange of Christian offices with him—the man with whom he had lived in the discharge of the holiest duties of our faith, and of the requirements of friendship and hospitality—to find that man coming, with Dr. Reid, and with some thousands of others, gathered from the four winds of heaven, to seize upon his meeting-house. (Hear, hear.) They came not with words of peace and consolation, but with the determination of depriving him of his meeting-house—to deprive him of the very tables at which they had sat with him, and received of the emblems of the Redeemer's death—to drive him from the glebe and manse where they had experienced hospitality, and enjoyed the comforts and consolations of religion together. But Ballycarry congregation acted as any Christian congregation would have done in the circumstances—they rallied round their venerated minister. When they found men coming with a firebrand in their hands whom they had been accustomed to behold with the emblems of peace, they would not allow them to enter the house. And when they attempted further proceedings, of the same nature, at the old churchyard of Templecorran, there also they were met and prevented from carrying out their intention of taking possession. And when they came out upon the highway, a mockery of praise and prayer was got up, amid the hootings of the mob, drawn together by the occurrence. There was a little violence upon the occasion, and let me tell you in what it consisted. When Dr. Cooke was returning through the village of Ballycarry, in his new gig—or phaeton, I believe it was called—of which a present had been made to him shortly before, some boys (and perhaps not very foolishly either) were engaged in burning an old effigy—a thing stuffed with straw, and covered with an old black coat, which they had dressed up, and named “Mr. Cooke.” (Laughter.) Well, as I have said, when the Doctor was returning through the village, in his new phaeton, his horse took fright at the burning of the man of straw, which had been thrown upon the road, and this is the whole of the “violence in modern times” charged against us, as regards that particular case. (Hear, hear.) But who are the men, Sir, I ask, that have been truly guilty of violence? Not we, but the men who have violated every bond of friendship, and outraged every feeling of amicable relation with an aged brother. These are the men who dare to talk of violence and of spoliation. But this is not all. We were persecutors at Grayabbey, I suppose, it will be said. Blessed be God, we have records extant which will shew to the world who were the culpable parties on that occasion. Those records shew that our opponents assembled there, and under the clouds of the night, and sent in to a magistrate a statement composed of fictions which I once exposed to the scorn of the world—fictions which neither Dr. Cooke, nor any of those who assembled there, have had the hardihood to defend. (Cries of “Hear, hear.”) Believing those monstrous fictions, that magistrate proceeded to the meeting-house, upon the Sabbath-day, in winter; and on that day, the snow-flakes falling upon his grey hairs as he left the door of his church, was an aged minister ejected from his house of worship, and kept a prisoner for eight hours, for having

dared to enter his own pulpit. (Hear.) This was all brought about by the contrivance, or, at least, connivance, of Dr. Cooke. And what followed? That magistrate was grieved for the part which he had, by the misrepresentations made to him, been induced to take in the affair. He gave up Dr. Cooke's letter, and apologized for his share in the transaction. (Hear.) And this, I suppose, is one of the new instances of violence which these men bring against us. (Hear.) But, if it were necessary, I need not rest here. I could go to the case of my aged friend Mr. Campbell, of Templepatrick, and speak of the injuries which he has suffered through the instrumentality of these men of peace. Mr. Campbell, however, is here himself; and I will not enter upon those harassing details. I could, Sir, point to men upon whose head that venerable brother had laid hands at ordination—who had enjoyed his hospitality and shared in his friendship—acting as the agents and instruments of persecution, and driving him forth from the home which he had occupied for thirty years, and from the farm which he had cultivated, to the bleak and barren mountain-side, there to find a shelter as he might for himself and his children and an aged parent,—hastened, I do believe, by these things to her grave. (Hear, hear.) And these are the acts of the very men who said that they wished to live with us in peace, and to let us alone—these are the deeds of men who pledged themselves to act towards us as Abraham did to Lot! (Hear, hear.) Peace! *Their* peace is the peace of men who have inflamed the hearts of Christians against each other—the peace of men of plunder and spoliation—the peace of men who would drive an aged minister of Christ from the house he had roofed and the glebe he had tilled, and give that farm to an intruder into the respectable congregation at Templepatrick. (Hear, hear, hear.) Is it not a most wonderful circumstance, that Christian men—men who had lived with us in social amity, and in the interchange of Christian friendship and fellowship—men from whom we had separated on an equitable arrangement, should turn round upon those whose rights and privileges they had guaranteed, and attempt to plunder them of their property? (Hear, hear.) But, after all the instances of persecution which I have adduced, there are yet more to come. After our separation, it happened that a small body—portions of six congregations—seceded from us, and adhered to the General Synod of Ulster. When this took place, we recommended *our* adherents to give to those seceders their proportion of the equitable value of the old meeting-houses they had left, on condition that, whenever it should occur that a portion of any congregation should leave the Synod of Ulster and come over to us, that body should deal in a similar manner with us. But, until they had been separated from the General Synod for almost a year, no demand whatever was made for compensation for property in the divided congregations; nor was there any such stipulation in our original compact. The universal principle in churches, in such cases, is, that the property remains with the majority. A demand was at last made, however, and was repeated, I think, four times. In reply, we requested the General Synod to fulfil, in the first place, their agreement with us, by paying over to us the amounts due to us out of the several Synodical funds; and we pledged ourselves that, whenever this should have been done, we would make compensation for the divided property. But, no; this would not suit them. They said in effect—Although we are the men who were the first to promise, we will not be the first to begin the game of paying. (Hear, and laughter.) It was not until 1837, when, if I rightly recollect, the suit against the congregation of Clough had been decided, that even a hint was thrown out of the possibility of the property in any other worshipping society being attacked. All that Dr. Cooke claimed, even then, was compensation for the property in the six divided congregations. There was, however, an indistinct intimation—a dim foreshadowing—of something evil that was intended for us; but the time had not yet come when men were

bold enough to say—"We separated from these brethren in peace—we promised to leave them in the quiet possession of their properties and privileges—yet, as we have now found an old law in our favour, we will violate our compact, and we think we may safely commence to plunder them." (Hear.) I wish that I possessed the pencil and the power of Hogarth, to depict the career of these men in its true shades. That celebrated painter gave to the world a series of excellent pictures, delineating the "Rake's Progress." The subject of those pictures is represented, at first, a fine and promising young man; but he gradually becomes worse, as the succeeding scenes of his life are developed, until at last he descends to the lowest depravity. (Hear, hear.) I wish I had the pencil and the talent of the painter, to depict the faces of some of the parties to whom I have been referring, as I saw them not long ago in London. I think I could furnish a sketch that might excite your risibility. (Laughter.) There was no claim, further than what I have already told you of, made against the Synod of Ulster, even up to 1840; yet there was one who, I have been told, had the hardihood to assert in London, that such claims were made at, if not before, our separation. But, Sir, I carried that individual's own writings to a public man, and from his own records I utterly refuted his assertion. Going on in this sad drama, we come to the period of the settlement of the Killinchy case, and the taking away of the General Fund in Dublin; and then we find suits instituted against two respectable congregations in the South of Ireland, which were never connected in any manner with the Synod of Ulster. Although no such connexion ever existed, yet it was the agent of the General Synod who instituted those suits. And who did they get as relators in these cases? They could not procure an Irishman—nor yet an honest Englishman—and they were obliged to procure three Scotchmen to proceed against Eustace-street and Strand-street, for the purpose of taking away their property.* I am glad that Ireland had nothing to do with the transaction, except as regards the attorney. (Loud cheers and laughter.) And what did they expect to gain by these suits? I will tell you. The

* There is something peculiarly disgraceful in these two cases. The congregation of Eustace-street has had Arian pastors for at least a century. One of these, the excellent Joseph Hutton, has officiated for sixty years, and is still living; and during his ministry, and, I believe, chiefly through his instrumentality, considerable funds have been accumulated. Yet *all* these are claimed as Trinitarian property, and sought to be wrested from the very hands that gathered them!

The case of Strand-street is still more odious. The original society, from which Strand-street emanated, worshiped in another part of the city; but the lease of their house having expired, the congregation, being then entirely Arian, rented new premises, I believe about sixty or seventy years ago, on which they erected their present place of worship. The *ONLY* property of any kind which they brought from their former house was an *old pulpit*, that is now rejoiced in as the legally connecting link between the former and present congregations. The members of this society being affluent and liberal, and munificently aided by a noble family, whose ancestor had been the minister of Strand-street, raised, in the year 1816, (just *one year* previously to the repeal of the Statute prohibiting the preaching of Unitarian doctrines,) the sum of, I believe, £3000—the interest of which was to be applied, *mainly and primarily*, to the support of the *widows* of the pastors of the congregation—Mrs. Armstrong, relict of the late admirable Rev. James Armstrong, being specially mentioned, I understand, as the *first* annuitant. Unhappily, their money was subscribed *one year too soon*; and consequently that fund, from which "the widow and the orphan" are at this moment deriving a principal portion of support, is assailed in the Court of Chancery, in common with all the other valuable properties of the congregation! One cannot think of this without shuddering; and yet the very men who are aiding and countenancing this disgusting procedure, lately "disclaimed," before one of the highest Ministers of the Crown, "any desire *whatever* to molest the Unitarian body in the possession of property acquired by Unitarians, and applied, according to the intentions of the donors, to Unitarian pur-

penal clause against Arians was retained in the year 1719, and continued to disgrace the Statute-book until 1817—or a period of ninety-eight years. I am proud to say, that during all that long period, and amid all the religious and political troubles which occurred, no man had the hardihood to attempt to rob his brother of his property, under the pretext of a disgraceful Statute. (Hear.) In 1817, the penal clause was repealed. It had been repealed, as regarded English Dissenters, four years before; and Sir John Newport moved that it be repealed as regarded Irish Dissenters. Subsequently to the repeal of that clause, Unitarians were enabled, of course, to hold property in meeting-houses, &c., the same as other religious bodies; but, unfortunately, the Act by which it was abrogated had merely a prospective operation. The expectation of our opponents, therefore—our friends and brethren of other times—seems to be, that they will be able to wrest our property from us in consequence of the measure having no retrospective power, and because, at a former period, it was unlawful to impugn the doctrine of the Trinity. I will give you a sample of the mode in which the law, as it now stands, might operate. In 1816, a new meeting-house was erected, in connexion with our body, at Bandon; and the congregation who now worship in it are liable to have it taken from them. (Hear.) Let me now come to Crumlin, in the North, for another illustration. In 1836, the Unitarian congregation in that place built a new meeting-house, at a cost of about £1200; but it so happens that it is erected upon a piece of ground which was held by them before 1817, and, of course, they also may be liable to lose their meeting-house. I have heard, indeed, that Crumlin is to be one of the first houses assailed, and taken away from the very men whose funds and resources raised it. (Hear.) But these men aver that they are unwilling to injure us, and that they will freely give up to us all Unitarian accessions. They say they will give us compensation in money. Well, perhaps they would, though I must say that I never found them very ready to part with money. (Laughter.) But, Sir, I ask, what right have they to take our property, and then say they will compensate us for it? (Hear, hear.) I have as good a right to enter that pulpit, and take your coat off your back, and then say—Mr. Doherty, I will give you compensation for this vestment. (Hear, and a laugh.) Is there one man among them who can say that they have one farthing's worth—one jot or tittle—of a just claim upon any of our property? I know they allege that they have such; I know they put it forth to the world that we are men of fraud and spoliation. I find this monstrous assertion in the minutes of the last meeting of the General Assembly, which you will permit me to read:

“The Presbyterian Privilege Committee report—That they held several meetings during the year. On learning the necessity of communicating with Government and the Legislature on the Marriage question, they appointed a deputation to go to London; and they sent forward a similar deputation, when informed that a most insidious Bill was about to be introduced into Parliament, by Arian and Socinian influence, for the purpose of unjustly retaining from Orthodox Presbyterians, property to a very large amount. By the influence thus exerted on our behalf in London, the proceedings in the marriage case were accelerated, and the designs of those who had conspired to defraud us of our property completely defeated.”

We in a conspiracy to defraud them of their property!—Sir, it is not easy for an individual to suppress his indignation when, in the minutes of a religious body, he finds published to the world a falsehood so audacious. (Hear.) If it had been stated that we had bound ourselves together in a

poses”! Comment would only weaken the awful force of these facts. But I do ask the honourable, honest, kind-hearted Calvinists of Ireland, whether they do not shrink from the very contemplation of such attempts, virtually made in their name, and declared to be sanctioned by their authority?

conspiracy to deprive them of their lives, it would not have been more outrageously false. (Applause.) We have no property—we seek to have no property, but our own—the property we inherit from our fathers, or which we have created ourselves. I brand the assertion before the world, therefore, as an audacious and wilful fiction, which ought to put to shame any body base enough to send it forth. Defraud them of their property, forsooth! because I wish to reside in the house I have built, and because my people desire to occupy the place where their fathers have worshipped! Why, Sir, we have a title to our meeting-houses and our manses infinitely stronger than has any Lord in the land to his estate; for his estate was originally obtained by virtue of a grant; but we have created our property ourselves. (Hear.) I fling back with contempt the allegation, that we wish to defraud any individuals, or any religious body, of a particle of property. We hold no property except what is justly ours. To this the Synod of Ulster have not even the shadow of a claim; for, if they had such, they would not have been obliged to go to Scotland to find their relators for the suits instituted. I have seen an account of something akin to their conduct in the stratagem of a fellow who, with some of his coadjutors, had conspired to pick a man's pocket. (Laughter.) One of them accosted him, and entered into a friendly conversation, to divert his attention, while another eased him of his money; and the latter had no sooner committed the theft than, in order to avert suspicion from himself, and to make it appear that he was an injured man, he raised a cry of "Stop thief!" and set off in a feigned pursuit of the criminal. (Hear, and a laugh.) This is exactly the system the members of the Synod of Ulster pursue towards us. They first try to pick our pockets, and then they raise the cry of "Stop thief!" in order that attention may not be drawn to their plunder of property, not one farthing's value of which is theirs. We have offered to give up every iota to which they can justly lay claim; and yet they have the assurance to say that we wish to defraud them. Oh! but they assert that there were certain Calvinistic *donors*, and that they have a right to the property which they bequeathed. (Hear, hear.) For a time they endeavoured to convince—and they succeeded in convincing—people that we administered certain charitable trusts, over which we had, in justice, no right of control whatever. (Hear.) There is no truth in the assertion; for, so far as I know, we hold no donations whatever. What we do hold we hold by lease and pay rent for—our trust is a trust for our own use, and for no charitable purpose whatever. It has no more relation to charitable purposes than (as an old friend of mine would say) the moon has to green cheese. (Laughter.) If it can be proved by any document to have been intended for Trinitarian use, we are perfectly willing to surrender it. In consequence of the state of the law, suits were commenced against some of our friends in Dublin; and it is an old saying, that when a neighbour's house is on fire, it is time to take care of one's own. Before the Irish Secretary I offered to discuss the respective merits of our claims with Dr. Cooke, but he wisely declined the proposition. It did not suit his purpose. We were, therefore, compelled to go to London, to advocate our claims before the Government. We did so, and I think we succeeded in convincing the Government, or, at least, some of its leading members, that we were entitled to protection. (Hear.) Before we went to London, we had, at their own instance, a conference with our Trinitarian brethren in Belfast, in order that an effort might be made to settle our differences without litigation, and without the turmoil attendant upon obtaining an Act of Parliament. We gave our reply to the proposition of the Trinitarians in this paper now in my hand, which I trust will go forth to the world, to shew what sort of men we are, and who they are with whom we have to deal. After a long conference, they said they were unable to come to a conclusion respecting our claims; but they gave us a solemn promise, that, in course of the

same week, a Sub-Committee of their body would meet a Sub-Committee of ours, in order that some definite understanding might become to. (Hear, hear.) The first conference took place upon the 2d of May, and, according to their stipulation, the second should have been held on the 5th or 6th. Well, from that day until this (and in such a course of procedure they only adhered to their usual practice), they never met us, or explained why they violated their compact! (Hear, hear.) Doctor Stewart, when in London, admitted that they had used us very badly in the affair—nay, he used a still stronger term, as well he might; he said he was ashamed of their conduct; yet it is a wonder that he was ashamed, seeing that they had been doing similar things for fourteen years. (Laughter.) The offers which we made to the other side were submitted to Government by us, and we were not left without hopes of redress. I hold here a letter I received from Dr. Cooke (who, as well as myself, is an excellent letter-writer), giving some account of this conference business. I ought, however, to have told you before, that when we were in London, in spring, a reply to our memorial to the Lord-Lieutenant came forth, bearing the signature of Dr. Cooke; and I will venture to say that, since the days when the novel of "Baron Munchausen" was written, never was such a tissue of fictions published to the world. (Laughter.) There is not a single statement contained in it, except the quotations taken from us, which is not either a direct misstatement or a perversion of truth. I wish this assertion to be taken down deliberately. The falsehood—the malignity—the vituperation—the low ribaldry—I might say the blackguardism of that letter, surpassed any thing of the sort which had ever been seen before, and created an impression strongly in favour of our cause. We have no occasion to do battle for ourselves, when an enemy does so. (Hear, hear, hear.) Some of my friends think that a reply to that document should have been published before now, and, indeed, such reply was in part prepared; but, on further consideration, I thought it just as well to leave the thing alone. I know that all they wished for was to provoke a quarrel, and that our reply would only have furnished them with a plea for attacking us. As in the fable of the wolf and the lamb, the former picked a quarrel with the latter for making muddy the stream *below* where he was drinking, so our opponents would have certainly made some pretext for assailing us, had we published a reply to their statement. We offered a reply in the proper quarter; and I do believe that their document has done no injury whatever to any one, except the authors and abettors of the work. The time may come when, before a proper tribunal, I may have occasion to speak of it, and to contrast its allegations with facts and documents.

At the conference on the 2nd of May, in testimony of our desire for an amicable settlement, we made the following, amongst other propositions, in relation to the *six* divided congregations on which the General Synod made claims:

"Let arbitrators be appointed by the two Synods; or, in case of their not agreeing, by her Majesty's Government, to ascertain the actual value of the meeting-houses and other congregational properties at the time of separation—deducting therefrom such sums as can be shewn to have been contributed by persons external to said congregations—and let the remainder be divided, according to the stipend paid, respectively, by the two parties, then actual seat-holders—the Remonstrants engaging to pay over said compensation within three months, and to afford full and free access to all books and documents calculated to assist in the settlement of claims. Remonstrants feel that a mode of arrangement more strictly equitable, and, at the same time, much more favourable to themselves, would be, the giving compensation to the adherents of the General Synod merely according to the sums contributed by themselves or their ancestors to the erection or repairs of the several houses of worship, inasmuch as the mere occupation of a seat could not give to any individual a just claim on property accumulated by others; but, as they are anxious to terminate contests so ruinous to individuals and so unbecom-

ing in churches, they have made propositions so liberal and conciliatory, as, they conceive, the General Synod, if really desirous of 'an equitable and final settlement,' cannot reject. On this head, Remonstrants would merely add, that, as a matter of course, all arrears of stipend due by the parties receiving compensation, ought to be deducted, according to the decision of the arbitrators."

Regarding our congregational properties in general, we made the following statement:—"Although Remonstrants could easily prove, by irrefragable arguments, that even an express grant or devise for Calvinistic purposes, made in ancient times, ought not, amongst Protestant Dissenters, to prevent the lineal descendants and regular congregational successors of such men from inheriting their congregational property; yet, to avoid all cavil and dispute, they again distinctly state, that such of them as are anti-Trinitarians shall at once surrender any meeting-house, glebe, or funds, where any written document, of a legal kind, sets forth, in distinct terms, that said property was originally given for 'the perpetuation and teaching of Trinitarian and Calvinistic doctrines.'" Instead of meeting us again in conference, during that week, as they had promised, I received, at the end of *five weeks*, the following letter from Dr. Cooke:

"Cromac Road, June 10, 1843.

"DEAR DOCTOR,—When I left this for Scotland, I left the reply of the Synod of Ulster's Committee in the hands of a copier, and expected you to receive it about the 24th May, or sooner. When copied, it was so full of mistakes, of one word for another, that it could not be sent. When I returned, it was near the beginning of June, and, as the manuscript was in the hands of a member of Committee, some miles from Belfast, I heard nothing of it till Saturday last. This took me by surprise, as I had no doubt it was in your hands; I then got it corrected on Monday, and, as several copies were required for the members of Government, I sent it to be printed, with a request that the types might be kept standing, and that I should get 100 copies on a sheet, for the post. To my great annoyance, it was published in *The Banner*—its publication being entirely a mistake—inasmuch as I distinctly stated my wish that the types might be kept standing till your propositions should be published. It matters little, however—as, no doubt, both documents (yours as well as ours) will be alike before the public.

"I need only say, there is no use of any farther *protocolling*. So far as my opinion goes, I am ready to advise an amicable settlement. You, I know, are depending upon an Act of Parliament, which we will try to defeat. We are fully aware of all that has occurred in London, both of effort and expectation.

"In sober sadness, I think your proposals *utterly inadmissible*; and I should rather the Government took upon them either the *right* or the *wrong*, as they see fit, than that we should be dragged through an endless inquiry, the net value of which would bring us in some £5 sterling.

"I have been appointed and urged to go to London upon Monday, on the subject of your projected and expected Bill; and I fairly tell you I am most averse to going. I have heard the clauses of the Bill, which I as fairly tell you I consider a gross perversion of justice—that is, as I heard, or rather saw, what they were said to be. Still, bad as they are—and they could not be worse—I should rather see them pass, than that I should be bothered any longer with the matter.

"The publication in *The Banner* given without a name, because I intended to write it, you will then consider as the reply on the part of the Committee of the General Synod of Ulster—Yours, truly,

"H. COOKE, Moderator."

Dr. Cooke declares, as you perceive, that bad as are the propositions in our Bill, he would rather see it pass than be bothered any longer with the question. I do wish that he had continued in that mood of mind. (Laughter.) He farther states, that after undergoing the rather curious operation of "being dragged through an *endless* inquiry, it would leave them about some £5 sterling." Now, I would give them that sum to be free of them, and it may be nearly as much as they are entitled to; yet this man, who was so reluctant to act upon the deputation, is found in London, a few days after the date of that letter, moving earth—I will not say heaven, or another and different place—to defeat our just claims. Some of the means used for

this purpose were absolutely awful—I will not now speak of them more fully; but, by the blessing of God, they shall some day be made public. With respect to the document referred to by the Dr., as a reply to our conference statements and propositions, I may remark, that it is not in their usual Billingsgate style. They had burned their fingers with the former one, and they resolved to be more careful the next time. (Cries of "Hear, hear, hear.") Every man who took up the first publication naturally felt an inclination to throw it from him with loathing. Now, in the second, the authors went directly to the opposite extreme, and made it so sweet as to leave it without a parallel in the English language. It throws out, it is true, a sneer now and then, but its sneaking and nauseous style is calculated to create as much disgust as the malignity and ribaldry of the other. (Applause.) I believe it is a principle in law, that if a person obtains a property, even by accident, and continues in undisturbed possession of it for twenty years, his title to it is as good as that of the Queen to her crown; but it seems that if we hold property, connected with religious uses, by inheritance from our fathers, we may be legally robbed of it. Thus one man picks another's pocket, and is transported for the offence; but he would only be a saint who should turn a congregation out of their meeting-house, and deprive them of the churchyard where their fathers' bones lie buried. (Applause.) The history of the occurrences in London is long, but not uninteresting. (Hear.) I have no complaint to make of the conduct of the Government. I found they had been deceived; I shewed them some of the means which had been adopted to deceive them; and I hope I placed some persons in the position which they ought to occupy. London is large, yet not so large that individual character may not sometimes become known. Statements had been made contradictory of ours; and, very properly, the Government hesitated to legislate, because when two religious bodies came before them making different averments, they did not know which of them to believe. I could not blame the Government for the delay, when men with grave faces, wearing black coats, and men learned in the law, came before them and told them that we were a parcel of liars. Perhaps they obtained more credence, for the time, than we did. (Hear.) But I think I cannot better shew the position in which we placed them, than by reading a letter which I sent to the Premier, on the 27th July last:

"6, *Alfred Place, Tottenham Court Road, July 27th, 1843.*

"SIR,—Knowing that our cause must commend itself to the approbation of every just and honourable mind, the Non-subscribing Presbyterians of Ireland confidently claimed from her Majesty's Government the protection of those properties which, beyond all they possess, are dearest to their religious and human affections. We sought no external aid from Parliamentary or other influence—we created no public excitement in our favour, which we might easily have done—we studiously avoided all crimination, through the public press, of those who threatened us with such grievous and unmerited injuries—we simply stated uncontroversial facts, and unhesitatingly relied upon the liberality and justice of Statesmen who had swept all intolerant laws from the face of our Statute-books, to carry out the principles of toleration, by preventing the retrospective operation of unjust and oppressive penal enactments.

"We have been gratified to hear and to believe that our cause has recommended itself at once to your human sympathies and your Christian justice, and, consequently, that you are desirous to afford us fair protection. We have learned, however, that some difficulties have arisen to impede the measure of relief which you were otherwise willing to bestow. The precise nature of those difficulties we, of course, do not understand; but we presume that they have originated in certain statements made by other parties; and, from what we have incidentally learned, those statements are, to say the least, *very extraordinary*.

"Under these circumstances, and in accordance with your expressed desire to promote a just and amicable accommodation of injurious and discreditable contests between two Christian Churches, I respectfully repeat a proposal similar to one which I made to Lord Eliot, in January last.

"Dr. Cooke and Dr. Stewart (the latter Moderator for the current year of the Irish General Assembly) are at present in London. Now, I am ready and most anxious to meet either or both of them, in your presence, or that of Sir James Graham, where, on the sure grounds of public documents and notorious facts, and not of our separate *ex-parte* allegations, the entire question may be fairly investigated and thoroughly understood. The task of such inquiry would not be difficult or prolonged. I should think that two hours, at the utmost, would be sufficient for its accomplishment; and such an amount of time would not be ill-bestowed, even by a Cabinet Minister, in promoting peace amongst the Protestant population of a country already too much distracted.

"So fully am I convinced of the soundness of our cause, and so entirely do I rely upon your and Sir J. Graham's perspicuity and justice, that I shall freely accept, on the part of those congregations of the Remonstrant Synod whose properties are placed in jeopardy, *any measure of legal protection* which, after hearing the whole case, you may consider it right to recommend.

"Should Drs. Cooke and Stewart accept of this proposal, all embarrassment, both to Government and Parliament, will be avoided, and harmony will be at once restored. But if they decline this summary and equitable mode of settlement, I offer, farther, according to your own suggestion, to submit the whole question to the decision of four Members of Parliament, two chosen by each party,—the gentlemen selected not to be of the Unitarian or Calvinistic Presbyterian Churches, so as to secure the unbiassed judgment of honourable men.

"Should they shrink from this also, I then respectfully claim it of your justice to grant us the same protection, on the ground of thirty years' usage, which I learn you are ready to extend to our brethren in England, or to promise us the appointment of a Committee of the Lords or Commons, early next session, to investigate the whole affair, and report as to facts and justice may appertain—suspending, *ad interim*, all proceedings in law or equity.

"In the mean time, I would most earnestly entreat you to introduce *immediately* the Bill which has been prepared for the protection of our English brethren. We are not so ungenerous as to wish that our fellow-sufferers should be prevented from entering a secure haven, because we may continue to be still exposed to the waves and storms of persecution, raised by an individual personally interested, and a few of our former clerical *friends and brethren*, from whom we separated under the most solemn guarantees, and whom we never injured, in thought, word or deed. Protect the English, therefore, by themselves, if you should not see fit *at once* to include us. I sincerely assure you, it will afford us much gratification and some support, under our own severe trials, to know that justice has been extended to our valued friends; and I *pledge myself* that we shall never complain of your having relieved others, though you should, for the present, refuse to protect ourselves. In the end (I feel as certain as I do that to-morrow's sun will rise), we must be protected; for, with or without the active co-operation of Government, an appeal for *justice* cannot be made in vain to a British Parliament.—I have the honour to remain, Sir, your most obedient servant,

"H. MONTGOMERY.

"To the Right Hon. Sir Robert Peel, Bart., &c."

It might naturally be supposed that men who declare they want nothing but their own, would have been glad to close with such propositions as the foregoing: but, no, it would not do. We were willing to leave the question in debate to the arbitration of any honest Members of Parliament who might be agreed upon, or to submit its merits to any mode of investigation they might prefer. (Loud cries of "Hear, hear.") But no possible mode of investigation would please them—and for this reason, that this was the very thing they wished to avoid; and when Sir Robert Peel sent for Drs. Cooke and Stewart, they said they were willing to leave the matter to the arbitration of three Chancery lawyers! You may not know what this sort of arbitration means; but I shall tell you. It was because the Courts of Chancery had decided the *principle* against us, that we sought for a change in the law. Now, the leaving of the question to three Chancery Barristers would have been a very sure and convenient way of getting possession of our property; for they, as in duty bound, would have said, that the Chancery Judges had already decided the point, and that they must hold by that

decision. (Hear.) In the second document which they have put out, our opponents not only lay claim to our property, but actually ask us to pay the costs of being plundered by Chancery Barristers—they would not only have all the dance to themselves, but would also make us pay the piper. (Hear and a laugh.) They forgot to tell Sir Robert Peel of this additional act of kindness and Christian charity. (Hear.) Failing in my preceding exertions and proposals to bring those men to any reasonable and equitable terms of settlement, I determined to dislodge them from all their lurking places, and to shew the complete hollowness of all their published declarations, disavowing their desire to seize upon the properties of Unitarians. I therefore, on the 9th of August, sought an interview with Sir Robert Peel, who had previously replied to my letter in terms of such courtesy as shall ever command my gratitude, although, at the same time, with a dignified impartiality becoming his high office. The audience which I solicited was at once granted, when I had the honour of placing before him the following document :

"ADDITIONAL PROPOSALS for a just and amicable settlement of all disputes respecting congregational properties, between the Non-subscribing Presbyterians of Ireland and certain of the Calvinistic Presbyterians of that country, submitted to the Right Hon. Sir R. Peel, Bart., August 10th, 1843, by the Rev. Dr. Montgomery, on behalf of the Remonstrant Synod of Ulster, with the concurrence of Mr. Michael Andrews, on the part of the Presbytery of Antrim :

"I. That two merchants, or other intelligent gentlemen, acquainted with the respective parties, be mutually chosen, and a third person selected by them, as umpire, to determine, upon a full investigation of all the circumstances of the case, whether any and what compensation be, in strict justice, due to any and what persons, out of the several congregational properties now in possession of the Non-subscribing Presbyterians of Ireland. Their award to be legally binding on all the parties interested, or claiming to be interested, and eventually ratified by Act of Parliament; or,

"II. That a Committee of the House of Lords be promised by her Majesty's Government, to investigate the whole matter, early next session, and recommend a plan to settle the question upon such principles as they may deem consistent with the requisitions of Christian justice, and the promotion of harmony amongst the Presbyterians of Ireland; or,

"III. That a Royal Commission be appointed, to sit in Ireland, and to ascertain all the facts of the case,

"1st. By calling for persons and papers.

"2nd. By examining witnesses on oath, and

"3rd. By allowing mutual cross-examination.

"Said Commission to report the entire proceedings to her Majesty, or to Government, as the grounds of equitable legislation, next session.

"IV. That no new proceedings, at law or in equity, be entered in the mean time.

(Signed)

"H. MONTGOMERY."

When these propositions (or at least that suggesting a searching inquiry by a Royal Commission) were submitted to my friends, who are so fond of justice, and who want to get nothing but their own, they shrunk back into the proposition of having the three Chancery Barristers. (Loud laughter.) Yes, they were ready to accept a Royal Commission of lawyers, but none other. And what were these learned functionaries to inquire into, think ye? Into the *facts* of the case—the *justice* of the case—the *honour* of the case—the *humanity* of the case? No such thing. These trifles were beneath the notice of Drs. Cooke and Stewart and Mr. A. J. Macrory. (Cries of "Hear, hear, hear.") The Royal Commission was simply to inquire into our legal *titles* to our properties! Hear it, Ulster—hear it, Britain! Those men had the hardihood to propose a Royal Commission, at the expense of the nation, for the purpose of exposing our *titles* to our enemies, and enabling them, in a summary way, to know where they might best attack our properties! *They* know, and so do *I*, how this modest, conciliatory and equitable proposal of theirs was received, and what they did

afterwards. But "thereby hangs a tale," which time may unfold. They would have nothing but *law—man's law*. The law of God would not suit their purpose; for it says, "Thou shalt not covet thy neighbour's *house*, nor *any thing* that is thy neighbour's: thou shalt not bear false witness against thy neighbour—thou shalt not defraud thy neighbour." The Gospel law would serve them as little—"Do unto others as ye would that men should do unto you." By these divine laws, they could never touch a leaf of our trees, a stone of our temples, or a clod of our glebes, and therefore they cling to *Chancery law*! Like Shylock, the Jew, they "stand upon their bond." Dr. Stewart, in the lobby of the House of Lords, told me truly, that "they did not require our meeting-houses, as they have more church accommodation than they could occupy." "Why, then," said I, "endeavour to take from us what you don't yourselves want?" "Why," said he, "we will just take what the *law* will give us"—meaning thereby, "the pound of flesh truly nearest our hearts," our temples, our manse, our graves!

Sir, I have now given you a simple, though meagre, statement of facts, well known to several parties. More I could tell, were it prudent; but I look tranquilly forward to the day when we shall meet our opponents face to face—when neither party shall be able to belie the other with impunity. When that comes, I shall say, in firm reliance on a gracious Providence and a good cause, "May God defend the right!" (Loud cheers.)

You will be surprised, Sir, when I tell you, that they tried to intimidate the Government, by threatening them with terrible sectarian hostility, if they should dare to afford us protection, and boldly announced that 800,000 Irish Calvinists were eagerly gaping for our properties, and would do something alarming, if they should be disappointed of their prey! I say you will be surprised at this—for, Seceders and all united, including all their sham congregations, North and South, they only reckon four hundred and fifty-seven congregations, even on their own shewing. Now, allow them a superabundant average of one thousand hearers in each, this would only produce four hundred and fifty-seven thousand; and, then, amongst these there are vast numbers of kind-hearted women, who would be loath to see us plundered, and "turned out of house and home," heretics though we be; and there are many thousands of children, who, notwithstanding all hereditary taints, have no enmities; and there are hundreds of ministers, I feel persuaded, and tens of thousands of upright orthodox laymen, who abhor the attempts at spoliation committed, in their names, by a few selfish, ambitious, or vindictive individuals. I will not believe—although, according to my view, Calvinism is a cheerless faith—that our worthy Trinitarian brethren desire to rob us of our dearest properties; for I can truly declare, that, with the exception of some four or five ministers, and about two or three of the laity, I never met an individual of that communion who did not profess to be scandalized at the attempts of our enemies. One excellent woman averred, that "she positively blushed, even in secret, when she thought of the disgrace brought upon her faith by such proceedings." They know very well, Sir, that we have dispossessed no men of their properties—that we hold nothing but what came to us by regular hereditary descent, or what we have ourselves acquired by our own means and exertions. And if a few people have occasionally left our houses of worship, far greater numbers have deserted Drs. Hanna and Cooke: and are those who still remain with these learned divines to be despoiled of their properties because such parties have seceded from their congregations?

Another device of our opponents is to make this a question of *creeds*, instead of a question of *moral honesty*. Is it not a disgrace to the age in which we live, that men should attempt to plunder their brethren for acting up to their conscientious convictions in the concerns of eternity?—What

has my creed to do with my property? If I be a Calvinist to-day, my house is my own; but if I be Unitarian to-morrow, it must belong, I suppose, to Dr. Cooke! The absurdity of such claims is too outrageous; and were society in a sound state, uncorrupted by sectarian and party animosities, the abettors of such schemes would be hooted from society. Our enemies boast of having three or four journals in their favour, belonging to other evangelical bodies. I have some of the articles before me, and I have no doubt but I could trace the authorship of those very articles that have appeared in these journals to their proper source. It is a cunning device to give a thing a name as being published in London, which has been manufactured much nearer home. But, Sir, even admitting that the conductors of these journals have had their minds debauched by misrepresentations, I have no doubt, when things are brought out in their true light, they will, as honest men, be ranked amongst our best friends, and be all the stauncher that at one time they opposed us through ignorance. These journals assail the Government as being friendly to Socinians. What, Sir! shall the Government of this great country be threatened with political hostility, if they attempt to do justice to a body to whom the property in dispute rightly belongs? Are they to be told that they are allied to any party or religious sect, because they endeavour to act honestly, and in a way that becomes them, as the rulers of this mighty empire? I do not know what to think of Sir Robert Peel's position, when men dare to threaten him with the hostility of 800,000 Irish Presbyterians—800,000 men, like Falstaff's "in buckram." (Laughter.) I have had a good deal of correspondence with the Government, and I do not believe they will pay any attention to such idle threats. They have resisted a great deal more already—they have resisted the claims set up by the late majority of the Church of Scotland, and would not allow the rights of patrons to be taken from them; and is it to be thought that men such as these will yield to any popular clamour whatever, so as to permit our personal and congregational rights to be transferred to aliens? (Cries of "No, no, no.") Sir, during the darkest hours that brooded over me whilst I was in London—and they were not few—I never bowed my knees in supplication before my Maker, imploring a blessing on my labours, and rose with the least doubt of the final triumph of our cause. (Loud cheers.) Difficulties we *have* had and *may* have; but a good cause, like pure gold, is always rendered brighter by friction, whilst the gilding of deceit is worn off by collision, and the base metal of the counterfeit is exposed to contempt. Temporary triumphs our opponents *have* had and *may* have; but even in final success they would only earn everlasting disgrace, whilst even in defeat we should be crowned with honour. Defeat, however, we cannot experience; for, through the integrity of men and our own persevering exertions, under the good Providence of God, we must eventually prevail. These, Sir, are times for the testing of principles; and as a "corrupt tree cannot bring forth good fruit," we have, in these shocking attempts at persecution, abundant evidence of the tainted root from which they spring. Men may denounce us as heretics, and say that they have a faith superior to that which animates our minds; but I shall not bow to their assumption, until they shall manifest their faith by holier and kinder works than they have exhibited during the last sixteen years. Even if they should succeed in driving us from our meeting-houses and our homes, we could, for a time, take the blue canopy of heaven which God has spread over our heads for a covering; and even then I would not despair of our cause, for it is founded on God's eternal truth, and does not depend for its support on the energies of frail and sinful creatures! (The Rev. Doctor then resumed his seat amidst loud cheers.)

[At the close of Doctor Montgomery's speech, the Rev. F. Blakely intro-

duced the following statement and resolutions, which were unanimously agreed to:

"Certain decisions of the law Courts of England and Ireland, in relation to funds and meeting-houses, having encouraged certain parties in the former country, and certain Calvinistic Presbyterians of the latter country, to threaten prosecutions against their Non-subscribing Presbyterian brethren, for the purpose of wresting from them their congregational properties; and it having become necessary, in consequence of these threatenings, as well as the law proceedings actually commenced against two congregations in Dublin, to send deputations to the Irish Government in Dublin, and to the general Government in London, of which the Rev. Dr. Montgomery was the member for this Synod; and Dr. Montgomery having laid before an *interloquitor* of Synod, at great length, a statement of his proceedings, accompanied by various interesting letters and documents, the following resolutions were moved:

"Resolved, 1st. That the best thanks of this Synod be returned, and are hereby given, to the Rev. Dr. Montgomery, for the zeal, ability, and extraordinary perseverance with which, for nearly six months, he defended our civil rights against the aggressions of men who, in opposition to justice, in forgetfulness of their own repeated declarations, and in violation of a solemn compact, would despoil us of our congregational rights and properties.

"Resolved, 2nd. That the Rev. Dr. Montgomery be requested to prepare for publication, at his earliest convenience, a narrative of the proceedings and circumstances that compelled the ministers and congregations of this Synod to separate themselves from the General Synod of Ulster, which in the year 1828, contrary to its own usages and Code of Discipline, virtually renounced the sufficiency of the Word of God, in matters of faith and worship, and denied to its ministers in preaching, and to its congregations in choosing Pastors, the right of private judgment."]

PRETENSIONS AND CLAIMS OF THE ORTHODOX PRESBYTERIANS OF ULSTER.

(From the *Morning Herald*, London, Sept. 5, 1843.)

WE have lately had our attention called to a document signed by "R. Stewart, Moderator of the Presbyterians of Ulster," addressed to Sir Robert Peel. The avowed object of the document is to deprecate any real or imagined intention of her Majesty's Government to appoint a special commission for inquiring into trust property retained by Arians, but alleged by Trinitarians to have been designed for them. It does strike us that nothing can be more fair than inquiry—nothing more natural than investigation; and the petitioners from the Ulster Presbyterians themselves acquiesce in the justice of this, provided "the commissioners be lawyers, every way competent to judge of the laws of evidence and of trusts." This suggestion on the part of the Irish Presbyterians is good, and we think entitled to the consideration of the Premier, though we do not see why any impartial jury should be objected to. We are satisfied ourselves that the property was destined to Trinitarian ministers, bequeathed for the express purpose of evangelic or Trinitarian preaching, and sure we are that the issue of any such commission will just be what so useful and laborious a minister as Dr. Cooke can desire. We are too well aware of the usefulness of the Ulster Protestants to desire to weaken their influence, and too hearty detesters of the Socinian heresy to write one syllable or to advocate any measure likely to root or nourish it. We therefore the more regret that the Irish Presbyterians should have been pleased in their petition for what they think just and reasonable

to introduce a long, unprovoked and unfounded tirade against the Ministry, on account of their incessant and most patient efforts to adjust the disputes that lately rent the Church of Scotland. We have always understood that the Irish Presbyterians are recipients of the *Regium Donum*, and no more connected with the Church of Scotland than are the Scotch or American Episcopalians with the Church of England. What, therefore, can have induced them to travel out of their record and gravely pursue through a series of paragraphs a wanton onslaught on Sir Robert Peel for refusing to concede to the "Free Protesters" powers and pretensions incompatible with the constitution of the country (while the claimants continued in the Established Church), is a question we cannot answer. The language also employed is singularly offensive. The petitioners talk of "the dismemberment" of the Church of Scotland, which is pure "blarney" for the secession of a few hundred fretted leaders, and, in the exercise of that magniloquent mode of speech for which our countrymen of the Emerald Isle are pre-eminently conspicuous, the deputation talks of seven-tenths of the Scottish laity having formed the appendage of the Seceders. This sort of arithmetic may do for the Hill of Tara, but it will not go down with an English statesman.

The fourth statement in this petition is peculiarly unhappy and ill-judged :

"The deputation direct me respectfully to observe, that the ministers and people who now compose the 'Free Church of Scotland' had, within the last few years, erected, almost entirely at their own expense, upwards of 200 churches; yet, by the letter of the law, arising from the wording of the title-deeds, those buildings are about to be wrested from their *bonâ fide* proprietors—the people who paid for them—by the residuary establishment, almost every member of which opposed the erection of those houses, one of which houses they do not require. Now, this, though indeed literal law, few will deny to be gross injustice; and yet no royal commission of inquiry into the facts of this case is proposed, or any measures taken to prepare for such change of the law as might secure the property to the parties to whom the equitable right confessedly belongs. This appears the more remarkable, because the members of the Free Church of Scotland have an undoubted, unquestionable right to the houses which they built, while the Unitarians have, neither in law nor equity, any title to those properties in the possession of which the contemplated change of the law would go to quiet them."

On this extraordinary and irrelevant impertinence, we observe, in the first place, the "Free Church of Scotland," the last of the fanciful names selected for the new Scotch Seceders, was not in existence two or three years ago. In the second place, if a body that sprung into existence in the year 1843 has a right to property contributed by and set apart for the use of a Church existing from the fifteenth or sixteenth century, we do not see that there can be any thing inconsistent on the part of the Arians of this day laying claim to funds bequeathed long before they were organized into the Remonstrant Synod of Ulster. Most assuredly the Arians will be found astute enough to plead the logic used by their opponents in the extract we have made from their case.

In the third place, we cannot see that it is one whit more unjust in principle on the part of the Arians to hold possession of Trinitarian

endowments than it is on the part of the Free Seceders to retain possession of Scotch chapels in London, Dublin, and elsewhere, raised by the funds and constructed for the use of members of the Church of Scotland. Yet it is a notorious fact, to which our attention has been repeatedly called, that not only in London, but in various towns throughout the kingdom, ministers, once of the Scotch establishment, but now avowedly dissenters from and bitter enemies to that establishment, hold fast by property destined in the most express manner by trust-deed for the use of that establishment. It strikes us, as impartial and disinterested persons, that the Arians may turn round on Dr. Stewart and his friends in Ulster, who have, we submit, most gratuitously and offensively lugged in the case of the Free Seceders in their remonstrance with Sir Robert Peel, and say,—“Gentlemen, you insist that property devoted to the service of Trinitarian dissenters shall not be kept possession of by Unitarians; you demand justice; you insist on the original destination being adhered to. Would it not be well if you were first to look at home—to examine the very case which you have quoted in your paper addressed to Sir Robert Peel? and when your own hands are confessedly clean by an adjustment at home, it will be time to insist on other arrangements abroad. At least, if you Free Protesters, notwithstanding principle, keep possession of what is *not yours* as long as you can, surely we Arian heretics, with less light, as you will allow, cannot be blamed for retaining what we have, till forced to leave it.” That there is a great difference between Arian and “Free” or “Voluntary” theology does not affect the principle, and we can foresee that the Arian and Socinian teachers throughout the kingdom will be able most effectually to arrest the otherwise salutary rescue of funds of which they have now *actual* but unjust possession. If “Free” Protesters, who profess to be the luminaries of the land—the pure-hearted men who would submit to the sufferings of martyrs rather than compromise what they conscientiously believe to be principle—the right eloquent accusers of the clergy that remain within the bosom of the communion they, the “Free” folks, have left,—if they let go churches only when the law compels them, and retain possession of them and all their accompaniments in every instance in which they can quiet the trustee or guardian, or, as has been proposed, alter and modify the trust, can we be surprised that Arians and Socinians imitate them? Is it, therefore, judicious on the part of the Irish Presbyterians to introduce dangerous matter that must damage their otherwise reasonable demands? Is it respectful to fill up three-fourths of their statement of grievances and petition for redress, not only with insulting references to the policy of Sir Robert Peel towards the Scottish Church, with which they have no connexion whatever, but with arguments which their Arian opponents will not be slow to gather up and hurl against them? We never read a document more likely to do mischief—more inapposite and unguarded—and we are much mistaken if they do not hear of it again. But, in whatever light we view the document in which Dr. Stewart and his friends have thought fit to convey their opinions to Sir Robert Peel, we are thoroughly satisfied of the substantial merits of their request; and if the law be explicit, and the decisions of its tribunals, we do not see that there is necessity

for a special commission to inquire into the merits of the case ; but if there be doubts or even difficulties, it would seem to us that there is a necessity for such an inquiry. If the justice—not only the *moral* but *legal* justice—of the claims of the Irish Presbyterians be as transparent to Dr. Stewart as the document to which he has adhibited his signature indicates, he need be under no apprehension as to the issue. There is no disposition on the part of Sir Robert Peel to favour unfairly the Arian party. But, doubtless, he is determined to treat every subject with impartiality, and above all it becomes him to countenance every effort made by any party to vindicate the bequests of the pious dead.

THE LAST POWER.

Go forth, said the dazzling Sword,
Wherever the war-storm lowers,
On the slippery deck's red board,
On the battle-field's crush'd flowers.

Go forth, said the sullen Chain,
Make the lands of night more mine,
Where the patriot toils in vain,
And o'er slaves the sunbeams pine.

Go forth, said the billowing Sail,
Seek new isles on the broad sea-wave ;
There's a proud hope in every gale
That blows on the ocean's brave.

Go forth, said the glorious Lyre,
Reign by me o'er the world of dreams ;
Fill the day with a tenderer fire—
With a strange deep song, the streams.

Go forth, said the laurell'd Scroll,
Speak by me to the realms of mind ;
Be men's eyes, as thy thoughts unroll,
With their own rich tears half blind.

Go forth, said the solemn Cross,
When all these sounds had died ;
Count all earthly gain but loss,
And weep for all mortal pride.

Sword, Chain, Sail, Lyre, and Scroll,
All these must pass away ;
But the Cross has the date of the Soul,
And the Soul is for endless day.

Go forth—but oh ! firm within
Fix the Cross, ere abroad thou roam !
What but Love there shewn can win
The Lost to the Found One's home ?

Liverpool.

NOTES ON THE NEW TESTAMENT.

THE distinction between prose and poetry in the Hebrew Scriptures is not always very certain, and still less so in the Greek translation; but the following passages in the New Testament have those peculiarities which would lead us to believe they were originally written in Hebrew and in verses. See Luke i. and ii.

And she (Elizabeth) spake with a loud voice and said,

Blessed art thou among women,
and blessed is the fruit of thy womb.

And whence is this to me,
that the mother of my Lord should come to me?

For lo, as the voice of salutation was in mine ears,
the babe leaped in my womb for joy.

And blessed is she that believed,
that there will be a performance of the things told her from the Lord.

And Mary said,

My soul doth magnify the Lord,
and my spirit hath rejoiced in God my saviour.

For he regarded the low estate of his handmaiden,
for lo, henceforth all generations will call me blessed.

For the Mighty One did great things unto me,
and holy is his name.

And his mercy is on them that fear him,
to generations of generations.

He shewed strength with his arm;
he scattered the proud in the imagination of their hearts.

He put down the mighty from thrones,
and raised up the lowly.

He filled the hungry with good things,
and the rich he sent away empty.

He helped his servant Israel,
in remembrance of his mercy,

(as he spake unto our fathers,)

To Abraham and his seed for ever.

And his father, Zacharias, was filled with holy spirit, and prophesied, saying,

Blessed be the Lord, the God of Israel,
for he visited and gave a ransom for his people.

And he raised up a horn of salvation for us,
in the house of his servant David;

(as he spake by the mouth of the holy ones,
his prophets from the foundation of the world;)

a salvation from our enemies,
and from the hand of all that hate us,

to perform the mercy with our fathers,
and to remember his holy covenant;

the oath which he sware to Abraham our father,
to grant unto us;

that, being delivered out of the hand of our enemies,
we might serve him without fear,

in holiness and righteousness in his sight,
through all our days.

And thou, child, wilt be called a prophet of the Highest,
for thou wilt go first before the face of the Lord, to prepare his ways;
in giving knowledge of salvation to his people,
by the forgiveness of sins,
through the tender mercy of our God,
whereby the dayspring from on high hath visited us,
to give light to them that sit in darkness and in the shadow of death;
to guide our feet into the way of peace.

And suddenly there was with the angel a multitude of the heavenly
host, praising God and saying,

Glory be to God in the highest,
and on earth peace, good-will toward men.

Then he (Simeon) took him in his arms, and blessed God and
said,

Now let thy servant depart, O Sovereign,
according to thy word, in peace.

For mine eyes have seen thy salvation,
which thou preparedst before the face of all the people;
a light to lighten the Gentiles,
and a glory for thy people Israel.

And his father and mother were wondering at the things which
were spoken about him. And Simeon blessed them, and said unto
Mary his mother,

Behold he is set for the fall and rising of many in Israel,
and for a sign which will be spoken against;
(and a sword will pierce through thy own soul also),
that the thoughts of many hearts may be revealed.

The only other passages in the New Testament which seem to be
Hebrew poetry, beside the quotations from the Old Testament, are
in the book of Revelation, and are the following.

Chap. v. And they sang a new song, saying,
Thou art worthy to take the book, and to open its seals;
for thou wast slain, and hast brought us unto God by thy blood,
out of every tribe and tongue and people and nation;
and hast made them kings and priests unto our God,
and they will reign on the earth.

Chap. xv. And they sang the song of Moses, the servant of God,
and the song of the Lamb, saying,

Great and marvellous are thy works,
O Lord God Almighty.

Just and true are thy ways,
Thou King of the nations.

Who shall not fear thee, O Lord, and glorify thy name?
For thou only art holy.

For all nations shall come and worship before thee,
For thy judgments are made manifest.

S. S.

CONCLUSION OF REMARKS ON THE AUTHORITY OF THE NEW-TESTAMENT SCRIPTURES.

(From p. 625.)

"6. The book of Revelation appears also to have been frequently mentioned as a controverted writing.

"But they who have examined either the ancient or modern opinions relating to it, are aware that the majority of those who have doubted or rejected it, have been chiefly influenced by objections to its substance, or to its general character as a prophetic book.

"It must be admitted to be of difficult interpretation, and has certainly been often employed to represent the most dissimilar events, and to sustain the most contrary opinions.

"It was applied, in the first ages, by the Millenarians, to support their doctrine of the reign of Christ upon earth; and on this account was sometimes, though in contradiction to the most obvious facts, very inconsistently ascribed to Cerinthus, who lived about the end of the first or early in the second century; who, though he held the doctrine of the Millenarians, was more distinguished by opinions relating to the Creator of the world, and the person and history of Christ, which are expressly contradicted in this book. It is absolutely certain that *he* was not the author.

"Others, who did not ascribe it to Cerinthus, would not allow it to have been written by the apostle John, from their dislike to the Millenarian doctrine; and they professed to find circumstances in its form and substance to justify their opinion.

"They said that the language of the book of Revelation is so different from the style of John's Gospel and Epistles, that it cannot be ascribed to the same writer; and observed, that John has not once mentioned his own name in his Gospel or Epistles, whereas the writer of the book of Revelation begins by announcing his name, and repeats it in his address to the seven churches of Asia. What has certainly, in modern times, added considerably to the prejudices against the canonical authority of the book of Revelation, it was at first positively rejected, and afterwards in milder terms questioned, by Luther, the great champion of the Reformation, for reasons in some measure peculiar to himself; from the figures and visions employed in it, which appeared to him to be unlike the general tenor of the Gospel; and, above all, from the general obscurity of the book, which he professed himself unable to understand;* and, as he afterwards added, from the *absurd and uncertain* interpretations which it had received.†

"It might be easy to account for the difference in the style from the language of John's Gospel and Epistles by the distance of time which had intervened, as well as by the obvious difference in the subject. The nature of the communications made to John, perhaps required the insertion of his name in the book of Revelation; and the mode in which they were received is not so remote from every part of the Gospel as Luther affirmed. Peter's vision at Joppa, and

* Luther's Preface to his Translat. of the Rev., 1522.

† Ibid., 1534.

the form in which a revelation was made to him there; Paul's vision at Troas; and the still more wonderful communication he received when he believed himself caught up into the third heavens; and the different appearances of angels to different apostles, to admonish or protect them,—are all instances to shew that the other New-Testament prophets and apostles were admonished by figures and visions, as well as the writer of the book of Revelation; nor do the uncertain interpretations of this book by any means distinguish it from other prophetic writings which relate to remote events.

“But all these reasons against the authority of the book of Revelation, to which much more weight has been given than they seem entitled to, must appear utterly unfounded and untenable, as objections to its canonical authority, when it is stated, on the other side, that it was received as inspired Scripture, as I have already shewn, by Justin Martyr, (within an hundred years of the death of Christ,) who expressly ascribes it to the apostle John; by Melito of Sardis, who employed so much of his life in ascertaining the Scriptural canon; by Irenæus, by Clement of Alexandria, by Tertullian, by Origen, by Athanasius, by Epiphanius, by Ambrose of Milan, by Rufinus, by Jerome, and by a great majority of the most distinguished men in the Christian world of whom we have any information, during the four first centuries; and when we find it stated besides, that all these at least were agreed in ascribing this book to the apostle John.

“Dionysius of Alexandria, who lived about the year 247, and who wrote the most critical objections to its authority which antiquity has transmitted, from which the greater part of modern objections have, in truth, been taken, though he doubts if it was written by John the apostle, acknowledges it as the writing of some holy and divinely-inspired person.*

“Eusebius, who had some prejudices on the subject, from his aversion to the Millenarian doctrine, though he did not go quite so far as to reject it, admits that its antiquity is undeniable. Dr. Lardner, certainly one of the most accurate and learned men who have ever professed to discuss subjects of this nature, has expressly said, ‘That it may be questioned whether any critique (on the substance) can be sufficient to create a doubt respecting the author of this book, which was owned for a writing of John the apostle—before (the time of) the most early of those who have disputed its genuineness;’† adding, that ‘this observation is agreeable to the judgment of some of the most eminent modern theologians—Grotius, Socinus, Flaccius Illyricus, Mill, and others.’‡

“It was observed, besides, that the writer of the book of Revelation describes himself by the name of John, as banished to ‘the isle of Patmos, for the Word of God and the testimony of Jesus;’ and that antiquity has made mention of no person, bearing the name of John, to whom this description will apply, excepting the apostle John.

“The application of it to ‘John the elder,’ (supposing such a

* Dionysius of Alexandria, quoted by Eusebius, Hist. Eccles. Lib. vii. Cap. 25, D.

† Dr. Lardner's Credibility, Part ii. Ch. 43.

‡ Ibid.

person to have existed distinct from the apostle,) has no countenance from the writers nearest to the apostolical age, and, as far as appears, was an unauthorized hypothesis of later times. Dionysius of Alexandria, indeed, in the fragment before referred to, alludes to John, whose surname was Mark,* who left the apostle Paul at Perga in Pamphylia, along with Barnabas; but he admits that there is no account of his having been in Asia, or that he was the writer of the book of Revelation; and he forms a conjecture that another person of the same name must have been at Ephesus, and have died there, where the apostle John is said to have also died; because there (he adds) *it is said* 'there are two tombs, each of them called John's tomb.'† On this slight foundation he builds a supposition that the unknown John, of whose existence there is no other proof than the two tombs, of which he had merely a report, might have been the writer of the book of Revelation.

"Eusebius, improving upon this idea, but clearly distinguishing the person whom he calls 'John the elder' from the evangelist Mark, forms another conjecture, built partly on the tradition of the two tombs, and partly on expressions which he found in the book of Papias, that the Revelation 'was probably seen by this second John, (who was not Mark,) if it was not seen by John the apostle.'‡

"None of these conjectures seem to have had any sound foundation. The story of the two tombs is an unsupported tradition, which, even if true, would have proved nothing; for each of the tombs, according to the report, was said to have been the tomb of John the apostle. The designation of 'John the elder, or presbyter,' might have signified nothing more than that John was the oldest Christian, and the last surviving apostle. But it appears clearly besides, that the term 'Presbyter,' or 'Elder,' was applied in the primitive church indifferently to apostles and other ministers of Christ; and Papias himself says this distinctly in the following sentence: 'I inquired after the sayings of the *Elders*, what Andrew, or what Peter had said; or what Philip, or what Thomas, or what James had said; or what John or Matthew was wont to say.'§

"It signifies nothing, therefore, who were besides called 'presbyters or elders,' since it is clear that, in common language, this designation was given to apostles.

"Eusebius only doubted, and did not reject the book of Revelation; but his conjectures, which supposed it to have been written by a different person from the apostle, are not only vague and unsatisfactory, but are in direct opposition to the explicit assertions of the most ancient and respectable writers, whom he admitted to have received this book as the writing of the apostle John.

"The book of Revelation made no part of the ancient Syriac version of the New Testament; but this circumstance is sufficiently accounted for, if we suppose, what is more than probable, that it had not been circulated at the date of that version, which might very

* Beza was inclined to have ascribed the book of Revelation to Mark, if he had not been convinced that it was justly ascribed to the apostle John. Lardner, Part ii. Ch. 43.

† Dr. Lardner's Credibility, Part ii. Ch. 43.

‡ Euseb. Hist. Eccles. Lib. iii. Cap. 39.

§ Ibid.

naturally have happened, even if that version had not been published before the middle of the second century.

"I have only to add on this subject, that, in the catalogue of the New-Testament books, sanctioned by the council of Laodicea, which met about the year 365, the book of Revelation is omitted. But as the chief object of that council was to specify the canonical books which were to be publicly read in the churches, this omission signifies nothing more than that they did not consider it as a book intended for general reading or edification, either among private Christians or in the public assemblies.

"In all the later ages, though there have been many individuals besides Luther who have been perplexed by the obscurity of prophecies which it may require ages to unfold, the book of Revelation has been universally received by the Christian churches as the writing of the apostle John, and as inspired Scripture.

"7. From the faint outline which I have attempted to trace of the original history of the New-Testament books, imperfect as it is, I hope it will sufficiently appear, on the one hand, that the doubts which were at first entertained of a few of them, the book of Revelation perhaps excepted, arose, as was before stated, rather from the difficulty of ascertaining the writers, than from any thing contained in the substance of the books; and, on the other hand, that after the time of Eusebius, in the early part of the fourth century, there scarcely remained, in any of the Christian churches, a serious question on the subject.

"The history of ancient opinions, with regard to the books of the New Testament, while it detracts nothing from their authority as the writings of inspired men, is both edifying and consolatory, from the variety of circumstances in the original (early) progress of Christianity, which it serves to combine and to illustrate.

"Speculative individuals, down to the present times, have sometimes revived and reasoned on the exploded objections to particular books; and when they have done so, have only furnished new opportunities of confirming their authority. But the canon of the New Testament has been established as we receive it, for at least fourteen centuries, to the general satisfaction of the Christian world; and was at no time *essentially* different, in the four centuries which preceded them.

"It is an indisputable fact, at the same time, that there are no other books, besides the books of the Old and New Testament, which have ever been received by the Christian church as possessing the authority of inspired writings.

"Whatever differences have subsisted among different sects with regard to what the Scriptures contain, every sect, with few exceptions indeed, has professed to receive the same writings as authoritative Scriptures; not only attesting their authority by making common appeals to them, but guarding their original tenor by the minute application of them to the controversies of successive ages.

"The origin and transmission of no other book whatever has any thing like the same series of concurring testimony to sustain it; and, therefore, we may safely rely on the conclusion to which this fact irresistibly directs us.

"If the books of the New Testament have indeed the authority which they claim,—and if the history of the Gospel which they contain be admitted to be certain,—then is the evidence of Christianity demonstrated from age to age. It comes to us from the original fountain of truth; and the testimony of every successive age ought to add to the confidence with which we rely on the word 'which by the Gospel is preached unto us;' which at the first began to be spoken by the Lord, and has been confirmed unto us by them who heard him, as the 'word of the Lord, which endureth for ever.'

"I have confined myself, in this discourse, to the *external* proof of authority in the books which are the standard of the Christian faith.

"The nature of the facts and doctrines which the New Testament contains, will present to us the same subject in a different light, and should furnish an argument from the substance of the Gospel, still more striking and forcible than that which we receive from the history of the records in which it is contained."

CHRISTIANUS.

HORACE WALPOLE ON THE PETITIONING CLERGY, 1772.

(Letters to Sir H. Mann, Concluding Series, 1843.)

Jan. 14, 1772.

THE Parliament meets next week. There will, I think, be little to do, unless an attempt to set aside the subscription of the clergy to the Thirty-nine Articles should stir up a storm. Religious disputes are serious; and yet, can one care about shades of nonsense?—II. 190.

Feb. 3, 1772.

Yesterday there was a long debate, for *this* session, in the House of Commons. A petition was offered from two hundred and fifty divines, for abolition of the Thirty-nine Articles, that summary of impertinent folly. It was rejected at eleven at night by a large majority; so much more difficult is it to expel nonsense than sense—for sense makes few martyrs. Will not the Jesuits think it hard upon them, that we are more absurd than France, or even than Spain? I begin to think that folly is matter, and cannot be annihilated. Destroy its form, it takes another. The Reformation was only a re-formation. It is happy when attempts to serve or enlighten mankind do not produce more prejudice to them. What are the consequences of the writings of the philosophers, and of the struggles of the Parliaments in France? Despotism! Lawyers have been found to support it, and priests will not be wanting. Methinks it would be a good text for the gallows, "Upon this hang all the law and the prophets."—II. 194, 195.

MINOR CORRESPONDENCE.

THE CHURCH AND RELIGION.

The Roman Catholics have a Church without a Religion; the Dissenters have a Religion without a Church.—Archbishop MAGEE.

THE late Archbishop of Dublin is better known by this antithesis (found in one of his Charges) than by any thing else. It has been often quoted, and it deserves the sort of celebrity it enjoys; for it is neat and epigrammatic, and gratifies the longing so generally felt in the *soi-disant* religious world, to hate or despise all who are not of their own community. Many a good Churchman has chuckled over these words, strengthening at the same time his enjoyment in hating Papists and despising Pantilers.

Even Robert Hall was caught by it, and Dr. Gregory records his saying: * being questioned for calling it beautiful, he being so strenuous an anti-churchman, Hall said, "I admire it, Sir, for its plausibility and cleverness. It is false, and it seems to contain a mass of truth. It is an excellent stone for a Churchman to pelt with." May I presume, Sir, in opposition to this eloquent preacher and capital talker, to say, that this famous sentence seems to me rather a loose lucifer in a Churchman's pocket, which is pretty sure sooner or later to burn his fingers? Or shall I characterize it as a flail with which Mr. Churchman is very likely to break his own head, if not an experienced thrasher in the polemical barn?

There is truth in it, as there must be in all sayings that acquire currency; but what there is of truth is precisely of that kind which a sagacious bishop of any church would be careful to keep out of sight, because it runs counter to his whole scheme. A Warburton, a Horsley, a Phillpotts, would not have made such a mistake; a Blomfield might. For, allowing its truth to the utmost,† (and the more true, the worse for the utterer,) what does it prove? That men may have religion and yet not be members of any church, and that men may belong to the church and yet be without religion. A left-handed compliment this to the church, one might imagine, if one did not hear it from an *Archbishop*—it is true, an *Irish* bishop, and that is something. Surely, had these inauspicious words been uttered in an Oxford University pulpit, the preacher would have merited suspension as much as Dr. Pusey himself. But the saying does not savour of Oxford. There, a church is unknown; it is *the* church, the one single church, branches of which may be established in various parts of the globe, but which, in spite of the seeming separation, is after all *one*. I recollect hearing Coleridge say many years ago, "It is a sad blunder we make when we talk of the Church of England. There is no Church of England; it is the Church in England." When he said this, he was in his high-church mood: he had his low-church or no-church moods occasionally; and in whatever mood, his expression was most felicitous. It is to be regretted that his Table-Talk was collected by one who knew him best in his high-church days.

Every age has its own points of controversy, by which the passions of men are roused. At present, the *religious* questions, What is the true faith? What are the orthodox doctrines? are for the moment superseded by the great *Church* questions, What is the Church? Who are its members?

* Hall's Works, II. 146.

† And yet, to avoid being misunderstood, I would say that, as respects the Roman Catholics, this saying is a vulgar, insolent calumny, not the less offensive because uttered in a high place by a dignitary. As to the Dissenters, on the contrary, they are reproached with what is their pride and boast, unless *church* be taken in a sense altogether anti-episcopal, as a mere voluntary association for mutual counsel and aid, divested of all authority whatever,—except among the Wesleyan Methodists, who are of a hybrid nature.

How do you get in? What are its powers and authority? &c. &c. Now these questions have raised such a conflict *within* the Church, that however fond any one *without* the fold may be of fighting, he will do well to stand apart, see fair-play, but take no part in the warfare. It is not possible for Churchmen to hate the Dissenters, Popish and Protestant, more cordially than they do one another at this moment. I heard a very pious and amiable clergyman declare with great earnestness, on the occasion of the Bishop of Exeter's speech against the Socialists,—"I wish his Lordship had turned his abilities to a better account. The Puseyites are doing infinitely more mischief to Christianity than the Socialists ever could." And I have since heard one of the popular writers of the Tractarian party affirm, that it is disgraceful to the Church that it suffers such a man as Baptist Noel to occupy its pulpits: at the same time he turned to one of the party, and in a tone of, I believe, not assumed, but real cordiality, said, "I assure you I feel no hostility towards you *born* Dissenters. You never belonged to us; you owe us nothing." Now, violently opposed as these speakers are, they seem to me to be both perfectly in the right—that is, each on his own principle. The Church of England, unfortunately for its own peace, stands in what the French significantly call *une fausse position*. It contains two elements or principles which are found to be irreconcilable, when considered by persons of strong logical sense, who are capable of carrying out a principle, not caring much for practical consequences. But these are, happily for the peace of mankind, not the majority. A larger number of persons can swallow a contradiction for the sake of peace and harmony; they do all they can to push off difficulties: and so it is that the Church of England has gone on from the first establishment to the present day. The two irreconcilable principles are, the acknowledged authority of the Church in controversies of faith, and the right of private judgment, without which the Anglican bishops were at the Reformation manifestly guilty of the enormous sin of schism,—it being really a recent and marvellous discovery that it was not the Anglican bishops who left the Church, but the Bishop of Rome and his numerous partizans who separated from it!

This conflict, I have said, began with the Reformation. No sooner had the Anglican Church, exercising the right of private judgment, established itself, than it set about contriving the means of preventing others from following its example,—of blocking up the road by which itself had travelled. This was impracticable. Hence Protestant Dissent, and hence the division of the Church into High and Low;—the High-church party claiming authority, feeling their insecurity, and annoyed by the impossibility of regaining that unity which on Church principles is absolutely essential, without a formal re-union with Rome, which has hitherto been impossible; the Low-church party, on the other hand, ashamed of the assumption of an authority which they were conscious was *un-Protestant*, were forced in secret to acknowledge the right of the Dissenters; they nevertheless were unwilling to give up their position in the Church, or allow a too multitudinous invasion of sectaries. The Pusey controversy has brought all the various disputes between the High and Low church to a head, and is leading to a crisis, the issue of which it would be presumptuous to anticipate. If I may intimate what I expect, it is, that the Low party will prevail, and simply for this reason, that what is called practical good sense, and above all things, a regard to consequences, are qualities more generally found among men than stern logical correctness and consistency.*

* Just as moderate Calvinism, in spite of eminent exceptions, has prevailed over the high Calvinism of Jonathan Edwards (the object of Robert Hall's admiration). This theological scheme may be admired, like a work of fine art, as a whole. When its principles are once received, there is nothing to prevent its being triumphant but the part of our nature called *MORAL SENSE*, to which this high Calvin-

It indeed seems to me that, on Church principles, the Puseyites have incomparably the best of the argument against their Low-church opponents, with only this unpleasant accompaniment, that while they are securing to themselves an easy triumph, they at the same time lay themselves bare to their Roman Catholic adversaries, by whom they may be routed with equal ease.

In answer to the other fiercely-agitated question, By what means does any one become a member of the Church? the two parties are as much at variance as it is possible for those to be who profess to be of one faith. On this point also it would seem that consistency is with the same High-church party. Their doctrines are, that Church-membership is obtained neither by faith nor works, but by baptism; that all baptism is invalid which is not administered by a priest ordained by a bishop in the order of apostolic succession; and consequently that Protestant Dissenters, as well as the members of the Scottish and German churches, are no Christians at all, nor within the Gospel covenant. All this is admirably consistent, like high Calvinism, but, like that, so repugnant to the moral sense of mankind, that were it distinctly affirmed by the bishops, probably a majority of the lay members of the Church would leave her at once; for though those doctrines seem to be logically deducible from the Articles, happily an illogical moral sense so generally prevails, that you will not unfrequently hear professed Churchmen declare that good men, being true believers, may be members of Christ's church indifferently, whether in communion with the Roman, Anglican, Genevan or Scotch churches. It is lawful, I hope, to rejoice that in cases of this kind the heart should get the better of the head, charity prevail over consistency; but there can be no mental harmony among professors whose opinions are so opposed, nor can they be considered properly as belonging to the same Church, unless Church-membership be a quality conferred upon an involuntary subject by what is on his part an accident, which indeed infant baptism does suppose.

One other incident may be shortly dismissed, and that is the source of the *authority* claimed by the Church. The Roman Catholic Church and the Dissenting Churches have no difficulty; but here, too, the Church of England is in a strait. The Roman Catholic calls it, with scorn and derision, an Act-of-Parliament Church, and the Dissenters echo the reproach. The Anglo-Churchman can only say, We owe our revenues and our external authority to the State, that is true; but our spiritual power is *inherent*. A position to which they are driven by necessity—could it but be proved!

But the *extent* of the authority is of deeper importance. Here again the Reformation placed the founders of the Anglican establishment in a difficulty. It was necessary for them to seem to distinguish the authority they claimed from that which they had refused, and this was done in the 20th Article. In a private contract between parties of unequal intelligence, a like playing with words would be deemed fraudulent; at the best, they will be found illusory. *The Church hath authority in controversies of faith.* Now if this were unqualified, it might look like an assertion of infallibility, for which the Church of Rome has been reproached; therefore it adds, that it is "*not lawful for the Church to ordain any thing that is contrary to God's written word.*" &c. &c. These words seem liberal, but they are, alas! like the beautiful fruit of witches and conjurors, which turns to ashes and dust in the mouth: for who is to decide whether or not any thing that the Church has ordained, be in conformity with or contrary to God's written word? Why, the Church, to be sure, for that is the very controversy of faith which it has authority to decide! These pretended words of limita-

ism is so utterly repugnant, that persons of one frame of mind are driven by it into scoffing Atheism, while another class, that of poor Cowper for instance, are forced into the commission of suicide, or find an asylum in a mad-house.

tion, therefore, limit nothing, and give not the slightest aid in solving a doubt which the private Christian may unhappily entertain. The Catechumen says to his priest, "This doctrine seems to me at variance with Scripture." *Priest.* "Seems to you! Who are you, to call in question what the Church has decided? You are a member of the Church; leave it, unless you can consent to acknowledge its authority." *C.* "Does authority mean that the Church has the miraculous gift of knowing what is true and what is false?" *P.* "It means that it has a right to put a stop to presumptuous and impertinent questions. The Articles of the Church involve points of learning as well as of subtle speculation beyond the reach of mere laymen; learn humility and believe implicitly what you have not the commission to decide upon nor the faculty to understand."—Now I cannot deny that there is practical good sense in this; but it sounds better, far better, in the mouth of a Roman than an Anglo-Catholic. The Romanist boldly asserts that the Church, speaking by its legitimate organ and head, the Pope, is infallible, and therefore he has a right to say, disobedience to him is a crime and punishable. Not so the Anglican Church; it affirms only that the Church *ought not* to do certain specified acts, which is very different indeed from affirming that it *cannot*. It had not the assurance to say this, having by the act of separating from Rome been practically affirming that the Church, the only Church then known, had for centuries been doing what it ought not. This forbearance seems a merit: there is a show of humility in it; but it is mere show: for though it impliedly confesses that it is possible for the Church to do what it ought not, yet it claims an authority which only infallibility is entitled to. And this is surely the most offensive of the two claims.

But I fear I am exceeding the limits allowed to such discussion. I will conclude with an anecdote.

In the year 1823, I fell in with Voss, the celebrated translator of Homer, for which he enjoys a European fame; but in Germany he was further distinguished for the fierceness of his hostility to the Roman Catholics. I took occasion to repeat to him Archbishop Magee's saying. He enjoyed the antithesis, laughed aloud and exclaimed, "Gut gesagt! gut gesagt!"—Well said! well said! Then he became grave, and added, in a solemn tone—this was shortly before his death, and when in his 73rd year—"Aber in dem sinne möchte ich beynahe sagen; wollte Gott, es gäbe keine kirche auf der welt"—But in that sense I could almost say, I wish to God there was no Church in the world.

H. C. R.

ON LITURGIC FORMS.

SIR,

Mr former communications (pp. 236 and 514) have led to a result as pleasing to me as it was unexpected. When I first ventured to make some suggestions in your miscellany respecting the present state of Unitarianism, and the propriety of setting forth to the public, more distinctly than has hitherto usually been done, the views of Christianity which are entertained by our congregations, I neither expected to meet with much sympathy nor with any support. Things have turned out very differently, and your last No. presents me with two new allies in H. C. C. (p. 575), and Mr. Cromwell (p. 581). I was fully prepared to expect what is stated by H. C. C., that "among the advocates of free prayer conscientious scruples to a liturgy are very strong and deeply seated." Though I cannot help considering these scruples as mere prejudices, yet would I treat them with the utmost kindness and forbearance. Let those who prefer free prayer to a liturgy continue that practice in their churches. It will still remain for them to consider whether the statement of their opinions recommended by H. C. C., or

some other expression of their belief as Unitarians, may not be beneficially introduced in the service of their churches.

In the observations which I am now about to make, I feel most anxious not to give offence to any. I trust, however, to be allowed the full benefit of my liberty as a Christian while I endeavour to shew that the objection to a fixed form of prayer is unsupported by any valid reason. It may indeed be fairly asked why, after acknowledging that the scruples of those who object to liturgic forms are to be respected, I endeavour to subvert the foundation of those scruples. My answer is this: I do not expect that my argument will work conviction on the minds of those who have been long accustomed to free prayer, and have reached that period of life when opinions and sentiments long held and cherished do not easily lose their hold, when the mind is bound down by associations too strong to be broken or even materially weakened; but as the argument which I am going to offer is conclusive to my own mind, I think myself warranted, and even called on, by my regard to the great cause of Christian improvement, to bring it forward, in the hope that it may not be wholly without effect on the minds of such of the younger readers of the Christian Reformer as may attend to it. Though the love of truth lasts in some few happily-constituted minds through the whole of life, it generally exists in full vigour in its early period alone; and it is to the young that we must mainly look in our efforts to correct error and to advance the cause of truth.

The argument respecting free prayer seems to me to turn entirely on the question, whether prayers which are suggested by the devotional feelings and sentiments of the minister at the time they are delivered—in other words, prayers which are really and truly extemporary, are better suited to express the devotional sentiments of a Christian congregation than such as are prepared and premeditated. On this subject I cannot think that much difference of opinion can exist among Unitarians. In private prayer, when the heart is deeply affected by any event which exerts a powerful operation on the individual, for joy or for grief, for hope or for fear, the devotional feelings will be undoubtedly best expressed by the words which the occasion spontaneously calls forth. No person of a devotional character would wish to confine private prayer within the limits of any settled form. The public prayers of the church, however, are of a very different character. In them the minister has to express, in the best way he may be able, the sense of sin and the necessity of penitence; the self-abasement and the humiliation of the sinner; his earnest desire of mercy, and his humble hope of obtaining it; his gratitude to the Deity who has given him the means of repentance and forgiveness, and to the Redeemer who suffered and died for him; the thanksgiving for past blessings, and the reliance on God for blessings to come; the desire to attain an entire resignation to the will of God in all things, and to fulfil his holy will in all the events of life. These, and much more than these, are to be expressed in the manner best calculated for the edification of a mixed assembly, comprising the old and the young, the informed and the ignorant, those who rejoice in health and prosperity, and those who are weighed down by sickness and sorrow. And is this important office to be left to the spontaneous suggestions of the moment? I cannot think that any member of the denomination to which we belong, who is at all capable of reflection, can be of that opinion. The only argument which can, I think, be urged in favour of extemporary public prayer, is that which is founded on the expectation of peculiar spiritual assistance and direction to the minister. This argument is not likely to be held in much repute by Unitarians. Be our notions of spiritual influence what they may, none but those who have plunged deeply into fanaticism will, I conceive, believe that it will be bestowed on him who trusts entirely to the inspiration of the moment, and denied to him who sedulously studies, by the employment of those faculties which his Maker has given him, to pre-

pare himself for the important duties of the ministry. If any one should be of that opinion, I must request him to inform me on what rational or scriptural foundation his opinion rests.

If, then, it should be admitted that premeditated public prayer is to be preferred to that which is given extempore, it must follow that there can be no objection to the minister writing down the prayer which he has prepared. But if it exist in a written form, why may not the members of the congregation be made acquainted with it before it is delivered? The advantage of this is obvious, as it enables them to connect their own spiritual wants and desires with the words which the minister has selected to express them, more closely than it is possible to do where the prayer is unknown to the congregation till the time of its being delivered. Indeed, I cannot help feeling that there is much force in a remark said to have been made by Dr. Johnson, that those who attend divine service where a liturgy is used go to pray, and those who attend on extempore prayer go to hear another man pray. It seems to me impossible that any one can fully and fervently join in a prayer which is entirely new to him. A congregation on the appointment of a new minister is in the condition of children who are learning their prayers. By degrees they become accustomed to the language of their minister; and as, whatever particular changes may take place in his prayers from time to time, a strong general similarity must always be found in them, and the same phrases are sure to be perpetually recurring, the members of the congregation by degrees learn to associate their own feelings with the words of the minister; and then, and not till then, the one becomes the just exponent of the other. But when things have arrived at this state, it is obvious that the free prayer has in effect become a liturgy—that is to say, a form previously known and assented to by the worshipers.

It is a matter of no small difficulty to compose prayers in such terms as will justly express the devotional feelings of all the members of a congregation. The most intelligent and judicious minister may sometimes introduce sentiments with which some members of his congregation cannot concur. Where a liturgy is used, every worshiper, being acquainted beforehand with the prayers which are to be offered up, will be prepared to omit such parts as do not truly express his sentiments without materially disturbing his devotion; but when a reflecting man is called on to join in free prayer, his feelings of devotion must be perpetually disturbed by the acts of his judgment employed in deciding whether the sentiments expressed by the minister are such as he can assent to.

In answer to the objection to the use of a liturgy, that the too frequent recurrence of the same prayers weakens their effect and occasions inattention and apathy in the worshiper, it may be justly said, that any number of settled forms which may be required may be written quite as easily as a variety can be introduced in free prayer. There is so much of feeling in this matter, and individuals feel so differently, as to make it very difficult to reason about it. As an individual, I can only state that the frequent repetition of the same prayers does not occasion the effect apprehended. Others, however, may feel very differently; but I presume that four different forms of morning and afternoon service, which would occasion the same form to recur only once a month, would be satisfactory to all worshipers who approve at all of a settled form of prayer.

Being myself a layman, it is not for me to say from what sources our ministers might derive such a varied liturgy. Some part would probably in most cases be original. To my feeling, the liturgy of the Established Church contains the finest devotional compositions which I have ever met with, and the Common Prayer-book alone affords ample materials for the number of services which I have supposed may be thought expedient. Some parts of that admirable service, when purified from what we believe to be erroneous doctrine, I should personally wish to form part of every

service. The morning service of the Church of England is admitted by many of the most intelligent members of the Establishment to be too long. It in fact consists of three distinct services, and might well be again divided, with such additions as might be easily supplied from the prayers, collects, &c., into three complete and adequate services.

The Reformed Liturgy used in Essex Street is very judiciously compiled. Before the last edition, that incomparably beautiful prayer, the Litany, was inserted in the ordinary morning service. I am at a loss to conceive why it is confined in the last edition to those days on which the communion is administered. I will venture to add, that the *Te Deum*, in its mutilated state, is not worthy of being retained in the Liturgy. I have long thought that the Ten Commandments ought not to be read in a Christian church, as one of them, the fourth, at any rate, is not obligatory on Christians, nor considered to be so by any except those who call themselves Sabbatarians.

Thus much I wished to state respecting liturgies. I have no expectation that they will for some time to come be generally adopted in our churches; but I do look forward to a future period when they will be universally received.

Whether, however, a settled form of prayer or free prayer ought to be preferred, one thing is quite clear, that our public devotions ought to be conducted in the most serious and solemn manner. I cannot help thinking and feeling that the practice which has grown up of late years, not only among Dissenters but in the Establishment, and which seems likely to become nearly universal, I mean the practice of *sitting* at our prayers, is calculated greatly to weaken the spirit of devotion, and to increase that coldness and apathy in prayer which I fear is very prevalent at the present day. Surely we may be expected in so solemn an act as that of addressing our prayers to our Maker, to use a reverential posture. Not a great many years have elapsed since kneeling or standing was generally practised in our churches while in the act of prayer, and this is still the case in some of our places of worship. Fashion, however, it seems, has decided that people ought to sit at their prayers; and the power of fashion is found irresistible even in the solemn offering of our prayers to God.

If the members of different Christian churches would sometimes condescend to learn from one another, very beneficial effects might follow. Protestants might find that, however weighty their objections may be to the doctrines of the Roman Catholics, they would do well to assimilate themselves more nearly than they do at present to their external demeanour at the house of prayer. I have never failed to find in Catholic churches indications of far deeper feelings of awe and veneration in the worshippers than I have ever observed in any Protestant congregation whatever.

L.

MODERN PULPIT "ORTHODOXY."

SIR,

London, October 2, 1843.

It is often said, and perhaps with some truth, that Unitarians have done much good by compelling the *soi-disant* "Orthodox" to lower their standard of divinity. Yet let them not dream that the time is come for "putting off the harness;" they have yet much to do. Popular preachers in the Calvinistic ranks are still straining after *effect* upon the multitude, and seem not a whit less extravagant than in the days of John Bunyan and John Brine. Witness the following passage from a sermon by the Rev. Thomas Binney, of the Weigh House, in this city, in which there is the unscriptural, monstrous and scarcely pious representation, that the Almighty Father's hands are tied up by the Son, and that if they were once let loose, sinners would be immediately "damned," as the orator hath it.

The sermon is published in a monthly periodical, "The Pulpit," Pt. 259, for October 1843, under the title of "Lot delivered through Abraham's Intercession." How far Mr. Binney is answerable for the report of his sermon, I cannot say, but all the sermons in the work appear as if with the consent of the preachers, and there is, if I mistake not, internal evidence of the passage below having been delivered from the pulpit.

SPECTATOR.

"Let us conclude the whole meditation with the thought, that we are to 'account the long-suffering of God to be salvation.' The Mediator stands between His world and Him—'the dreadful God.' Do not let us lose ourselves in dreaming away life under half and partial views of God, thinking of kindness and compassion and beneficence and love, and forgetting rectitude and justice and wrath; even 'our God is a consuming fire,' the dreadful as well as the loving One. But God's long-suffering will last as long as the Advocate is before the throne; as long as the Mediator stands there, between us and God, He 'can do nothing;' the vials of wrath cannot descend, judgment cannot come, while the Mediator is there, and the Advocate there, and the pleading and the piercing cry is ascending up into the ear of the Lord God of Sabaoth for man, and Christ is making intercession for transgressors. And we are all invited to take advantage of this hour—this day of grace—this day of salvation. But remember, that is not to last for ever. With respect to individual men, what we call *death* is to the sinner (as it were) the removal of the Mediator from before the throne, so far as he is concerned. 'The prayers of Jesus the Son of God 'are ended' with respect to that man; and he dies and is damned. And the time will come when this, of which I have now spoken as in a figure with respect to the individual, will be a fact with respect to the world, and 'the prayers of Jesus the Son of God then will 'end.' And he being removed from before the throne, it will be manifested; no longer the throne of grace, it will become the throne of judgment, and the source of fiery indignation that shall devour the unbeliever."

"ORTHODOX" DIFFICULTIES.

ACCORDING to the 18th Article of the Church of England, "they are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; for holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved." This disposes of the Heathen, the larger portion of the world, in a very off-hand way. That natural feeling revolts at it is no proof of its injustice, seeing that "the natural man is enmity against God," and therefore naturally arrays himself in opposition to the Divine dealings. Such is the jargon of "Orthodoxy." "God's ways are not our ways," its professors tell you. No; and imagine, if you can, a social community governed by laws framed after the popular theology,—where the rule of the sovereign should be to exact what it was impossible the subject could yield, and where the direful consequences of not complying with impossibilities could be averted only by the sacrifice of the innocent and unoffending,—imagine the existence of such a community, and, spite of their creeds, with what feelings and in what terms would the "orthodox" themselves regard and speak of it? By such of them even as are quite sure that they have shaken off every particle of "the old man," would it be regarded as barbarous or heavenly—an example for Christian states to copy, or to hold up to universal execration?

Shall I put the question to one of my "evangelical" friends? To what purpose? He would only shake his head, and with a grave face caution me against the too free use of carnal reason.

Then for the black men, and the red men (that *were*—that still would be, had Christian men not been!) and the copper-coloured men, who have swarmed and yet swarm over the face of the earth, is there no hope in the

future? "Dare not to hope," enjoins the professedly purest Church in Christendom, "as you would escape the doom you dread for them. Consent to believe, and make public profession of your belief, that they will every one of them be damned, and then you may yourself hope to be saved. But dare to hope for them, and there is no hope for you."—Would it be possible to ascertain how many clergymen have subscribed the Thirty-nine Articles since these Articles were framed? Hardly. How much more difficult, though, to ascertain, out of the thousands who have subscribed, the units who have believed them! I should like to know for how many the Bishop of London (he who never detected a *doubter*) would stand bail.

But for the sacrifice of the Saviour, we are assured, all men would be lost—pale-faces as well as dark. His death averts the dire calamity from such as have faith in him. But ages intervened between the creation of the first man and woman and the crucifixion of our Lord. In what condition, according to "orthodox" views, are the various nations and tribes who peopled the world anterior to his appearance? All, of course, equally partook of the taint of nature inherited from Adam: in what way do such partake in the deliverance effected by Christ? In "orthodox" systems, is there any way, or up to the time of the "new creation" were all souls the subjects, and have they since become the property, of the Evil One?

The Evil One!—if there be truth in "Orthodoxy," who up to the present moment in the world's history has proved himself the more powerful Potentate, the Evil One or the Eternal One? Yet, strangely enough, all-important as the Bad Spirit is to the system, he is hardly to be found in the written creeds of some "orthodox" churches. Not being able to call to mind what the Church of England teaches concerning the nature and existence of the Devil, I have just glanced over the several headings of the Thirty-nine Articles, and to my surprise I discover not a single Article dedicated to him. The cause and foundation of the almost entire system hardly so much as honoured with a passing allusion! Was this an oversight of the drawers-up of the established creed, or an intentional slight to One in no way, perhaps, entitled to Protestant honour, but having, I should have thought, most powerful claims to consideration from Protestant prudence?

G.

October 12.

DEATH-BED OF PITT.

(From the *Edinburgh Review*, for October 1843, p. 289.)

A CURIOUS and well-authenticated fact on this subject has been communicated to us, which we shall here record. Pitt died at a solitary house on Wimbledon Common. Not far off, by the road-side, stood, and still stands, a small country inn, where the various parties interested in the Statesman's life were accustomed to apply for information, and to leave their horses and carriages. On the morning of the 23rd January, 1806, an individual having called at this inn, and not being able to obtain a satisfactory reply to his inquiries, proceeded to the house of Pitt. He knocked, but no servant appeared; he opened the door and entered; he found no one in attendance. He proceeded from room to room, and at length entered the sick chamber, when on a bed, in silence and perfect solitude, he found, to his unspeakable surprise, the dead body of that great Statesman who had so lately wielded the power of England, and influenced, if he did not control, the destinies of the world. We doubt whether any much more awful example of the lot of mortality has ever been witnessed.

REVIEW.

ART. I.—*Suggestions on Unity and Union, addressed to Christians of all Denominations, in reference to Things lately said and done in Hull, and especially to the Rev. Newman Hall's Sermon on Christian Union.* By Edward Higginson. 12mo. Pp. 23. Hull—Stephenson.

No Tract can well be more seasonable than this, or possess greater intrinsic merit. For these reasons, not less than from the value that we place on preceding communications of the author's, we shall give it a considerable share of our thoughts. We the rather do this, as we shall thus have an opportunity of expressing our sentiments upon some highly interesting topics.

In things recently "said and done at Hull," the general reader is principally concerned on account of their being the occasion of Mr. Higginson's "Suggestions."

Local efforts towards "Union" among Christians, were put forth by certain Religious Bodies, between whom no great cordiality had been supposed to exist. Professions and claims were large: not so the results. The "union" contemplated was hardly better than a name; involving exclusiveness, and tending to strife. No sooner was the plan of comprehension announced, than this man objected to it, because three or four sections of his own community were left out: and that man, because "the Christian Temperance Church" had not the prominence to which he deemed it entitled. Yet all the Unionists agreed in omitting "Papists" and "Socinians" [pp. 3, 4].

Under these circumstances, Mr. Higginson appears before the public, on a subject which others seem to regard and treat as entirely their own. He complains, in a truly Christian spirit, of "the narrow exclusiveness" thus "expressed or tacitly acted upon." By a reference to incidents at Hull, (and similar incidents are not rare,) he shews that "the claims of Christian Unity are brought out by dribblets," and that, "after all, when the last instalment has been paid, as is thought, in full of all demands, there are exceptions still made and allowed;" that "there is no great principle avowed and acted upon, such as (like every great principle in morals) knows no exception, and admits no equivocation, amid however many modifications in the way of applying it." [P. 4.]

Able remarks follow, in exposure of the bad logic and inconsistent pretensions of the Rev. Newman Hall: and we should gladly transcribe these strictures, were it not for our prescribed limits, and for our earnest wish and hope that the "Suggestions" will come into the hands of a large portion of our readers. [Pp. 4—9.]

It is with admirable correctness that Mr. Higginson distinguishes "Unity" from "Union:—"

"Unity," he says, "denotes similarity and sympathy. Union denotes joint action. Unity may be inward and spiritual merely: Union must be outward.

"Now it is plain that in Religion, as in other matters, there may be a great similarity and great sympathy of principles and feelings, that does not lead

to joint action. Circumstances may not favour; or points of difference may prevent. The Unity, however, remains the same, whether resulting in union or not. Especially may it happen, that the points of difference may be regarded as of more importance by the one party than by the other. In this case, the party who thinks them unimportant, is not only in unity of feeling with the other, so far as they agree, but is ready to unite and co-operate. The other is in unity to a certain extent, but declines union. He thinks the points of difference essential, and not merely circumstantial; and this opinion of his renders union impossible. But there is a Unity of Spirit still, to the extent of their common religious principles, and of the feeling which either has of the value of what is common to both."—Pp. 10, 11.

Our author gives a pertinent illustration:

"I, a Unitarian Christian, am thus in unity with the Trinitarian; I, a Protestant, am in unity with the Catholic;—Heterodox (so called), I am in unity with the Orthodox (so calling themselves); Evangelical or Un-evangelical as I may think myself or be rashly called by others (who can only think for themselves), I am in unity with every sincere Christian, in as much as I share with all of them the privileges and hopes and duties of the Gospel. I learn from Christ, just as any sincere Christian does, the spirit of Filial Worship and of trust in a Paternal Providence. I learn my Duty from His precepts, and see it illustrated in His example. I learn to rejoice and sorrow, to do and to bear, as one to whom He hath pointed out the great issues of Immortality. In life's duties, I am blessed by these Christian views, just as all other Christians are. In its temptations, I am warned as they are. In its relations, Christ is to me, as He is to them, Master, Guide, Friend, Brother. In life's mysteries, He makes me trust that 'what I know not now, I shall know hereafter.' In its sorrows, this Man of Sorrows, by first sympathizing, sanctifies and cheers. In Death, He is the Resurrection and the Life. What can He be more, what can He do more, for any others of his followers? I am thus in unity with every sincere Christian. And for the promotion of our common Christianity, I could be in union of action with them all, if they considered these grounds of agreement sufficient. But as they do not think them sufficient, union of action is (by this their opinion) rendered impossible, except to a certain extent, as works of Christian benevolence and the assertion of Christian liberty. If they think their added peculiarities of Christian belief or practice more important than what is common to us all, I quarrel not with them for declining my proffered union. But, to the extent of our agreement, which to my mind is incomparably more important than any of our differences,—to that extent we are and must be in Unity of Spirit; and this Unity I am happy to regard as the essential part of Christianity, and all our diversities as unessential. This Unity I enjoy with all sincere Christians. I cannot be despoiled of it by any act or word of theirs."—Pp. 11, 12.

In Mr. Higginson's judgment, Unity of Spirit might exist among Christians of all denominations, if only the great principles of Human and Christian Right and Duty, generally thought to have been established as maxims of Protestantism, were consistently carried out.

With this view, his first suggestion is, "that there ought to be a **PERFECT CIVIL EQUALITY**" among Christians, and among all citizens of the State, without regard to religious opinions. There should be no worldly advantages attaching to particular denominations in order to bribe men to unite with them; nor any worldly disadvantages attaching to other denominations, tempting them to deny or cloak their real sentiments for the sake of ease and lucre. [P. 13.]

The representation which follows is not overcharged :

"One sectarian Church endowed with wealth at the expense of all others, and with power implying the civil subordination of the rest, naturally fosters a spirit of overbearing and intolerance on the one hand, and draws forth a spirit of suspicion, dislike and resistance on the other, between which there is and can be, so far as these things are concerned, no Unity whatever.

"And so, while the State allows to remain unrepealed any laws written in darker ages, or inferentially derived thence, by means of which bigots of the existing age can rake up the dregs of persecution for the injury or annoyance of Religionists of a different creed from themselves, the Law of the Land is so far a means of obstructing that Unity of Spirit which might be preserved in the bond of Christian peace." [Ib.]

These are the dictates of common justice and of solid reason : and yet centuries have rolled away without seeing them practically recognized ; and, unless men are fully awake to the nature of Religion, and to the legitimate ends of Civil Government, years after years may still pass, ere the crying evil of this inequality is removed.

The freedom of the citizen, no less than that of the sincere and inquiring religionist, is endangered by the union of Church and State. They are sadly mistaken who either deny the necessity of Government, or plead for the extension of it beyond the safety of men's substances and persons, under the Law. Government is essential for the administration of Public Justice : it is essential likewise for the purpose of levying and applying the Public Revenue. Further it need not and should not go : most of all, should its interference, in any way or degree, with religious faith and worship, be discountenanced, as fraught with enormous and nearly unmixed ill.

This writer's next suggestion for Unity is, "the full, free and generous, the unequivocal and unreserved acknowledgment of the right of INDIVIDUAL JUDGMENT."

At first sight, it appears unaccountable that men calling themselves Christians and Protestants virtually deny this right to almost every communion except their own ; that, in despite of the golden rule of equity, they will not grant to others what they look for others granting to them. The cause of this sad inconsistency will be found, we apprehend, in the selfishness of the human mind, and must be charged upon the feelings yet more than upon the understanding. Nevertheless, Mr. Higginson justly speaks of the right of individual judgment as "not" being "understood :

"It is not understood," he says, "by those Religionists who endeavour to persuade or threaten by worldly motives oddly mixed with spiritual ones,—by bringing at once custom to the shop and safety to the soul :—Protestantism has not advanced far yet. Individual conscience is not respected as it ought to be, when it differs from the prevalent opinion. Opinions and forms are valued, more than the minds that seem to hold them or dare to renounce them."—P. 14.

With this second suggestion the third is closely connected : "For the promotion of Unity of Spirit among Christians, it is necessary that they all, with one consent, give up the yet lingering idea of AUTHORITY IN RELIGIOUS MATTERS."

Where, among uninspired men, is this authority vested ? By whom can it with reason be claimed and exercised ? The Church of Rome

makes pretensions to it: rightly enough if the thing sought for is* unity of religious doctrine. Then, too,

“—the Church of England is right in asserting it; and only wrong in not going to the most plausible source of traditional authority; and the Puseyite section of the Church is nearest right. Fine model, by the bye, of the unity of doctrine attempted,—right illustration of the power of spiritual authority,—is this same Church of England, now split into four distinct sections! Then the Dissenting Churches are wrong more and more widely in again protesting against the authority of that Church which had first protested against Rome.”—Pp. 14, 15.

The Oxford Tractarians and their disciples complain that the *Rubric* has been neglected in many instances, and positively transgressed in others. What is the reply? That the neglect and violation have been long connived at; that the practices the revival of which is attempted, had become obsolete; and that they cannot be restored without offence and danger to the body of worshipers in the English Church. Now this Church is “a Parliamentary Church.” It rests, therefore, with the Legislature to settle the disputed points; to say which of the parties is in the right, and which in the wrong; and to take care that the *Rubric* do not continue a dead letter. So much the actual circumstances of the Established Church would seem to need. We are stating the case on its own principles, which, unquestionably, are not ours.

But the controversy involves a far more serious topic than either the letter or the spirit of the *Rubric*. It loudly calls the Public Mind to the question (if question it can be†) of AUTHORITY IN RELIGION. This is the comprehensive and very important subject upon which it turns. In strict connexion with this, (and, practically, the thing is of deep national interest,) it presents the inquiry, whether the Church of England be “Protestant,” except in name; whether, in consistency, it should not again unite itself with the Church of Rome; and whether, in effect, it be not hastening thither?

It may be difficult to foresee the specific issue. Under the administration of Omnipotent Goodness and Wisdom, the *general* result is sure of being favourable to Civil and Religious Freedom. Our countrymen will look with no friendly eyes on ecclesiastical pretensions, which remind them of the days of Laud. However they respect numbers of individuals among the Clergy, they will be duly alive to the usurpations of large portions of that body. It is hence probable that the claims of Human Authority in matters of Religion will be injured, rather than advanced, by the pending struggle and discussion.

The writer of this Tract (it is emphatically “a Tract for the Times”) regards his fourth suggestion for Unity as lying at the root of all the rest. Let us hear his own words:

“There will be little Unity of feeling, and still less Union of effort among Christians, till the idea is altogether given up, of the ‘necessity of others holding our notions in order to their salvation.’ This is the central principle of all Bigotry, all uncharitableness, all persecution, intimidation and intolerance in regard to religion. It is only wonderful how such a preposterous notion could ever have been so deeply rooted as it is.” [Ib.]

* Rather, *professed* unity, &c.

† Matt. xxiii. 9, 10.

The phenomenon would be really "wonderful," if, here again, we did not take the selfishness of Man into our account. This is another of the cases with which feeling has far more to do than thought and argument. Mr. Higginson has clearly shewn the unreasonableness of the "dogma of 'necessary doctrines.'" It is a dogma, however, which signally gratifies the self-importance of many a narrow mind. Weak and ignorant and superficial persons eagerly assume the chair of Infallibility: and the anathemas which they pronounce, are dictated by their Pride, rather than by any deliberate wish to annoy and persecute.

Nor would the *sincerity* of spiritual aggression be a sound justification. That zeal, however sincere, is *unjust*, which puts forth in behalf of its own doctrines either the power of persecution, or the weight of outward influence and interest, or the assumption of infallibility.

"It ought to be of no avail (Mr. H. properly remarks) for any one to say that he conscientiously believes his own opinions to be the only safe ones, and the opposing opinions to be dangerous, penal, damnable. *No man has a right* to stretch his conscience thus into the department of another's conscience; any more than he has a right to steal another's property on the plea that his conscience allows it, or to assault another's person in the exercise of his own 'Liberty of conscience.' If the Law were, or indeed could be, as strict in protecting our mental rights, as our bodily and pecuniary ones, there would be no lack of spiritual felons to indict for assault and robbery, and spiritual madmen who ought to be put beyond the power of hurting their neighbours."—Pp. 15—18.

This is a severe yet richly-merited rebuke. Mr. H. proceeds,

"It has often struck me as a curious fact, that this dogma (of the necessity of a particular belief in order to salvation) is attached solely to one set of theological doctrines, and to them almost uniformly; namely, to the Trinitarian and Calvinistic system. You never hear of Unitarians maintaining the necessity of believing their peculiar doctrines in order to salvation.—How is it that Trinitarianism does, in point of fact, that which Unitarianism in point of fact does not?"—Pp. 18, 19.

We lament our want of room for extracting more of the author's remarks on the language and spirit of the *Communion*, which distinguishes the popular belief. The fact so pointed out by him, is, in our eyes, decisive of the controversy. To this part of his pamphlet we especially invite the attention of the reader.

Some few sentences yet remain to be quoted :

"There is one thing necessary, as the moral sense of all good men of all creeds will acknowledge,—there is one thing 'necessary to salvation.' It is Sincerity, Truthfulness, the Spirit of Truth, whether we can gain absolute truth or no; sincerity of head-work and heart-work,—sincerity in thinking, reading, judging for ourselves, and sincerity in professing our real opinions and living up to the real sense of duty which we each individually gain. Now the exercise of authority over other consciences, whether by temporal or by spiritual bribes and threats, appears to me to be the standing impeachment of his sincerity who attempts thus to influence his fellow-man, and the attempted ruin of his whom he endeavours so to influence. The one is void of Faith; and he attempts to rob the other of what Faith he has. Talk of Faith!—he has no Faith who thinks thus to make another adopt his Creed. Faith is not a Creed. It is Conviction; it is Understand-

ing; aye, and it is Trust,—trust in God, trust in Principle. Faith is *faithfulness*.”—Pp. 20—22.

Mr. Higginson further reminds his readers that

“There are two leading ideas of a Catholic Church. The one—the prevalent one—looks for it outwardly; the other is satisfied to trace it inwardly. * * * The Catholic Church of Christ is a Spiritual Church. Its members, the world over, are knit together in spiritual bonds. Every sincere disciple of Jesus belongs to it. ‘Disciples were called Christians first at Antioch,’ and ought to be so always and every where. Whatever may be any one’s understanding, or misunderstanding, or want of understanding of any part of the Master’s instruction, (which the Master alone may decide,) if he has the spirit of his Master, that is enough. * * * Such a discipleship as this may yet prevail, amid all the diversities with which the Gospel is held by its various professors; and the Spiritual Church of Christ, counting its members thus, is Catholic in its extent as well as its character, just in proportion as its members renounce those bonds which divide, and recognize a ‘Unity of Spirit’ for their sufficient ‘bond of peace.’”—P. 23.

No words of ours can add to the evidence and moment of these truths. At different times, and in various forms, they have been clearly submitted to the world: and if, for the present, men turn a deaf ear to them, as the effect of the prevalence of that secular temper to which they are opposed, it is still our duty to urge and to weigh them; nor will they always be urged in vain.

We are pleased with the stress laid by Mr. Higginson upon the “spirituality” of the Church of Christ. True Religion, both personal and social, possesses this characteristic, a disregard to which, in reasoning and in practice, is a fruitful source of errors the most threatening and dangerous. We are of opinion that the writer of the “Suggestions” might have enlarged with advantage on the alliance between a *secular* and a *party* spirit, and on the bearings of this alliance upon attempts at promoting Christian Unity and Union. Numerous are the indications of what we shall venture to call a “secular” rivalry among religious bodies: it is in the tone, and, apparently, with the very feelings, of the World, that they make their pretensions and endeavour to recruit their ranks. They do this in the language, in the manner, of competitors for public patronage—whether in the walks of Trade, or in those of Amusement. It is not that we censure either Amusement or Trade. In their season, in their places, within their due limits, they are good. Nevertheless, there is a time for every thing: and there are things which differ. We know not a worse maxim than that the end necessarily sanctifies the means: and we grieve for the introduction, and deprecate the progress, of it in the Church of the Messiah.

The style, the method, the temper, the condensed reasoning, of this Tract, as well as the matters which it treats of, render us desirous of seeing it widely circulated. It is addressed, we perceive, “to Christians of all denominations:” and there are none to whom it may not be profitable, “for teaching, for reproof.” In our humble judgment, its contents are deserving of approbation from the general body of Christians, and especially from that portion of it to which Mr. Higginson belongs—the Unitarian community.

Let no man imagine that he who would approve himself “a good

soldier of Jesus Christ" goes forth to his spiritual combat in vain. While Bigotry is rampant,—while Ecclesiastical Usurpation, alike subtle and obtrusive, menaces Christian Freedom,—while they who name the Saviour's name are not only divided and subdivided among themselves, but also speak evil one of another,—while, in an Age and Country boasting of their eminent light, men thus forget of whom they avow themselves the disciples, and against what principles they "protest," the "Suggestions" before us might seem likely to be ineffectual. "What," it might be asked, "can a single, although no feeble, arm achieve in behalf of Unity of Spirit; what can it do in a conflict where the assailants so outnumber the assailed? Amidst the tempest and whirlwind of the passions, can the still, small voice of Reason and Charity find a hearing?"

Hope and Encouragement yet remain. They arise from the advances of General Knowledge, and from the tendencies* of the very events and measures which appear hostile to our wishes, and which, at first, dictate the fear that the Sun of Truth is setting. We do not, indeed, yet rejoice in the full lustre of his beams. He may even seem to have gone back upon the dial: yet this state of things is relative to the imperfection of our sight and judgment, and not to "God's eternal Day." The Divine Counsel, THAT shall stand: the end is fixed and certain; the means, and their immediate results, being such as are fitted to the weakness of human creatures, and to their scene of trial. The world, not excluding the Christian world, is far from having arrived at Manhood. We repeat what Mr. Higginson has so well said, "Protestantism has not advanced far yet." We have a strong persuasion that, as the issue of what is passing among us, it will ere long be better understood, more consistently asserted, and more extensively avowed.

Great evils flow from a want of thought in the Religious Life. This is true of individual men, and eminently so of the Christian Church, under its several varieties. To a want of thought, still more than to that of kind and holy feeling, we should perhaps attribute the mutual alienation of those who have, nevertheless, one common name. The only remedies that we can suggest (and, if applied, they will, under God's blessing, be all-powerful) are, the vigorous exercise of the Benevolence of the Gospel, and the acknowledgment that EVERY MAN is a Christian who, calling Jesus LORD, strives to obey and imitate Him. In no other way can we satisfy the demands of personal sincerity, brotherly love, and social and consistent zeal.

N.

ART. II.—*Letters to the Rev. John Pye Smith, D.D., occasioned by the recent Republication of his Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and the Atonement and Redemption thence accruing.* By Geo. Vance Smith, B.A. 8vo. Pp. 68. Manchester—T. Forrest; London—J. Green. 1843.

THE doctrine of the Atonement, in its popular sense, is probably

* For example, the *voluntary principle* is warmly and successfully appealed to by the Clergy of the English Church: and *mutual forbearance* is asked for by the Tractarians from the Clergy, &c. of the Evangelical school.

the last dyke at which modern Orthodoxy will make its stand. Other parts of the system have undergone great modifications,—*stat nominis umbra*; and even this most cherished tenet is reduced, in the hands of some of its advocates, to mere words,—the two pillars of the doctrine, Satisfaction and Substitution, being in reality, if not professedly, abandoned.

Dr. Pye Smith is one of the latest and ablest champions of the popular doctrine, though not of the doctrine as it was held by earlier and more rigid professors of Orthodoxy. Against him, Mr. G. Vance Smith has taken the field,—his first entrance, we believe, into the controversial lists. He comes forward with due confidence in the goodness of his cause, but without any tone of presumption or air of defiance. He has proved himself equal to the contest. His temper is Christian and his manner courteous. He writes simply and perspicuously, and is every where intelligible, notwithstanding the scarcely avoidable obscurity of a textual argument upon some of the Epistles of St. Paul, in which are “some things hard to be understood.”

Mr. Vance Smith begins with charging upon Dr. Smith a violation of one of the first canons of biblical criticism, by assuming the doctrine proposed to be proved,—“an instance of those interpretations *a priori*, which (according to Professor Stuart) have long enough had their sway in the church.” (Letters, p. 54.) In this introductory skirmish, he uses with great dexterity the rules of interpretation laid down by Bishop Marsh and others, and partly admitted by Dr. P. Smith himself. Taking away the Doctor’s “glosses” upon the texts which he sets in battle array, these are of no force whatever, his antagonist asserts, with regard to the point in dispute.

“And this mode of *proving* that the doctrine of atonement is the ‘very heart and essence’ of the Gospel, is the grand orthodox fallacy, not only of these Discourses, but of the present, as of many a former, age. Until this great error—this practical assumption, on the part of interpreters, of *a priori* knowledge as to the meaning, or the allusion, ‘originally intended,’—be thoroughly exposed and fearlessly abandoned, Orthodoxy, we may not doubt, must still prevail. Once, however, let the advocates of the popular theology consistently and courageously carry out the principle of interpretation which Bishop Marsh lays down—a principle whose soundness no one can oppugn—and then we shall see the gradual prevalence and the ultimate triumph of a Christian faith very different indeed from that which now holds forth the doctrine of atonement as its ‘very heart and essence.’ But Orthodoxy, as yet, shrinks, with instinctive, though, perhaps, unconscious, dread of self-destruction, from this conformity of practice to admitted principles. The latter, indeed, in the abstract, she avows; unreservedly allowing them to be just and indispensable. In her actions she unscrupulously neglects and violates them;—a fact, we have seen, declared—a course condemned—even by one of her own ablest sons. ‘To understand the Scriptures aright, is to understand them in the sense in which they were *originally* intended.’—Pp. 12, 13,

Having explained that he shall dwell minutely only upon such alleged “testimonies” as are taken from the undisputed writings of the apostle Paul, the Letter-writer says,

“It will, no doubt, be acknowledged that if St. Paul does not teach the doctrine of atonement, no other writer of the New Testament is to be relied upon as doing so. It is the assertion of the author of the Four Discourses,

that our Saviour did not intend 'by his personal instructions, in any part of his ministry upon earth, to communicate an entire statement of those truths which were to form the characteristic features of the final and perfect dispensation of religion'—and that 'such subsequent and complete revelation he expressly reserved to be given by the agency of his inspired servants.' It is, then, to the Apostolical writings that we are to look for Christianity in its final and perfect development; and *there*, if any where, the doctrine of atonement, the 'very heart and essence' of Christianity, will be found clearly and fully taught."—P. 16.

"We may, therefore, it is plain, not less for truth's than for brevity's interest, take the Apostle Paul as the competent representative on this subject, of all the writers of the New Testament. We may interrogate him as to the real character of this reputed orthodox doctrine; and if he tells us that—*notwithstanding* all the confidence which interpreters have placed in him as a teacher of 'Evangelical' truth—this is a doctrine which he never knew, then may we be satisfied that it forms, in reality, no part of genuine Christianity."—P. 17.

With much ingenuity, Mr. Vance Smith explains the apostolic doctrine respecting the contrasted ceremonial and moral state of Jews and Gentiles. Two short passages will perhaps make his theory intelligible.

"Jesus, we have seen, is spoken of as being 'a curse;'—'a mercy-seat,' 'an offering and sacrifice;'—a Paschal lamb or 'passover;'—here he is also a 'sin-offering;'—all these expressions being but different ways of stating the one great fact, that the death of the Messiah freed him from the jurisdiction and restraints of the Mosaic law, and thus effected the admission of the Gentiles to Gospel privileges—as well as the redemption of Jew and Gentile from the condemnation pronounced by the law upon both."—P. 56.

"A brief illustration may easily be found;—the foreigner in England is legally disqualified for holding certain offices: so were Jew and Gentile excluded by their sins (Rom. iii. 9) from the kingdom of Messiah. But as the will of the monarch, in the former case, admits the alien to the privileges of a natural-born subject, so did the free-will of God, expressed and taking effect in the death of Christ, admit the excluded to become subjects of Messiah 'through faith.' And as, in the one case, no essential personal change is effected in the naturalized individual, but merely a change of external relations, consisting in his emancipation from his condition of exclusion from the very possibility of participating in certain privileges; so in the other, the justification obtained by believing in Jesus did not consist in any change in those who received it, other than a change of their external relations,—i. e. their removal from their position of legal disqualification for being, even nominally, Messiah's subjects, into the position of those who enjoy that privilege, and are able by virtue of that position to secure, through a faithful obedience to their spiritual Lord, the blessed rewards of his heavenly kingdom."—P. 48.

Following up the acknowledged rule of biblical interpretation, the Letter-writer says,

"If, indeed, there were, at the present day, any one maintaining among us that it is needful to be circumcised, and to keep the law of Moses, in order to avoid 'the curse of the law,' then might we, with some degree of fitness, reply, 'Christ has redeemed us from the curse of the law, being made a curse for us.' But as, so far as I am aware, there is no advocate of any such doctrine (though I do not pretend to a very intimate acquaintance with 'Independent' Churches), I cannot but think that it is most unwar-

rantable to use St. Paul's language, at the present day, of any circumstances or persons whatever."—Pp. 39, 40.

He adds with some naïveté in a note,

"The 'Declaration of Faith' of the Congregational Union, states, however, (art. xiii.) that Congregational Churches 'believe that we are justified through faith in Christ, . . . and not *by the works of the law.*' So that it would seem to be still necessary, in some churches, to protest against 'the yoke of bondage,' with a servile fondness for which the 'foolish Galatians' were so 'bewitched.'"—P. 40.

While we think that Mr. Vance Smith has been successful in refuting Dr. P. Smith's argument from the Epistles in favour of the orthodox doctrine of the Atonement, we are of opinion that he has not kept sufficiently in sight *the scriptural doctrine of RECONCILIATION*. This, according to our view, is the Gospel. In this the Resurrection of Christ, is always, by implication at least, associated with his death, and whatever efficacy is ascribed to his death is derived from his resurrection. By this we are saved; the sin of the world is abolished, and life and immortality brought to light. We need not add that on this all-important, but much-neglected evangelical truth, we agree generally with the expositions of Mr. Locke and Dr. John Taylor.

Our differing, if indeed we differ, from the present author with regard to the true "key" to the apostolic writings, does not lessen our admiration of the learning and talents which he has brought to his task, or our gratitude for this good service, the earnest, we hope, of much long-continued service, to the holy cause of revealed truth.

As the best means, perhaps, of recommending the "Letters" to our readers, we shall end our notice of them by quoting the concluding paragraphs of the last, which, strong as they are in argument, draw all their strength from the undeniable truth of the matter of fact on which they rest.

"We might suppose, again, that it would be a somewhat startling fact for those who hold forth the doctrine of atonement as the 'very heart and essence' of the Gospel, that this doctrine, in all its completeness (as the Four Discourses abundantly shew us) can only be proved from Scripture, by *piece-meal*. We have a fragment from this book, and a fragment from that; a text from Paul, and a text from Peter, and a text from John, and so forth; not one of which texts or fragments, separately from the others, can be appealed to as teaching the *whole* doctrine. The state of condemnation for sin, into which all mankind had fallen, is proved by a quotation from one sacred writer; that 'satisfaction to the public honour of the divine government' was demanded, is (if not assumed on grounds of mere Reason) proved from another sacred writer; that an infinite sacrifice in expiation of sin was necessary, to make this public satisfaction, is (if not taken for granted or deduced from Reason) proved or supposed to be proved, by quoting from a third sacred writer; that Christ actually 'sustained the punishment of sin,' is in like manner to be made out from a fourth sacred writer, and so on; the doctrine being thus at last framed and established, or assumed to be so, by this bringing together of its *disjecta membra*, which lie scattered here and there throughout the pages of the New Testament.

"Is not, then, such a mode of establishing such a doctrine, a strong presumptive argument against its truth? Surely we may reasonably expect that the 'very heart and essence' of the Gospel, would be some

where found existing as a *whole*: a doctrine on the right reception of which, perchance, the salvation of the soul is to depend, surely *this* doctrine will be some where or other to be found in a complete, and definite, and easily discernible form; and will not be presented to us in scattered fragments, which, to collect (and even to prove that they are fragments), requires all the learned labour and research of the Four Discourses; and which to frame and put together into one self-consistent and compact structure, requires, not merely the labour and learning of the Four Discourses, but also many an interposed argumentation and conjecture and explanation of profane Reason."—Pp, 67, 68.

ART. III.—*A Prayer Bell for the Universal Church; being Reflections preparatory to Morning and Evening Prayer. To which are added Addresses intended for Partakers of the Holy Communion.* By Walter C. Perry. Fcap. 8vo, Pp. 116. J. Green. 1843.

BOTH the title and plan of this publication are novel. It appears from the "Preface" to have been suggested by the author's dissatisfaction with the prevailing mode of family worship. He says,

"The hearing another person pray, may strongly and beneficially influence the heart; but its appropriate effect is to create in the hearer the necessity of pouring out his own, it may be very different, feelings before the great Father of Spirits. And thus, when the prayer is over, we are prepared to pray, and rise with a sense of incompleteness from the attitude of Devotion."

Might not this be said of all "Common Prayer"? And is there not the same reason for making public worship, after the Quaker fashion, silent, as for leaving the members of a family to pray each one for himself, after a suitable homily, according to the following suggestion?

"It is intended that the reflections should be read aloud, and that at their close, the members of the family, assuming their usual attitude of prayer, should devote a period of silence to communion with Him, who knoweth the hearts of His children, with their various weaknesses and wants."

Having no experience of this mode of domestic devotion, we would not express hasty disapprobation of it; but we confess that we have very strong doubts of its spiritual efficacy.

Whatever be thought of the author's general design, some of the "Reflections," for they are unequal, are well adapted to excite pious feelings, and to make piety subservient to social benevolence and domestic tenderness.

We give the "Fifth Morning" as a specimen:

"The flame of pure devotion is most quickly kindled on the domestic altar, and by the torch of family affection. 'He that loveth not his brother whom he hath seen,' cannot love 'God whom he hath not seen.' 'Let not the sun go down upon thy wrath.' 'I say not unto thee, forgive thy brother until seven times, but until seventy times seven.' If now then, when we are about to bring our gift unto the altar, we remember that our brother hath 'ought against us,' or we against our brother, let us first be reconciled with him, that we may present a more joyful and acceptable sacrifice.

"Great reason indeed have we to come with our noblest offerings into the presence of our God and King! We are all here, sustained and blest by

His power and love. No place is empty in the social circle; no flower has fallen from the wreath of loving hearts which we would now lay upon His altar. Shall we not praise that Almighty hand which hath shielded us from every danger, which can alone uphold us in time and through eternity? And shall we not truly love one another, forgiving one another's trespasses, and bearing one another's burdens, in the spirit of our blessed Master, whose life was a labour of love? He hath taught us as his followers to consider all men as our brethren, to love, and, as far as in us lies, to benefit them all; but the spirit of universal love which we are bound to cherish in our hearts, must first be manifested towards those who are connected with us by the ties of blood. No true philanthropy can animate the heart which is insensible to family affection. The disobedient son can never feel or act like a genuine child of God; the unkind, unsympathizing brother can never be the zealous, active and disinterested friend of mankind at large. As we wish then to be conformed to the will of God, as we hope to gain his favour by following the example of His Son, who lived and died for all his brethren, even all who do his Father's will, let us cherish the gentlest and kindest feelings towards those whom God Himself has placed nearest to our hearts.

"And now let us kneel together in peace and love before that gracious Being who hath designed us for happiness; let us pray that He would bless us with all social and spiritual blessings here on earth, and finally unite us in the more enduring bonds of heavenly affection, in one of the 'many mansions' of our Saviour's kingdom."—Pp. 35—37.

The "Addresses" for the "Holy Communion" are, we think, inferior in both thought and composition to the "Reflections." The author in the "Preface" refers us to a German motto on the title-page; are we right in conjecturing that the "Addresses," at least, are reduced from some work in that language?

ART. IV.—*Journal de la Liberté Religieuse, &c.*—Journal of Religious Liberty, by M. Ch. Goubalt, formerly a Magistrate. 8vo. Paris—Rue du Dragon, 29, Faubourg Saint-Germain.

THIS Journal, commenced in May last, is published on the 15th of every month. It is honestly and faithfully devoted to the object announced in its title. Its editor and conductors are in their publication of no sect, but the advocates of full and equal liberty to all sects, within or without the Christian pale. We know not what support the "Journal" receives; but we cannot help hoping that its existence may be a token for good to France, which has been for the last half century convulsed with so many attempts to gain freedom, and yet oppressed with tyranny in so many shapes. We must, at the same time, admit that the work itself shews that there is, at the present moment, an unexampled zeal for the restoration of the Papal Church in France, with all its despotism and corruption,—that the French Government, although a Protestant is Prime Minister, is lukewarm even in upholding the actual laws in favour of liberty of conscience,—and that there are symptoms amongst certain classes of the people of a reaction of opinion and of a retrograde movement toward the most abject superstition.

A brief notice of some few of the articles in the successive Nos. may suffice to acquaint our readers with the character of the "Journal," and, perhaps, to induce some of them to extend to it their patronage.

The first paper in the 1st No. is entitled "Dénombrement Religieux des Français," Religious Classification of the French. One item of the table is curious, viz., "Persons of the upper classes, passing for Unitarians, Deists or Philosophers, 2,514,000."

An article in the same No. is devoted to the debate in our House of Commons, April 14th, on Dr. Bowring's motion relating to the Bishop of Jerusalem.

We find, in p. 77 of No. I., mention of our old acquaintance M. Chatel, "founder of the French Church," as subject to a domiciliary visit from the police: the agents of the Government surprised sixteen persons in Chatel's house, and suspected them of the crime of worshipping God, though they allege that they met only for conversation.

We are told of the eloquent Abbé de Lamennais, (No. I. p. 78,) that struck at, as he has been, by the interdict of his bishop and by excommunication from the pope, he still proclaims in all his writings that the day is approaching when "Christianity will receive quite a new form of humanity, and will re-unite religious men of all schools." The "Journal" says, he has modelled no practical system, nor established any church, and adds, "we know not that he will have any other adherents than the admirers of his great talents and his noble style."

The "Journal" every where denounces the union of Church and State, and cries up the "voluntary principle." Hence (No. III. p. 252) it expresses pleasure in the separation of the Evangelical church at Nancy from the other Protestant churches in renouncing State-salary for its pastors and the expenses of worship. Similar churches, it is said, as opposed to the "monopoly-churches," exist at Paris, Lyons, Bourdeaux, St. Etienne, Strasburgh and Colmar, and generally throughout all the great towns. M. Ed. de Quinet is claimed as the teacher, and by his writings, at least, the patron, of this new reformed sect.

An "extraordinary conversion" is chronicled (No. III. p. 240) in an extract from the "Recueil des Archives Israélites," edited by M. Cahen,—that of the Dutchess of Plaisance, daughter of the celebrated Barbé-Marbois, to the Jewish faith! This noble lady avows that till within a dozen years she worshiped Jesus Christ as the Son of God, but that she and her daughter having studied the Hebrew Scriptures, have now embraced Judaism, with this difference from the Jews, that they believe Jesus to be the Messiah. In proof of the Dutchess's zeal for her new religion, she has given a plot of ground, of the value of 20,000 francs, at Athens, where she resides, to the Jewish community in that city, for the site of a synagogue. Yet there are said to be only 100 Jews at both Athens and Thebes. The discovery of the change in the faith of these "honourable women" of Athens, was made by the Dutchess having remitted to M. Cremieux, the Deputy, in October 1841, 4000 francs for *her brethren* of Damascus, then, it will be remembered, under cruel persecution.

The reader is reminded in an historical paper in No. IV., published in August last, entitled "Of the Catholicity of the Kings of France," of the curious fact, that Christendom at one epoch narrowly escaped being bound down to the ARIAN faith. Had that *accident* occurred, how loudly would all our pulpits have now denounced (what would in that case have been called) the monstrous and blasphemous doc-

trine of Athanasius! The writer says that Arianism was the dominant religion of the Gallican church during the 5th century, and down to the conversion of Clovis at the end of 496, and that it never disappeared wholly from the southern provinces of France, where it took refuge in the 6th century, and re-appeared among the Vaudois of the 12th.

From an authentic statistical table of the religious population of Austria, issued at Milan at the end of the last year, there is given in this No., p. 295, the census of the Unitarians (Socinians) of Transylvania, who are set down at 45,000. Reference is made by the editor to the "Voyage du Maréchal duc de Raguse en Transylvanie, 1839, t. I." Can any one of our correspondents inform us as to the account given by the Mareschal of our Transylvanian brethren?

A melancholy example is cited in this No., p. 307, of the effect of the perpetual vow of celibacy, in the suicide of a Benedictine monk, at Meck, in Lower Austria, the Father Ch.-E.-Vander-Burg, one of the most celebrated writers and critics of Germany, at the age of 49. He had made two fruitless journeys to Rome for the sake of obtaining from the Pope a release from his vows.

Calvinists, proud of this religious patronymic, may see in the "Journal," No. III. p. 309, to what a degree the liberal continental writers consider and pronounce the name of Calvin stained by his civil despotism and religious intolerance, and especially by the murder of Servetus.

In the 5th No., pp. 372—374, we have a letter of M. Ath. Coquerel, Pastor of the Reformed Church of Paris, on "Socinianism." It is taken from the newspaper, *Le Lien*, of August 26, and is addressed to M. Xavier Durieu, one of the Editors of *La Revue des Deux-Mondes*. A writer in this work, the "Quarterly Review" of Paris, had, as M. Coquerel thought, charged him with Socinianism. M. Coquerel repels the charge, and says (as every Unitarian minister in England and America could say with equal truth), that he is no Socinian. He cites two or three texts which he thinks refute Socinianism, which he confounds with "Humanitarianism." He predicts that Unitarianism will never cross the Channel or the Atlantic into France. Enlightened Christians of all communions, with the exception of the "Methodists," by whom he means the Evangelical party, are, he says, fast moving on to a quiet faith, which, on the subject of the person of Christ, will consist in submitting to the law of not seeking to fathom impenetrable mysteries, and of acknowledging that for all "intellectual worlds" he is *The Son*, and for our world the guide, the example and the saviour of humanity. In this declaration he is certain that he expresses the opinion of all his brethren of the Reformed churches in France, and in Holland and Geneva; and he fears not to affirm that, at the moment of writing, there was not a single Socinian amongst the actual pastors of his communion. The "Revue" refused M. Coquerel the courtesy of admitting his letter; in republishing it, the "Journal" reproves the writer for his want of charity to the Methodists, and remarks that if, leaving out the Holy Spirit, he believes not in the Trinity, and believes not Jesus Christ to be equal with his Father, he and his fellow-religionists are not far from the creed of Arius!

The "Journal" of the same No., p. 378, reports and protests

against an abominable decree of the Inquisition (of the date of 24th of June last) against the Jews of Ancona and Sinigaglia; as also, a Papal brief of the 5th of August, branding in the Index Expurgatorius, a work recently put out at Geneva by Francesco Forti, under the modest title of "Letters upon the Direction of Studies."

There is a brief notice in this No., pp. 420—422, of the "Answer of M. Ed. Quinet to some Observations of the Abp. of Paris," a work which is pronounced a master-piece of logic and eloquence. M. Quinet, it seems, reproaches the clergy with having given no answer to the bold Exegesis of the learned German; and the "Journal" adds that no one hitherto but M. Quinet himself has undertaken to refute Dr. Strauss. Like Lamennais, Chateaubriand and Lamartine, M. Quinet proclaims the coming of a new religion, without explaining it. The "Journal" sighs for some organ of this noble cause in the Chamber, and breathes a wish that in this office Odilon Barrot would ally himself with Lamartine; adding, that though the effort made in this direction, this year, by M. Isambert has not been without some good effect, it is necessary that the two chiefs of opposition should take the subject in hand, in order to prevent the scornful school of M. Thiers from dismissing it as Utopian.

Our space will allow us to add only that the "Journal" exposes without mercy the fooleries and iniquities of the Romish Church, comprising its infamous publications, for priests and people, in relation to the Confessional, and the scandalous lives of modern Churchmen, and the alarming attempts of the Jesuits and other Orders to regain their pestiferous influence in courts, colleges and families.

ART. V.—*The Divine Warning to the Church, at this Time, of our present Enemies, Dangers, and Duties, and as to our future Prospects: a Sermon, preached before the Protestant Association, at St. Dunstan's, Fleet Street, on Saturday, November 5, 1842. With Notes and an Appendix, containing Information respecting the present Diffusion of Infidelity, Lawlessness, and Popery.* By the Rev. Edward Bickersteth, Rector of Watton, Herts. 8vo. Pp. 52. Hatchards, London.

THIS singular Sermon is "published for the Protestant Association," patronized by the Lords Brownlow, Faversham, Lorton and Kenyon, and carried on by the eloquence of M'Ghee, M'Neile, Stowell and this author. The "Divine Warning" is from the book of the Revelation, where the preacher finds the Roman Catholics and especially the Jesuits, one school of our poets, that of Byron and Shelley, the Weekly Dispatch and the *Tractarians*, amongst "the unclean spirits" that "come out of the mouth of the Dragon." Mr. Bickersteth therefore feels himself warranted and impelled to denounce the whole system of Puseyism, as antichristian, not even sparing the doctrine of "Apostolical Succession," the all-in-all of the Oxford schism. On this subject, he says,

"Our orderly descent from the Apostles, which is in itself a fact and a privilege, though humbling enough when we consider some of the persons through whom our orders have descended to us, may become a mere idol, if trusted in and boasted of, and this without regard to truth of doctrine, or holiness of life."—"The idea of an Apostolical succession, only by bishops ordaining in a regular series from the times of the apostles to the present time; the idea that this is the only true ministry in the Church of Christ, and essential to the existence of a true Church of Christ, is nowhere laid down in the Scriptures, and nowhere inserted in our Church formularies; to trust in such a succession is an idol of the Church of Rome."—*Note*, pp. 22, 23.

INTELLIGENCE.

AMERICA.

Church of the Messiah, New York—Return of Dr. Dewey.—(We take the following article of intelligence, which will be deeply interesting to many of our readers, from the "Christian Register," (Boston,) of Sept. 9, 1843, into which it is extracted from the "New York Express" of the 4th of that month.)

Rev. Dr. Dewey's Sermon.—This distinguished scholar and divine, who left his large and united congregation, two years ago, to travel in Europe for the benefit of his health, has recently returned, and yesterday morning, at his church—the "Church of the Messiah"—in Broadway, he preached a very interesting and appropriate discourse upon the occasion of once more commencing his ministrations. The splendid edifice was crowded to repletion, and deep indeed was the interest manifested in the exercises. An appropriate hymn, written for the occasion, was sung by the choice choir belonging to the church, Mr. Timm presiding at the organ with his usual correctness and taste.

Dr. Dewey took the last verse of the twenty-sixth Psalm of David as his text: "My feet are in an even place. I will give thanks to the Lord, in the midst of the congregation." He alluded very feelingly to the circumstances under which he had left his people, to what he had seen, and to the impressions awakened in his mind by the incidents of his travels,—the comparisons suggested to him between the institutions of his own and other countries. He alluded to the great advantages, in every thing, which we enjoy, as a people, over the other nations of the earth; animadverted upon some of our national errors, our political heresies, our tendency to making too much haste to be rich, and to the consequences of such error,—as repudiation, &c. Still, he viewed our situation as at worst better than that of other nations at best. He dilated at length upon the sacredness and responsibility of the clergyman's duties, and expressed the fervent hope, in most touching and earnest language, that he should now for a long time, without interruption, be enabled to discharge the obligations imposed on him by his pastoral relations to his flock, to the promotion and security of their best interests.

He gave thanks that he had been so happy as to find his large congregation

enjoying so general a state of health, and reviewed very feelingly the losses to which it had been exposed during his absence. His enumeration of the places that were full when he left, and which he now finds vacant, was a most impressive and moving part of his discourse.

Nor was his allusion to the vacancies created, during the period of his absence, in the ranks of the clergy less so. He dwelt on the character of several of his brethren with feeling minuteness, particularly upon that of the pious and eloquent Greenwood, late of Stone chapel in Boston. He spoke of Channing, too, but forbore to do so at much length, as he said it was his intention to devote an entire discourse to that object hereafter,—on the next anniversary (now not far off) of that eminent man's decease.

The exercises (an appropriate hymn having been sung) terminated with the administration of the Lord's Supper, a large number of communicants gathering around the sacramental table, to join in that holy rite with their beloved and warmly-welcomed pastor. We have never attended services more solemn and interesting than those of this occasion, and we cannot withhold an expression of the hope that the discourse then pronounced by Dr. Dewey may be given to the press.

We are sorry to state that the American papers report the death of Mr. (or Dr.) HENRY WARE, Jun. He died Sept. 22nd, at Framingham, a village about twenty miles to the West of Boston. The New-York Evening Post says—"A friend, who was intimately acquainted with him, writes to us as follows: 'Dr. Ware died at Framingham, in the vicinity of Boston, at the age of forty-nine. Few men have ever filled so brief a space with such exalted and abundant services to the cause of religion. As a parish minister, he was beloved by all who knew him in that character, and as a preacher of the gospel, his talents, his unaffected piety and his admirable expositions of the Christian doctrine, secured to him an eminence altogether above favouritism, and popularity, in the common sense of those words. As a Professor in the Divinity School at Cambridge, his sphere of usefulness was enlarged. There he exerted the happiest and the holiest influence, and thus his character and

his faith, transfused into other minds, will long be perpetuated in the truths he taught, and the example that enforced them."—Another paper subjoins, "The funeral services over his body were performed on Monday afternoon, in the chapel of the University at Cambridge, where as one of the Professors of Divinity he had officiated so long and usefully, and with so much honour to himself. The services were performed by Rev. Drs. Noyes and Francis, now Professors of Divinity College, and by Rev. Dr. Parkman of the New North Church in this city. A crowded audience, including many of the clergy of this city and of the neighbouring towns, was present to pay the last tribute of respect to one who had so many claims on the regard of our community."

IRELAND.

Ordination of Rev. John Cordner.—A regular call having been forwarded, by the Unitarian congregation of Montreal, Lower Canada, to Mr. Cordner, accompanied by a memorial to the Remonstrant Presbytery of Bangor, for his ordination, that body, assisted by some members of the Presbytery of Armagh, proceeded to ordain him to the charge of that interesting congregation, on Tuesday, Sept. the 12th, in the York-street Remonstrant meeting-house, Belfast. The Rev. Jas. Davis, Banbridge, preached from Romans viii. 32. Presbyterian ordination was explained and defended by the Rev. Alexander Orr, Ballyhemlin. Mr. Cordner then briefly explained his views upon some of the more prominent doctrines of the Christian religion; after which, by laying on of hands, he was set apart to the office of the ministry. Dr. Montgomery was originally appointed to offer up the ordination prayer, but, in consequence of his absence, at the funeral of his lamented friend, the Rev. William Porter, of Newtownlemavady (one of the fathers of the Remonstrant Synod), that solemn part of the service was performed by the Rev. Alexander Orr. The charge was delivered by the Rev. J. Davis, who pointed out, at considerable length, the difficulties which the young minister would have to encounter, especially as he was about to take charge of an infant congregation in a distant land, where he would have, almost alone, to contend with ignorance, prejudice and error; but he was not alone—for "God would be with him." The Rev. gentleman also dwelt, at some length, on the encouragements and prospects that should cheer

and animate him in his arduous and responsible duties; and concluded by giving him some salutary advice as to his public and private walk.—On the following Friday evening, Mr. Cordner was entertained at a *sorée*, in the Fountain-street School-room, the Rev. Dr. Montgomery in the chair, who began by relating the history of Unitarianism in Montreal, and concluded by calling upon Mr. Jas. Marshall to present an "Address" from many friends to Mr. Cordner, accompanied by a "Testimonial," consisting of 22 valuable and elegantly bound volumes of standard theological literature. Mr. Cordner made a suitable acknowledgment, and again spoke in reply to a personal compliment from the chair. The other speakers were, the Revds. F. Blakely, C. J. M'Alester, — Maginnis and — Porter, and Messrs W. J. C. Allen, J. P., and J. K. Montgomery.

DOMESTIC.

Cheshire Presbyterian Association.—The fourteenth half-yearly meeting of this Society was held on Wednesday, October 4th, at Stockport. In addition to most of the ministers of the county, there were present, Rev. J. G. Robberds, of Manchester; Rev. — Shaen, of Lancaster; Rev. J. H. Ryland, of Manchester; and Rev. Robert Shenton, of Flagg. An appropriate and useful sermon was preached by Rev. James Brooks, of Gee Cross, from Matt. v. 13, *Ye are the salt of the earth*. Owing to the severity of the weather and local causes, the congregation was unusually small. The beauty of the "Unitarian Church" of Stockport was the subject of general remark amongst those members of the Association who had come from a distance. The writer of this notice also desires to record his admiration of the performance of the choir and the general style of the service,—a feeling, however, in which those members of the Association who disapprove of a liturgical form may not be disposed to coincide. At the close of the service, the business of the Association was transacted. The annual report of the Tract Society stated that the number of subscribers had increased, and now amounted to 262 persons, contributing £70. 9s. The recommendation given in the report of last year,* that the subscribers should direct

* It may perhaps serve the object of other Tract Societies to quote the passage referred to.

"The department of strictly theolo-

their attention to the books and tracts in the Catalogue "explanatory and defensive of Unitarian Christianity," has been generally acted upon by the subscribers. As an instance of the good resulting from the Tract Society, an extract was read from a letter by Rev. John Colston, of Styal:—"The number of subscribers to the Tract Society is on the increase here, and the tracts received are turned to good account. Every Sunday I provide 50 families with tracts on moral and

gical and controversial works has not been made that use of by the subscribers which the Committee anticipated. In the present state of society in England—when theological ignorance and bitter uncharitableness so widely prevail—it is surely the duty of those who believe that they have attained to correct and more benignant views of the truth, to let their light shine before men, and to take suitable occasions for correcting prejudice and asserting truth. Your Committee conceive that the admirable tracts on the shelves of the Society, by Channing, Carpenter, Belaham, Ware, Dewey, Aspland, Kenrick and others, explanatory and defensive of Unitarian Christianity, might be made of great use in the way of gratuitous distribution by the more wealthy members of our congregations in the county. It is a fact much to be regretted, that during the last ten years Unitarian works have met with little sale in this country, and our booksellers have been reluctantly compelled to diminish the number of Unitarian publications. The knowledge of the evil is necessary to its cure. Societies like this may be very instrumental in removing the evil now complained of, and bringing back to Unitarian authors and their publications the required public patronage. Your Committee would not be understood as in any way dictating to any class of subscribers what kind of books they shall select. They would recommend that, in the larger orders at least, a portion should be drawn from the theological and controversial department of the Society's Catalogue. The time may come—and it will be hailed by your Committee with great joy—when the painful arts of controversy shall no longer be required, but the present aspect of the religious world utterly precludes the idea, that that happy period has already arrived, and demands from all serious Unitarian Christians the distinct assertion of their religious opinions, at whatever sacrifice it may entail both of popularity and their own individual taste."

religious subjects. These tracts are carried round by two younger members of my flock every Sunday morning before the commencement of service. I began with twenty tracts. The number of applicants increased, and soon I expect to add to our present circulation."

The Rev. John Colston presented the report of a Sub-Committee appointed to consider the practicability of a general Provident Society, to embrace all the humbler members of the congregations in the county. (See C. R., N. S., Vol. X. p. 324.) The report entered into the details of a plan which it recommended for adoption. It was referred for further consideration to the general Committee. The Secretary called the attention of the members of the Association to the melancholy event, the intelligence of which had that morning spread so general a gloom over Manchester and the neighbouring towns,—the death of G. W. Wood, Esq., M. P. The reading of the minutes of the last half-yearly meeting, held at Dukinfield, reminded the members of the services often and most freely rendered to them in his Parliamentary capacity by Mr. Wood. The following resolution was unanimously passed: "That the members of this Association record their deep regret at the death of G. W. Wood, Esq., M. P., by which sudden and calamitous event not only have the members of this Society lost a judicious counsellor and a most valuable friend, but the Protestant Dissenters of England have lost an enlightened and fearless assertor of their rights, and the friends of Education without the trammels of doctrinal tests have been deprived of an able and indefatigable coadjutor." The resolution was directed to be forwarded to Mrs. Wood and Mr. W. Rayner Wood by the Secretary.—The gentlemen present adjourned to dinner at the Manchester Arms, where their number was increased by the arrival of other friends. Henry Marsland, Esq., M. P., presided, and Rev. W. Smith was Vice-President, supported by Henry Coppock, Esq., Town Clerk, and about 40 others, including friends from Macclesfield, Styal, Stalybridge, Dukinfield and Hyde, &c. The addresses delivered in the course of the afternoon were on the usual topics, and were characterized by earnestness, love of religious truth and freedom, and a spirit of Catholic love. B.

Bolton District Unitarian Association.—On Thursday, October 5th, was held at Chowbent the thirty-fifth half-yearly

meeting. The services in the chapel were conducted by the Rev. James Whitehead and the Rev. Franklin Baker, the latter of whom preached, from Acts i. 7, a sermon intended to shew the encouragement there was to persevere in the propagation of religious truth amidst apparently adverse events.—At a social meeting of the members of the congregation and of strangers, Dr. Harrison in the chair, various speeches of an animated character were delivered by the ministers and other gentlemen. An ardent desire to promote the spread of Christian views and benevolent objects pervaded the meeting. All seemed

prepared to bear testimony to the truth, either by exertions or by sacrifices, as the spirit of the times might require, strikingly exemplifying one of the sentiments delivered from the chair, "May we be earnest to find, zealous to disseminate, and unflinching to support the Truth." Musical pieces were sung at intervals during the evening by the distinguished choir belonging to the chapel, which greatly added to the pleasure of the meeting.—The next meeting of the Association will be held at Rivington, when Mr. Hubbard, of that place, and Mr. Probert, of Walmsley, are expected to officiate.
F. B., Sec.

MARRIAGES.

1843. Sept. 12, at Lewin's Mead chapel, Bristol, by the Rev. G. Armstrong, SAMUEL COLSTON WATKINS to SARAH DAWK, daughter of the late Wm. SKONE, of the above city.

Sept. 18, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. JOHN PASCALL to Mrs. CHARLOTTE TRANTER, both of Trowbridge.

Sept. 25, at the Unitarian chapel, Cheltenham, by the Rev. L. Lewis, Mr. WILLIAM CULL, builder, to Miss JEMIMA WELLS, both of that town.

Sept. 28, at Essex Street, by the Rev. J. P. Malleon, of Brighton, GEO. RALPH GREENHOW, Esq., to ANNE, youngest surviving daughter of the late John TOD-HUNTER, Esq., of Brighton.

Oct. 4, by license, at the Unitarian chapel, Cheltenham, JOSEPH W. PIKE,

Esq., of Wareham, Dorset, to ANNA, eldest daughter of the Rev. L. LEWIS, minister of the above chapel.

Oct. 15, at the chapel in the Conigree, Trowbridge, by the Rev. S. Martin, Mr. THOMAS EDMONDS to Miss RACHEL HOLBROOK, both of Trowbridge.

Oct. 17, at Tenterden, Kent, by the Rev. E. Talbot, Mr. JOHN ELLIS MACE to ELIZABETH, second daughter of the late Mr. Joseph GRISBROOK, both of Tenterden.

Oct. 19, at the Unitarian chapel, Diss, Norfolk, by the Rev. T. Sadler, Ph. D., HENRY WELHAM to SARAH DOWNING.

CORRIGENDUM.

P. 602, ll. 5 and 6 from the bottom, read for the "Rev. S. Hunter, of Wolverhampton," the Rev. T. Madge, minister of the chapel.

OBITUARY.

GEORGE WILLIAM WOOD, ESQ., M. P.,
F.L.S., &c., &c.

Mr. Wood was the eldest son of the late Rev. William Wood, F.L.S., of Leeds, and was born in 1781. Being destined for commercial life, he was placed, at an early age, in the house of Messrs. Philips, Oates, and Co., of Leeds, with some of the partners in which he was closely connected by his mother's family. Soon after the commencement of the present century, he was introduced by the present Sir George Philips, then of Sedgley, to the house of Messrs.

Thomas Philips and Co., of Manchester, and remained in that connexion till 1809, when the establishment was divided into two separate concerns, and he became a partner in the firm of Messrs. Philips, Wood, and Co. This partnership subsisted for many years; and, on its dissolution, Mr. Wood finally withdrew from business.

From an early period of life, Mr. Wood devoted himself with great ardour to public business. During the war he formed one of a deputation from Manchester and other towns, for obtaining

a revocation of the Orders in Council, and was thus brought into intercourse with some of the eminent political characters of the day. It was on this occasion that the present Lord Brougham, then a young man,—to whom the deputation gave, we believe, his earliest brief,—first exhibited at the English bar those remarkable talents which have since acquired so much celebrity.—Through a long series of years, Mr. Wood took a very active and prominent part in the public affairs of the town of Manchester; and there were few of its institutions and improvements in the origination or management of which he was not concerned. Moderate in his wishes for wealth, fond of public employments, and endowed with a mind constitutionally active and enterprising, he looked forward, from an early age, to plans of extended social usefulness, as an object of rational and honourable ambition. The Savings' Bank, the Royal Institution, of which he conceived and developed the earliest idea, the widening and embellishment of the principal thoroughfare of the town, with other improvements, bear witness to the untiring energy of his mind in the public service.

About the year 1827, an idea was generally entertained in favour of conferring upon Manchester the privilege of returning members to Parliament. The bill for this purpose, which was afterwards submitted to Parliament by Lord John Russell, was prepared almost wholly by Mr. Wood. The result was unsuccessful; but many of the provisions of this bill were afterwards introduced into the Reform Act of Lord Grey's administration; and it is a striking fact, shewing the extent of the real influence of the labours of an individual possessing no advantages of birth or fortune, beyond the inheritance of good principles and a respected name, that the provisions, now so familiar to all, for holding elections in one day instead of six or eight, for taking the poll in many places instead of one, and for the registration of electors, all had their origin in the plans conceived by Mr. Wood for the conduct of elections in Manchester. In like manner, some of the leading provisions of the English Municipal Corporations Bill were, we believe, founded upon a plan submitted to the commissioners of inquiry by Mr. Wood, and had been previously suggested and introduced by him in the conduct of the public business of the town of Manchester.

In the first Reformed Parliament, he represented the southern division of the

county of Lancaster, and introduced a bill for the admission of Dissenters into the English universities, which, after being carried through the Commons by the largest majority obtained upon any measure in that session, was defeated in the Upper House by the strong feelings of hostility at that time subsisting between the Dissenters and the Church, and which contributed, with other circumstances, to prevent his return for the same seat at the general election in 1835.

After this defeat, Mr. Wood was for a time out of Parliament. In 1837, he was returned for the borough of Kendal, and retained his seat for that place till the time of his death, being re-elected without a contest in 1840.

Mr. Wood's excellent constitution, though fortified by his temperate and healthful habits, had been impaired by years of laborious exertion; and he returned home, at the close of the last session, greatly enfeebled and exhausted. He had been suffering for some time from a painful disorder, which rendered it necessary for him to submit to medical treatment; but he appeared so much renovated by a recent excursion into the country, that his family and friends were anticipating for him many years of usefulness and enjoyment, when, on the very evening of the day of his return to Manchester, his existence was suddenly terminated. Taking tea with the members of the Literary and Philosophical Society, of which he was one of the Vice-presidents, in the midst of an animated conversation, he was suddenly affected by an apparent difficulty of breathing, and in a moment expired. By the verdict on the inquest, his death was ascribed to apoplexy; but, in the judgment of some most experienced medical men, it more probably arose from a disorder of the heart, under which he was believed previously to have been labouring.

To the public, Mr. Wood was best known by his admirable talents for business, and by the extraordinary range and variety of his mental activity. As he was involved in most of the political and religious questions which have of late years engaged public attention, it is not surprising that, with a temperament like his, ardent and sanguine, and inclined to pursue favourite objects with a decision that was sometimes felt to be arbitrary and imperious, he should have been the subject of very opposite judgments respecting his motives and character, and at times have incurred his full share of unpopularity. He possessed in an eminent degree that fearlessness of obloquy

which is an essential element in the character of a public man. Of him, it may be truly said, that the world often saw only his less amiable and attractive qualities, in which strength of will and tenacity of purpose were more conspicuous than the spirit of conciliation. It was only they who knew him well in private life, and had experienced the unchanging cordiality of his friendship through the vicissitudes of many years, who were competent to bear witness to the warmth and sincerity of his personal attachments—to the candour, honesty and judgment with which he gave advice and counsel to his friends—to his benevolent consideration for domestics and dependants, and those who filled the humbler offices of life—to his ready generosity, far exceeding that of wealthier men, whenever pecuniary aid was needed for a worthy object, and to the disinterested zeal with which he devoted his time and his thoughts to the service of others. A marked feature in his character was his fondness—almost amounting to a passion—for public business. The claims of business—wherever he thought good was to be done—were a source of the liveliest interest to him; and, in the laborious task of disentangling and arranging a chaotic mass of details, and bringing a case of apparent hopelessness into order and efficiency, he often seemed to experience the same kind of enjoyment which others derive from the cultivation of a favourite art or science. This remarkable power of comprehending and disposing a multitude of details—the gift of original clearness of head—was allied to what sometimes appeared like a defect in the constitution of his mind—a fondness for minute regulation, and complexity of arrangement, and a hesitation in the recognition of broad general principles. In details he was conscious of his great superiority to minds less vigilant and energetic, who were satisfied with embracing the outline and salient features of a case. Yet he was in no sense a mere man of business. He possessed a large share of general knowledge; was well read in the history, politics and best literature of his own times; and inherited from his accomplished father a taste for natural science, especially for botany and geology, combined with a keen perception of the beauties of scenery, and a deep interest in antiquities. He was a Fellow of the Linnean and Geological Societies, and had for many years been one of the Vice-presidents of the Literary and Philosophical Society of Manchester.

In politics—perhaps, too, in religion—the cast of his mind was aristocratical. It is from this point of view that his public character must be judged; and, surveyed in this light, we cannot hesitate to regard his course as that of a consistent politician. He called himself a Whig of the school of Charles James Fox. He had been reared in a spirit of hereditary attachment to what he considered the great principles of the Revolution; and in this spirit (whether rightly or wrongly is not the question now), he was disposed to contemplate public affairs and interpret the British constitution. Conjoined with these principles, and naturally strengthened by them, he had considerable reverence for the distinctions of rank. Temper and early prepossession led him to place what many deemed an undue confidence in the leaders of the great Whig aristocracy, as the hereditary conservators and constitutional champions of English freedom. Yet his was not a slavish worship of the mere externals of elevated station. He believed that he often saw in rank the outward sign of higher and nobler qualities; and his profound veneration for the names of Fox, Grey, Holland and Russell, was intimately blended with the feeling, that in these great and good men the distinction of rank was adorned and recommended by the endowments of high and cultivated intellect, of unswerving honour, and of generous attachment to the rights and liberties of the human race.

The same habits of mind influenced his conception of religious questions and his view of religious parties. He was sincerely and warmly attached to the old Presbyterian form of Protestant Dissent, and lived through his whole life on terms of intimacy with most of the more eminent divines of that denomination. He had strong sympathies with the quiet aristocracy of talent and social influence which he conceived had distinguished that class of nonconformists from the Revolution downwards, and thought he saw in the preservation of their peculiar influence a most valuable safeguard of civil and religious liberty, and a security for the tranquil and progressive improvement of human affairs. He therefore looked with distrust on all movements which threatened to break up the old constitution of things, and to introduce a more democratic element into the working of religious societies. His religious opinions, which were those of Unitarian Christianity, he had embraced as the consequence of inquiry and reflection.

He was constitutionally unfitted to enter into—perhaps adequately to appreciate—the views of highly speculative minds. Attached in religious matters to the ideas and usages of the past, with which he fondly associated, with characteristic warmth of heart, the memory of his venerated father—he was averse from all sudden changes and great innovations; and, like many Dissenters of the old school, while he never concealed his opinions, shrunk from all ostentatious display of sectarian feeling. From an early period of life, he had taken an active part in the management of the secular affairs of the denomination with which he was connected. To the interests of the academical institution, long established at York, and more recently removed to Manchester,—of which for many years he had been the treasurer,—he devoted an amount of time and labour—frequently to the neglect of his personal concerns—which none but those who witnessed it could have believed; and his disinterested exertions in this respect will only be duly appreciated now that they are gone, and can hardly be replaced.

Looking back on the now terminated career of this valuable man, with a clear recollection of all that he has done and undergone for the benefit of the generation and community in which he lived, and with hearts saddened and subdued by the awful circumstances of his death,—we may, without claiming for him an exemption from the ordinary portion of human error and infirmity, unhesitatingly pronounce him to have possessed the characteristic excellence of an ardent and energetic temperament—a generous and noble mind—zealous and disinterested in others' service, fearless of reproach and hostility in the pursuit of what he deemed right, and, after the sharpest collisions of irritated feeling, incapable of permanently harbouring one vindictive or malignant thought. When the asperities of party feeling shall have subsided with the local interests that gave them birth, Mr. Wood will be long and respectfully remembered among all classes as a citizen of unbounded activity and zeal in the public service, and, by those who enjoyed his private friendship, as a most kind-hearted, honourable and virtuous man.

[To the above admirable sketch of the life and character of Mr. G. W. Wood, which is from the *Manchester Guardian*, little can be added; nothing can be taken away from it.

Mr. Wood's aptitude for public business, here so well described, marked him out for some of the more important duties of the House of Commons. He had not the natural qualifications of an orator, and his delicacy, even to fastidiousness, in whatever related to his own Parliamentary exertions on the floor of the House, kept him back from that constant exercise which can alone make a successful debater. In the Committee-rooms, however, his worth and importance were soon felt and universally acknowledged. Here he took an active and eager part, and presided over several of the most important Committees with impartiality, urbanity and general respect. His severe application to these weighty duties aggravated, no doubt, if it did not cause the disease under which he prematurely sunk.

Although he was, in the best sense of the word, a party-man, as was attested by his few speeches and his many votes, it was so manifest to all that his parliamentary course was honest and well-principled, and his opposition free from personal hostility and remote from factiousness, that he was equally esteemed and respected on both sides of the House. In his communications with the members of the Government against which he commonly voted, he was always received with manly courtesy, and with a sort of confidence which testified entire reliance upon both his fair-dealing and his temper and prudence. This appeared especially in conferences with the Prime Minister and other members of the Cabinet on the subject of Religious Liberty,—in which a mere spectator might have concluded, from the kindness and deference shewn to Mr. Wood, that he was receiving the attentions due to a partizan. It was well known to these distinguished persons that he was a Protestant Dissenter, and of the Liberal and most obnoxious school,—he lost no fitting occasion, indeed, of reminding them of what he was,—yet in this character he always gained respectful and, it may be added, friendly audience; insomuch that we consider his removal from the world to be a great and irreparable loss to the English Presbyterian denomination, whose true and lasting welfare was near his heart, whose vital interests he ably maintained, and whom he represented before the Government and the Parliament with truth and dignity.]

[We regret that our limits preclude us from extracting from the *Manchester Guardian*, the affecting report of the

Funeral. Mr. Wood's afflicted family wished it to be private; there was, notwithstanding, a gratifying exhibition of public sympathy: "a number of gentlemen either joined the funeral procession on its route, or sent their closed carriages, — in either case as a mark of their respect and esteem for the departed;" "the council and other members of the Manchester Literary and Philosophical Society, of which the deceased was the Vice-president, formed a portion of the procession, in their official and collective capacity; and a number of members of the council of the Manchester Royal Institution, as well as the trustees, professors and students of the Manchester New College, of which Mr. Wood was the Treasurer, during a period of thirty-five years, also manifested their respect by their attendance on the occasion."

The remains of the deceased were deposited, Oct. 9th, in the burial-ground of the Unitarian chapel, in Upper Brook Street, Manchester, of the congregation assembling in which he had been long an active member, the Rev. J. J. Tayler, B. A., the minister, officiating, — supported by many divines of the town and neighbourhood. It was a melancholy incident that Mr. W. R. Wood, the son and only child of the deceased, was laid up by indisposition and forbidden by his medical attendants to attend the funeral rites; his place as chief mourner was filled by Mr. Mark Philips, M. P. for Manchester. — Mr. Wood's constituents at Kendal were prevented only by the purposed privacy of the funeral from attending it in a deputation: "we understand that, in Kendal, on Monday, the day of interment, every public token of respectful sorrow was manifested for the decease of its lamented representative. The bells tolled a muffled peal; the flags on the steeples, &c., were hoisted half-staff high; and the shops were partially closed." — The inscription on the coffin (on a brass plate) was simply, "George William Wood, born July 21, 1781; died Oct. 3, 1843, aged 62 years."]

ALDERMAN SIR MATTHEW WOOD, BART.

(See p. 668.)

It is to the honour of Sir Matthew Wood that he raised himself from comparatively humble life, by his business-talents and his character, to wealth and distinction. He was a native of Tiverton, Devon, and at an early age came to London, and rose through several gradations of commercial employment to the station of a London merchant. His public spirit and popular manners caused

him to be chosen, while yet a young man, into the Corporation of the Metropolis, in which he filled successively all the higher offices. He enjoyed the rare honour of being by public favour, well-earned by his services to freedom and humanity, twice Lord Mayor of London. In 1818, he was returned to Parliament by his fellow-citizens, and by their honest suffrages filled the office of their representative through nine successive Parliaments, — being generally in the elections at the head of the poll. His intrepid conduct in behalf of the late cruelly persecuted Queen Caroline is now matter of history. The rank of Baronet was conferred upon him by one of the earliest exercises of the prerogative on the part of Her present Majesty, — he being selected for this mark of Royal favour at the beginning of the reign of Victoria, while many of the political friends of the Ministry were obliged to wait for advancement in rank until the Coronation. It is well known that Sir Matthew Wood received late in life a great accession of fortune, from the Will of the late eccentric banker James Wood, of Gloucester. He was no relation, and, indeed, was a stranger to Alderman Wood, until the part which he took in Queen Caroline's affair so interested and pleased a sister of the banker's, who died some years before him, that she bequeathed to the Alderman her house in her native city. The great Will-case was before the Courts for years, — but throughout the long and searching trials, which brought out some mysterious facts, nothing could be alleged to the discredit of Sir Matthew, whose calmness in the midst of conflicting legal decisions was undisturbed. His equanimity was, indeed, at all periods remarkable, and this, added to his naturally courteous and winning manners, was one great reason of his extraordinary success in life. — He died at the house of his son-in-law, Dr. Maddy, at Matson, near Gloucester, and his remains were deposited in the church of Hatherley, five miles from that city, where is now the family residence, part of the property of the late James Wood. He was followed to the grave by his three sons, — the present Baronet, the Rev. Sir John Page Wood, (Rector of St. Peter's, Cornhill, and Vicar of Cressing, Essex, who was born in 1796, and is married to a daughter of Admiral Mitchell, of the Portuguese service,) and Western Wood and W. P. Wood, Esqs., — his two brothers, one of whom is Benjamin Wood, Esq., one of the Members of Parliament for Southwark, — and his

two sons-in-law, Dr. Maddy and C. Stevens, Esq.—Sir Matthew was of a Dissenting family, and on his coming to London attached himself to the late Dr. A. Rees's congregation, to the close of whose life he enjoyed his friendship. Though never sectarian in his feelings, the Alderman and Baronet gave his cordial support to the principal Dissenting institutions, the more liberal in particular, at whose anniversaries he frequently presided, to the great satisfaction of their several supporters.

1843. July 14, near *Halifax*, aged 67, Mr. JOHN JACKSON, a well-known popular lecturer on various branches of science. He was one of the earliest lecturers who travelled through England, having been preceded only by Mr. Waltham and the elder Walker. Duly to estimate the labours of these lovers of science, some knowledge of the state of society in this country, 40 or 50 years ago, is necessary. Works on science, and especially elementary treatises, were then comparatively few in number and expensive. Philosophical apparatus, without which no experimental or accurate scientific knowledge can be obtained, were in the hands of a few individuals, or confined to the lecture-rooms of a few societies in the metropolis and large towns. The schools in England then made little or no pretensions to give instruction in science. It was at this period, following in the footsteps of the noted Waltham, some of whose apparatus the late Mr. Jackson had purchased, he entered the public walks of Natural Philosophy; and for some time, with the exception of Mr. Walker and subsequently his sons, was the only travelling lecturer in England. Mr. Jackson's acquirements as a lecturer were of no mean order. He was mainly self-taught, and possessed, in some degree, the rare gift of native talent, which can alone justly be called genius. His education was slender, and confined to what the small town of Cockermouth afforded 60 years ago. His love and untiring pursuit of science sprung from an inborn impulse; and in the midst of discouraging circumstances, he diligently treasured up from early youth all the philosophical knowledge which could be gathered from the few books to which he had access. In subsequent years, he greatly enlarged his knowledge of nature's laws, and matured it by experiment, in a long course of observation and reflection. From his boyish days, he indulged a contemplative habit, which rendered him an object of curiosity and

wonder with many of the inhabitants of his native town. Before Mr. Jackson reached the age of 21, he gave a course of public lectures, and had the honour of having the late Dr. Paley as one of his audience. After having spent some years as a lecturer in various parts of England, he received, in the summer of 1808, an application from the committee of the Surrey Institution to open that Institute in the ensuing season. With that independence of character which distinguished his public life, Mr. Jackson resolved not to owe the honour of this appointment to the interest of private friendship, but to his own talent and fitness as a public lecturer: accordingly, in compliance with his desire, he was permitted to give four probationary lectures to the subscribers of the Institution, previous to entering into any further engagement. These lectures gave the most entire satisfaction; and he received a unanimous invitation to open the Institution, and, for the ensuing season, to be its sole lecturer. When it is remembered that, previous to the formation of the Surrey, the Royal Institution was the only existing scientific society in London, it will be perceived that the opening of a new institution was no mean honour, and especially to a young man, and is a strong testimony to his talents, and to the celebrity which he must have acquired in his profession. Mr. Jackson's lectures consisted of two courses, one of 30 lectures on Chemistry, the other of 30 on Natural Philosophy. The fact that these 60 lectures were given to crowded London audiences by a young man, at the age of 30, who received during their delivery frequent demonstrations of approbation and delight, is a satisfactory proof of his intimate acquaintance with scientific subjects, and also of his industry, as this knowledge had been obtained under great disadvantages, and at a period when the facilities for the acquisition of scientific information were very much less than they are at the present time. The following season, Mr. Jackson gave 30 more lectures in the same Institution, and at the close of them took a voluntary and final leave of the Society. The reasons which led him to take this step can only be slightly alluded to in this notice. Mr. Jackson had still a large majority of friends and supporters in the Institution, but it had now become generally known that he was a Unitarian, and in consequence he had met with some annoyances from a few of the subscribers, whose intolerance could not endure religious honesty and independence to occupy the

chair of the lecture-room, though accompanied by that talent and fitness which are so desirable in a public speaker. How blind and insane is sectarianism! and how often have integrity and talent been called to bow down at its unholy shrine, or be thrust aside from those seats of honour which have been gained by the most meritorious and righteous striving! At this period of the Surrey Institution, the late Dr. Adam Clarke was an enlightened and liberal supporter of its interests; and to his honour be it recorded, that he was no party to the conduct of these illiberal men, but that throughout his connexion and acquaintance with Mr. Jackson he remained his zealous and steady supporter. For many subsequent years, the subject of this notice continued to lecture in various parts of England to numerous, respectable and admiring audiences; and throughout the whole of his philosophic career, he was a highly acceptable lecturer. All his public addresses were delivered extempore. His intimate knowledge of science, his natural eloquence, his happy illustrations, and his neatness and success in his experiments, rendered him not only generally acceptable, but a great favourite with the young, who were invited to the study of science by the pleasing dress in which it was presented to them. Many contemporaries of Mr. Jackson, in his earlier years, and not a few of the succeeding generation, some of whom now occupy honourable stations, have frankly acknowledged that to the attendance on his lectures they date the origin of their subsequent love and pursuit of science. He was ever ardent in the diffusion of philosophical knowledge, and was more anxious for its progress than for private emolument. Of this fact, his zeal in the formation and success of Mechanics' Institutes is a sufficient proof. A large number of Institutes in this country owe their origin to his exertions. With that indifference to those contingencies which so often adversely affect personal interests, and which commonly accompany sincere devotion to public good, Mr. Jackson, with a hearty conviction of the extensive benefits the community would ultimately derive from these Institutions, invited the public attention, in many towns in the country, by gratuitous lectures, to their importance, as schools of general improvement. The result of his efforts was, the formation of many societies which now exist and flourish, and which are wells of knowledge and sources of rational recreation to thousands of the well-disposed of the work-

ing population of the kingdom. That the interests of individuals are often injured by those social changes which bring good to the public weal, is a fact of common occurrence, and the validity of which Mr. Jackson lived long enough to verify in his own experience. But his generous nature, improvidently careless of self, did not for a moment regret this result. He was more than compensated for his own loss by being permitted to witness the rapid progress of scientific knowledge. Mechanics' Institutes offer great facilities for obtaining a familiarity with the rudiments of natural science; and this circumstance, together with the numerous cheap elementary works which are now before the public, have created lecturers in almost every town. And as the lectures of such persons are principally compilations from existing works, and are prepared without intruding greatly on the time given to their usual occupations, they are either offered gratis, or on terms which are utterly inadequate to meet the necessities of the professional lecturer; and hence his services and occupation are now nearly superseded by lectures of a much cheaper, but probably of a greatly inferior description.

Mr. Jackson was descended from a Presbyterian family, formerly of Wakefield, the last resident of which in that town was an admiring hearer of the elder Rev. W. Turner, of the same place. The deceased partook of the great change in religious opinions which so large a portion of the English Presbyterians have undergone during the last 60 years; and, regardless of the injury which his personal interest, as a public man, might sustain, he freely avowed his religious opinions. Mr. Jackson suffered much in the latter years of his life from epilepsy, a complaint to which he had been more or less subject from his youth. About two years and a half previous to his decease, he wholly withdrew from the exercise of his profession; and during this period he resided with his son-in-law, near Lewes. A short time since, while on a journey to his native town, to see once more his surviving relatives and friends, he was suddenly called away in the still, lone hour of the night, to give to the great and holy, but merciful, Judge of all men, an account of the stewardship of life. With what degree of faithfulness he improved the talents entrusted to him, as a moral and responsible agent, is known to Him only who searcheth all hearts.

Stockton-on-Tees.

THE
CHRISTIAN REFORMER.

No. CXX.]

DECEMBER, 1843.

[Vol. X.

OBITUARY MEMOIR OF THE REV. WILLIAM PORTER, A. M., PRESBYTERIAN MINISTER OF NEWTOWNLIMAVADY, IRELAND, AND CLERK OF THE REMONSTRANT SYNOD OF ULSTER.

DIED, on Thursday, the 7th of September, 1843, at his residence, Bessfield, in the county of Londonderry, Ireland, the Rev. WILLIAM PORTER, A. M., aged 69 years. Mr. Porter was, for 44 years, minister of the old Presbyterian congregation of Newtownlimavady; for 14 years, Clerk to the General Synod of Ulster; and, for the 13 years before his death, Clerk to the Remonstrant Synod. He was also the first Moderator who presided over the meetings of the latter reverend body at the time of its formation in 1830. In the year 1840, he preached before his brethren a sermon on "the Mutual Recognition of Virtuous Friends in a Future State of Existence," which (together with a brief Memoir of his friend and fellow-labourer, the Rev. John Mitchell, of Newry) he afterwards published, at the request of those who heard it, and which was favourably reviewed in this periodical by a learned correspondent, N. [VII. 795—800]. Mr. Porter was also the author of several essays and papers which appeared at different times (most of them without his name) in the *Christian Moderator*, *Bible Christian*, and other religious periodical publications.

Mr. Porter was born on the 14th day of August, 1774, at Cranny, in the parish of Cappagh, near Omagh, county Tyrone. He received the rudiments of his education at a respectable academy conducted by the Rev. Andrew Millar, the amiable and venerable minister of Clogher. He entered Glasgow College in the year 1791; graduated at that University in 1794; was licensed to preach the gospel in 1797; ordained to the pastoral charge of Newtownlimavady in 1799; elected Clerk to the General Synod of Ulster in 1816; retired from that body, with the Remonstrants, in 1830; obtained leave to take an assistant and successor in the discharge of his pastoral duties in 1840; and died, as above stated, on the 7th of September, 1843.

For several years of his life, Mr. Porter took a very prominent part in the Presbyterian politics of the North of Ireland; and as he long maintained a leading position, both in the General and in the Remonstrant Synod of Ulster, it is hoped that the following brief memorial of the most important incidents of his life, which is intended to be supplementary to the foregoing statement of facts and dates, will be excused by the indulgent reader. In preparing this narrative, free use has been made of a sketch of Mr. Porter which appeared in the *Belfast Northern Whig* of August 31, 1829.

Mr. Porter, as has already been stated, graduated at the College of Glasgow; but when he was about to enter on the study of Theology

within that seminary, an unexpected difficulty presented itself. His father was strongly attached to the Calvinistic creed, and had taken care to impress, at an early period of life, the same opinions on the susceptible minds of his children. I have heard Mr. Porter say, that he and his brothers and sisters were in the habit of repeating, every Sabbath evening, the Catechism prepared by the General Assembly of Scotland; and were taught to reverence, with the most profound regard, "Boston's Four-fold State," the Confession of Faith, and such-like works. Dr. Finlay, the Professor of Divinity in Glasgow College, at the time when Mr. Porter was about to enter on the study of that branch of his curriculum, was a person reputedly *unsound* in the faith. What was to be done in such an emergency? It was not to be tolerated that the creed which Mr. Porter had been taught in his cradle was to be loosened, perhaps dissolved, by listening to lectures which savoured so strongly of *new light*. It was, therefore, resolved that the "promising babe" should be nursed in a seminary where he would be carefully spoon-fed with "the pure milk of the word," under the hope and expectation that he would eventually grow to the stature of a sturdy, stanch "believer."

It was, therefore, determined that the youthful divine should be committed to the care of Dr. Hunter, at that time Professor of Theology in the University of Edinburgh, a man of well-ascertained *Orthodox* principles. But how often do we find the most maturely-devised plans defeated and overthrown! The measures adopted for the purpose of fixing the opinions of Mr. Porter in the principles of Athanasius and Calvin, eventually led to his defection from that system of religious belief. Having, from the earliest period, when he was capable of employing his reasoning powers, looked in the most favourable light on those doctrines which were *called* Orthodox, he was much disappointed when he came to examine the arguments advanced by Dr. Hunter in support of his favourite system. They seemed utterly inconclusive; and the good old man stated objections to his theory, which he was altogether unsuccessful in refuting. The more the professor lectured, the more the doubts of his pupil increased;—the Bible was impartially consulted; works on both sides of the question were read; the points in dispute were discussed amongst his class-fellows; and the affair ended in Mr. Porter's returning from College a confirmed *heretic*.

Of the unpopularity of such a character, and its unfavourable influence on his professional prospects, he was soon convinced. He had not been long a "probationer," when he was invited to preach "on trial" in the congregation of Ballibay. It was soon discovered, however, that the people had formed a wrong estimate of Mr. Porter's religious views; and as he ever, during the whole course of his life, preferred the maintenance of principle to the attainment of worldly advantage, he refused to preach doctrines which he did not believe. Hence, he declined a poll, as he was pretty well assured that his plain, honest way of stating what he believed to be the truth, would not secure to him an appointment to that congregation. Indeed, he has often been heard to say, jocularly, that out of the entire congregation (which was a very large one), he thought only the singing clerk and one or two others would have voted in his favour. Shortly

after this, he was unanimously chosen minister of Newtownlimavady. Here he found himself amongst persons whose religious views entirely coincided with his own; and here he continued to "minister in holy things" for 44 years, beloved and respected by his people, and entertaining for them, in return, sentiments of gratitude and esteem.

In the year 1804, a vacancy took place in the Presbyterian congregation of Londonderry, which, being a collegiate charge, has two ministers; and the surviving minister, Rev. Robert Black, D. D., who in his day acted a very conspicuous part in the North of Ireland, as "a friend of Government," was most anxious that Mr. Porter, then a young man, and with whom he was at that time on intimate terms, should become his colleague. Dr. Black was no common man. He was an admirable judge of human character, and he had probably discovered in his youthful friend talents which, he thought, would render him a powerful ally in Synodical debate. Mr. Porter was therefore designed for the honour of being entered as one of the "Leader's" never-flinching supporters. But, in this case, the Doctor mistook his man. The offer, which was made in the name of the leading members of the Derry congregation, was respectfully declined, although all the worldly advantages were decidedly in favour of acceptance; and Mr. Porter, not for the last time in his life, proved himself to be one of those "impracticable" men, who have either the good or the bad fortune not to be cheated out of their honesty.

At the time of which we are speaking, the Synod of Ulster was almost as much agitated as it was at a later period of its history; but the subject-matter of contention was very different. The party-spirit of those times wore a political hue; now, the pretence set up by wily men is of a religious cast. A confederacy between *Orthodoxy* and ultra-loyalty enabled a few individuals to exercise dominion over their brethren. The reign of terror consequent on the insurrection of 1798, had not then passed away; and Dr. Black, turning the spirit of the times to his own advantage, had the address to acquire a powerful influence over the Synod. "Don't give Government a slap in the face," was a hint that silenced opposition; and by allusions to the political conduct of suspected individuals, by shrugs, and frowns, and dark inuendoes, he awed the timid into silence, and even kept the fearless at bay. He was a bold manœuvrer, ready and eloquent in debate, and possessed great personal influence through his official connexion with Government, as agent for the distribution of Royal Bounty. These things, added to the solemn and mysterious movements of the Doctor's head, produced arguments the most cogent and convincing to those members who had already surrendered not only their independence, but whatever portion of judgment they might possess, into the Doctor's keeping.

Mr. Porter was mainly instrumental in rescuing the Synod from this state of thralldom; and, in certain discussions which took place regarding Dr. Dickson, who had been "implicated" in alleged treasonable practices, the truncheon of the Synodical Cæsar was struck from his hand, never more to be regained, or wielded against the rights and privileges of the members of the body.

At a meeting of the Synod, which took place in 1812, Dr. Black accused Dr. Dickson of having, in a published work, grossly mis-

saution, Dr. Black preferred several substantial charges, which the Synod decided on in the aggregate. They pronounced Dr. Dickson guilty of several gross misstatements; called on him to express his contrition; and sentenced him to degradation, in case he should not comply with these terms. They returned Dr. Black thanks for his speech on the occasion, requested him to have it published, (undertaking to defray the expense,) and directed twenty copies of it to be sent to each minister.

Mr. Porter was then a junior member of the body, and did not possess very great influence. Conceiving, however, that Dr. Dickson was a man more sinned against than sinning, he did not shrink from opposing himself to the allied ranks of *Loyalty and Orthodoxy*; for there was a highly venerated *orthodox* member linked in the confederacy with the *heterodox* Dr. Black. Without having secured the co-operation of a single individual, Mr. Porter came forward at the next Synod, held in Cookstown, in 1813, and moved a series of resolutions condemnatory of the late conduct of Synod, and calculated to rescue the character of the body from the foul disgrace into which it had already fallen. In this proceeding, Mr. Porter was most ably supported by the Rev. Mr. (now Dr.) Montgomery, Dr. Patrick and others; and the eloquence and reasoning exhibited by him on this occasion,* greatly raised his reputation and influence. The Synod saw cause for revoking its previous hasty proceedings. Justice was done to the injured Dr. Dickson, and instead of degradation being inflicted on him, regret was expressed for the harsh treatment which he had received from former Synods.

In the year 1816, and principally, it is believed, on account of the talent and zeal displayed by Mr. Porter in the case of Dr. Dickson, he was appointed Clerk to the General Synod, on the death of the Rev. Dr. Cuming. This is the only office of emolument which any of the Irish Synods have it in their power to bestow, and of the honour conferred on Mr. Porter by his election on this occasion, an idea may be formed from the fact, that one of his competitors was the Rev. H. (now Dr.) Montgomery, who, however, declined proceeding to a poll, as he did not wish to divide the liberal interest, on which he and Mr. Porter stood in common.—For a number of years

* "The business of Review was opened by a junior member, Mr. William Porter, of Newtownlimavady, in a speech which will not be soon forgotten; a speech replete with manly, liberal, candid sentiments, and delivered in a style of eloquence which would command the attention even of the British senate. He fairly balanced the rights of individuals and bodies of men. He took a masterly view of the situation and character of the Synod. He pointed out the dilemmas into which individuals and societies are frequently drawn by attending to the suggestions of prejudice and passion, rather than those of candour and reason. He gave a striking picture of the unhappy effects of clerical rancour and division; shewing that, for the sake of religion, the ministers of the gospel should not only be free from crimes, but, if possible, *unsuspected of criminality*. He pointed out the jealous eye with which the public would view the proceedings of *judges in their own cause*, and the still more distrustful eye with which those judges ought to view their *own* conduct, lest their judgment should be biassed by selfishness or pride. He declared his conviction that the last Synod had been hurled from the seat of honour by the whirlwind of passion, and that they had lost much, as a body, in the estimation of the Presbyterian people."—*Belfast Magazine*, Vol. XI. p. 57.

subsequent to this period, a spirit of brotherly love, forbearance and affection prevailed throughout the General Synod of Ulster. But troubled spirits soon arose amongst the brethren, whose uneasy minds would not allow either themselves or their neighbours to continue at peace. And amongst other causes of offence which the "orthodox" party in the Synod alleged against their "new-light" brethren, it soon came to be considered by them a high crime and misdemeanour that an avowed Arian should hold the situation of Clerk, although that was an office totally unconnected with doctrinal opinions. Accordingly, at the meeting of Synod in Strabane in 1827, an attempt was made to deprive Mr. Porter of his situation, avowedly on the ground of his religious sentiments. That attempt, though prosecuted with malignant perseverance, did not succeed, owing principally to the strong hold which Mr. Porter's integrity and undeniable fidelity in discharging the duties of his office had given him on the good opinion of his theological opponents, as well as of his friends. The affair, however, caused him, naturally, a great deal of mental anxiety; but, on the other hand, he was cheered by assurances of continued affection and support from several quarters. Of these gratifying encouragements, one of the *most* gratifying was the presentation to him, in the Town-hall of Newtownlimavady, on the 18th of December, 1827, of a handsome Service of Plate, "by his Protestant friends of different denominations in that town and its vicinity, as a mark of their high esteem for his many amiable qualities in private life, and their cordial approbation of his fearless and disinterested assertion of the invaluable right of private judgment." In the address with which this gift was accompanied, the persons from whom it proceeded, and who had abundant opportunities of well knowing Mr. Porter, took occasion to say,—“We feel great pleasure in declaring, that we recognize in you, the exercise of those Christian virtues, without which profession is but a name. We recognize in you, Sir, an indulgent parent, an affectionate husband, a kind master, and a sincere friend, with a morality unspotted, and a candour and adherence to truth unsurpassed.”

The occurrences which now took place in the General Synod, and which finally terminated in the secession of the liberal party and the formation of the Remonstrant Synod, in 1830, are too well known to the readers of this periodical to require to be repeated here. At the meeting of Synod in Omagh, in 1830, the friends with whom Mr. Porter had been in the habit of acting declined to attend, contenting themselves with forwarding, through him, their formal "Remonstrance" against the course of proceeding which had been adopted. His official situation of Clerk, however, required that *he* should be in his place as usual; and perhaps on this trying occasion he appeared in a more interesting light than he ever had done before, or ever did afterwards. The asperity of the debates was, if possible, greater than it had been in any previous instance; and, at times, the curling of his lip with something like contempt, and the kindling of his eye, accompanied by a restless movement of his body, indicated the opinion which he entertained of the speaker or of his argument. But it was when he arose to announce to the Synod his intention of resigning the situation which he had so long held, that the interest became

most intense. A feeling of regret and disappointment appeared to pervade the entire house. Even those who were most anxious to drive his *principles* from the body, were equally anxious to retain the *man*, and expressed a wish that he should hold the office for life. There was a general rising up of the members, with the good-natured view of preventing him from giving utterance to his determination; the Moderator interfered and entreated as a friend; and it was not until after some time had elapsed that he was permitted to express his unalterable resolution, in a speech, a considerable portion of which is here subjoined, not only because it furnishes a fair specimen of Mr. Porter's style of Synodical address, but because it alludes to some local and personal circumstances which made the occasion of its delivery peculiarly affecting.

“MODERATOR—It will be remembered that at the last meeting of this Reverend body, I announced my determination to adopt a certain line of procedure at the present; and, according to the established course of Synodical business, now is the proper time for carrying that determination into effect. During the intermediate space, the moment which has now arrived has been to me the subject of many a painful anticipation. The moment has arrived when a regard to principle, and a wish to preserve consistency of character, constrain me to resign the official situation which I hold, and to say, ‘Farewell!’ to the General Synod of Ulster—to dissolve a connexion which has subsisted for nearly 34 years—to separate myself from a Church for whose ministry I was educated, and whose very name I was reared to reverence—a Church with which my early views, and plans, and ideal prefigurations of success in life, were intimately associated—a Church, under whose care my best and happiest days have been spent; with some of whose members my sweetest and most confidential intimacies have been formed, and the recurrence of whose annual meetings was always a refreshment to my spirit. The rending asunder a connexion such as this, gives a wrench to some of the most sensitive fibres that twine themselves round the heart of man. But, Sir, the peremptory call of duty must be obeyed. Where principle is involved, feelings must be suppressed. Neither conscience nor honour will allow me to remain in communion with a body of men by whom regulations have been framed for the effectual, though gradual, suppression of doctrines which I regard as doctrines of the Gospel—a suppression to be achieved, not by the fair force of reasoning, but by the coercive operation of ecclesiastical enactments. As to the Clerkship, it is nothing more than a *secular* office, and might, no doubt, have been retained, notwithstanding my renunciation of *ministerial* communion with the General Synod. In fact, no sooner was it known that I had determined to join the Remonstrants, than certain leading members of this assembly spontaneously and earnestly urged on me the propriety of continuing to hold the secular situation, and deputed an aged and much-esteemed gentleman, on whom my eye is now fixed, to assure me of effectual support. The members to whom I allude were so numerous, their respectability is so high, and their influence so extensive, that no doubt could be reasonably entertained with regard to the practicability of the recommended arrangement. To these kind-hearted men, I take this public opportunity of expressing thankfulness, which I shall never cease to feel;—their intentions were most friendly. But I think they themselves must have been convinced, on reflection, that I acted right in declining their proposal. It was one to which I could not possibly accede. Would it have been possible for me to stand up like a statue, in the place which I have now evacuated, and hear doctrines, which I hold sacred, denounced as damnable—hear them impugned, reviled, and perhaps misrepresented, without being

at liberty to open my lips in their defence? Some of your future enactments will, of course, be directed against the cause of the Remonstrants. Those enactments it would have been my duty, in the capacity of your Clerk, to render as efficacious as possible, by clothing them in precise and determinate language; and do you imagine that I could be so mean-spirited as to undertake, for the sake of fifty pounds a-year, an employment which must have been to me most disagreeable and ungracious? Let us suppose a case, by way of illustration. Suppose that I hold the situation of subaltern in the army: by what appears to me the unjust and cruel decision of a court-martial, one of my nearest and dearest relatives is doomed to death—it is my duty to superintend the execution of the sentence, and give the fatal word which is to stretch my brother on the ground a mangled corpse. In what light should I appear to the *world*—in what light should I appear to *you*—in what light should I appear to my own *conscience*—were I to be so unfeeling, so base, as to go through the soul-sickening task, rather than resign my commission?—I trust, then, that my friends—and thanks be to God, I have many friends, even in this house—will not condemn the line of conduct which I have felt myself called on to adopt. But, Sir, though I can no longer officiate as the confidential servant of the General Synod, yet I owe to the members of this body, in their *collective capacity*, a debt of gratitude, which it will never be in the compass of my ability to discharge. There is only one lucrative situation which they have the power to bestow, and that situation they bestowed on me, though it was sought for by men, to enter into competition with whom was in itself an honour. I have now been your Clerk for nearly fourteen years. With what degree of *ability* the duties of the office have, during that time, been executed, it is not mine to say; but I do say, that with greater *faithfulness* they never have been, and never will be discharged. In addressing you on the present, to me, interesting occasion, it has been my study to avoid, as much as possible, every expression or allusion calculated to give offence. Most sorry should I be to wound the feelings of a single individual in this assembly. I can safely declare that, at this moment, I am not conscious of entertaining one unkind or unfriendly feeling. So far is this from being the case, that I now look back with regret on the little bickerings and contentions in which I have been occasionally involved with certain members of Synod. Perhaps there were faults on each side. I am free to confess that natural temperament may have sometimes caused me to feel and speak with more warmth than I ought to have done. At present, however, all former hostilities are forgotten. They are lost in emotions of a very different character. Most sincerely am I disposed to hold forth the hand of reconciliation, and exchange forgiveness for every thing that is past. We are now going to part—in the name of God, let us part in peace. There is one circumstance which has brought some early and affectionate recollections into my mind, and given, in all probability, a deeper and softer tone to my feelings. I cannot refrain from mentioning it. This meeting-house is the first whose walls I ever entered, and the one which I continued to frequent during the happy and innocent days of boyhood. Many, many years have rolled over my head since it was last covered by this roof; and scenes of our youth, from which we have long been absent, revive in all its freshness the memory of former times—of times that are past, never to return. Well do I remember walking, when a mere child, down the alley in which I now stand, conducted by parental hands that have long since been cold, and accompanied by three affectionate sisters. Well do I remember standing up on the seat of the pew on which I now rest my arm, and gazing with reverence on the venerable-looking man who then filled that pulpit. That man, under whose ministry I was reared in early life, and who was the first clergyman under whom I was examined in the Shorter Catechism, was one of the eldest members

of your body. Thus, Sir, it has come to pass, by rather a singular coincidence of circumstances, that my connexion with the General Synod of Ulster is terminated on the very spot where, in a certain sense, it may be said to have commenced. Here it began,—and, after lasting for half a century, here it ends. Here we first met, and here we part. To you, Sir, and to all, once more farewell.” (Mr. Porter was very much affected in the delivery of this speech; and its effect on the house was such, that many of the members shed tears.)

The tribute of admiration and respect paid to Mr. Porter on this occasion was greater than had ever been paid by the Synod to any of its members. The jarring elements of party violence subsided into tranquillity in his presence; and certainly never, during the course of his entire life, did he appear in a prouder position than when, in the midst of theological adversaries, and relying on nothing but his own unadorned worth and integrity, he was able to command the homage and admiration of the General Synod of Ulster.

In the month of June, 1830, the “**REMONSTRANT SYNOD OF ULSTER**” was constituted, and held its first meeting in Belfast. On this most interesting occasion, Mr. Porter received the distinguished compliment and honour of being appointed, by the unanimous votes of his brethren, to the office of Moderator, in which capacity he opened the important proceedings with the following address, which, perhaps, some of our readers may not be displeased with us for recalling to their recollection.

“Most of us, my Christian brethren and friends, have long been in the habit of witnessing the convention of Synods and Presbyteries; and such assemblies, being of frequent occurrence, are in general seldom calculated to excite great intenseness of interest. The present meeting, however, is one of no ordinary character. It is marked by circumstances of a peculiar nature, which can hardly fail to make the bosom heave with emotions not easily suppressed. Cold must be the blood which is not warmed, dull and phlegmatic must be the spirit which is not animated, by contemplating the situation in which we stand, and the object we have in view. We have come together on a most interesting occasion. We have assembled to lay the foundation-stone of a temple dedicated to **RELIGIOUS LIBERTY**—a temple under whose ample dome every individual who chooses to enter, will be allowed to worship, in his own way, the One God and Father of all. We have come together, not merely to profess, but to prove, that we are genuine Presbyterians, asserters of the right of private judgment, and uncompromising advocates of the all-sufficiency of the Bible as a rule of faith and duty. After years of patient endurance, we have succeeded in throwing off a yoke which was by no means easy, a burden which was far from being light. We have emancipated ourselves and our congregations from a state of spiritual thralldom, and established our claim to those invaluable immunities wherewith Christ intended to make men free. The privilege of free and fearless inquiry, is the groundwork of the church we are now preparing to build; and ‘Prove all things,’ will be the motto inscribed on its front in characters of gold. ‘Call no man Master,’ we regard as the **MAGNA CHARTA** of our ecclesiastical constitution. Christ, and Christ only, is our King. The Bible, and the Bible only, is our accredited standard of belief. We do not associate as Calvinists or Arminians, as Unitarians or Trinitarians. We are Presbyterians. To be enrolled as the first Moderator chosen by a Synod formed on principles so truly evangelical as these, is a distinction highly gratifying, and which is duly appreciated by the individual on whom it has been conferred. Allow him, at

the same time, to add, that he does not misconstrue the compliment. He knows well the feelings and motives by which it has been prompted. He knows that it is to be attributed, not to any meritorious services on his part, but purely and exclusively to that fraternal partiality on the part of the donors which has followed him all his life long;—a consideration which increases his gratitude, whilst it represses his self-esteem."

At this meeting Mr. Porter was also unanimously chosen Clerk of the Remonstrant Synod; the duties of the office for that year being kindly performed (whilst he occupied the chair) by his friend Mr. Blakely, who since his death has been elected his successor. Through the liberality of the Irish Government of the day, a salary was attached to the office of Clerk to the Remonstrant Synod, similar in amount to that attached to the same office in the General Synod, namely, fifty pounds per annum. Mr. Porter held the office of Clerk to the Remonstrant Synod up to the day of his death.

From this period there is no incident peculiarly worthy of record in the life of Mr. Porter. Previously to the formation of the Remonstrant Synod, he had attended at the settlements of his eldest son, Mr. J. Scott Porter, and of his nephew, Mr. John Porter, (whom he always considered as one of his own family,) in the First and Second congregations of Belfast respectively. After that event, he was also spared to witness the settlement, in Larne and in Carrickfergus, of his other sons, Mr. Classon Porter and Mr. J. Nixon Porter, all the four being comfortably and respectably located within a circle, the radius of which is not more than eight miles, and every one of them gratefully acknowledging that for most of his professional success he is indebted to his near connexion with the honoured relative who is now no more.

The remoteness of Mr. Porter's situation, in a comparatively secluded town at the extreme North of Ulster, exercised a considerable influence on his entire fortunes and character. This *loneliness* (so to speak) was particularly felt by him after his secession from the General Synod. His congregation was, and still is, the only Unitarian congregation in the county of Londonderry; and even in the county Antrim, the nearest worshipping society of kindred sentiments (a new one founded by himself) is distant from Newtownlimavady fifteen Irish miles, a circumstance which of course prevented that frequent communication between the ministers which both would have desired. Mr. Porter was thus, in general, "left" (as he often expressed it) "to fight alone," although he was occasionally cheered by the visits and assistance of his brethren from a distance. To this fact Mr. Porter frequently alluded with sorrowful regret. Amongst other occasions on which he referred to it, he did so in feeling terms during the course of the speech which he delivered at the settlement of his third son in Larne; and as the expressions which he then employed were very characteristic of himself, as well as very forcibly descriptive of an important feature in his life and situation, some of them are subjoined.

"I have now, Mr. Chairman, passed over the summit of life's arduous hill, and am gradually descending into the vale of years; but I trust my downward path will be smoothed by the reflection, that when my head shall be laid in the dust, there will not be wanting individuals of my own name, and of my own family, to co-operate in maintaining those principles which I have been labouring to establish. They cannot engage more

heartily in the cause than I have done, but it is to be hoped that their exertions will be more energetic and more effectual than mine have been. It has been my lot, Sir, to occupy an insulated, and consequently an arduous post. In this respect, I sometimes can hardly refrain from envying my sons and nephew. So far as locality is concerned, their settlements are similar to the ancient circular forts with which the hills in various parts of this country are studded. A signal hoisted on one of them can always be seen from another. By this means, a chain of communication is established, and the friends of religious liberty can be collected at any particular quarter which may be threatened with assault. And let me add, that the mere view of a friendly flag waving in the breeze is not a little cheering. With us, the case is widely different. The small flock of which I have the charge may be considered as a garrison, in the very heart of an enemy's country. We have no allies within hearing or within sight. Yet, notwithstanding the disadvantages of our situation, our hearts are not dismayed. In seasons of emergency, we have received effectual help from distant quarters on earth; and we trust that at all times we shall be sustained by help from heaven."

In the year 1840, Mr. Porter, at the urgent request of all the members of his family, resigned the active duties of the ministry, as his health was beginning to fail. The few remaining years of his life he principally spent in reading, paying occasional visits to his children, and amusing himself with the cultivation of a small farm. Of agricultural pursuits he was always fond, and he had considerable knowledge, both practical and theoretical, on the subject. In the winter of 1842, he was attacked with the illness which finally proved fatal. His confinement was tedious and painful, being much aggravated by the effects of an accidental fall. It is no fulsome panegyric to say that he bore his sufferings with exemplary fortitude and Christian resignation. He was frequently overheard, during the intervals of his sufferings, engaging in secret prayer, when he thought there was no person present but himself, for he always despised ostentation. His flesh and strength gradually sunk, until at length it pleased a God of mercy to take him to Himself on the 7th day of September, in the 69th year of his age. His remains were attended to the grave by an exceedingly large concourse of persons of all religious persuasions; and his "head was laid in the dust" by four of his sons, all who were in Ireland at the time; his second son, Mr. William Porter, Attorney-General for the Cape of Good Hope, not being, of course, present. An address was delivered at the grave, and a funeral sermon preached on the following Sunday, by his successor, the Rev. John Montgomery.

It is not necessary to add much to this Memoir, which is already too long. In person, Mr. Porter was rather above the middle size, and was particularly well made. His forehead was broad and capacious; and, on the whole, his countenance was what might be termed handsome, gentleness, strongly intermixed with melancholy, being the prevailing expression. As a public speaker, he was principally remarkable for the earnestness with which he enforced his arguments, which were always to the point, and for the simplicity and honesty of his intention. When he thought that the occasion required it, he could be sarcastic and severe. As a preacher, his distinguishing peculiarities were propriety of style and logical force

of reasoning. As a theologian, he was tolerably well read in controversial divinity; and in that capacity preached to his congregation a series of doctrinal lectures which were much admired, and which he was earnestly urged to publish; but his taste was fastidious, and he had at least a *salutary* dread of the press; so that they have not yet seen the light, although he made considerable progress in the work of preparing them for publication.

In that part of his character which cannot be said to be altogether ministerial, Mr. Porter was universally admitted to be disinterested and generous. He was the very reverse of a worldly-minded man, and never condescended to seek for the advancement of his own interest, or that of his family, by any of those tortuous paths which some other ministers have pursued, and by which they have obtained for themselves a certain degree of consequence amongst "great men." With regard to politics, Mr. Porter never hesitated, on proper occasions, to avow his opinions, which were those of a thorough and consistent Whig; but it is a mistake to represent him as a prominent politician (as has been sometimes done), for he never attended a public political meeting in his life but once, and he was never a member of any political association. Unlike many of his most esteemed brethren in the ministry, he kept clear of Secret Societies in '98; but then, and always, he was decidedly favourable to liberal measures, particularly the emancipation of his Roman Catholic fellow-countrymen; and his adherence, in spite of much obloquy and some annoyance, to his opinions on this latter point, procured for him the warm and lasting gratitude of all the members of the Roman Catholic Church to whom he was known, or who heard of his exertions in their cause.

Mr. Porter was twice married; first, to Mary, daughter of John Scott, Esq., of Stranchroy, near Omagh; and secondly, to Eliza, daughter of the late John Classon, Esq., of the city of Dublin. By both of these excellent women he had four children. His second wife survives him, to lament the loss of a fond and faithful husband. He has also left five sons and one daughter to bewail the death of an affectionate and indulgent parent. With all his children, the main object in life will be to honour their dear father's memory—their highest ambition is to emulate his virtues; and they consider it their greatest earthly distinction that they bear his name.

October 10, 1843.

C. P.

A "COMPENSATING TRUTH."

DOUBTLESS the progress of just principles is commonly slow and against many obstacles; but there is this compensating truth, that when a great step has once been made in that direction, it is seldom that it can be permanently recalled. There may be partial reactions, and defections to the old methods of thinking and acting; but even these are generally modified by better influences, and take their colour from the more enlightened spirit predominant all around them.—*Waddington, Hist. Ref., III. 161.*

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

November 2, 1843.

Ecce donum potius cunctis Persarum Arabumve divitiis: En *Codicem Sacrum*, melioris vitæ ducem et magistrum, immortalitatis obsidem, salutis sponsorem!—BENTLEY.*

DEUT. iv. 19: “—the sun, and the moon, and the stars, and all the host of heaven,—which the Lord thy God hath divided unto all nations under the whole heaven.”

This verse forbids the worship of the celestial bodies. It likewise states one of the reasons of the prohibition. These luminaries are works of God: they have been formed by Him, for the benefit of all mankind.

The word “divided,” bears here the sense of “distributed,” or “imparted.” We perceive “the greater and the lesser lights” shining, with various modifications, in every region of the globe.† The gift is not *local*: in all countries, therefore, Homage should be paid to the Maker and the Giver of them; and to Him alone.

This meaning of the Hebrew verb may be seen elsewhere. I content myself with referring to Job xxxix. 17, and to Deut. xxix. 26.

The Ostrich “is hardened against her young ones, as though they were not hers, because God hath deprived her of wisdom, neither hath he ‘imparted’ to her understanding.”—In the original, the verb is the same with what Moses employs in the passage suggesting these remarks.

He uses it also when, in the second of the parallel texts, he describes the case of the Israelites worshipping gods whom they knew not, and whom He [Jehovah] had not “given” them.—I am aware of this latter clause being difficult of interpretation; as is shewn by conflicting renderings and comments. But I the rather quote it, because it seems to illustrate Deut. iv. 19, and, in turn, to be illustrated by that verse. The objects of idolatry, in an early age, and to nations with whom the Hebrews chiefly held intercourse, were the Sun, Moon and Stars. As the Gentiles thus bowed down to the Host of Heaven—to the creature, and not to the Creator—the chosen people were in danger of following their example: accordingly, in both these passages, Moses, I think, adverts to the same class of false divinities. The celestial orbs are the gods whom the Israelites “knew not”‡—whom they had not been instructed by their Lawgiver to adore—nominally, gods, yet, in truth, the workmanship and servants of Him who had framed them for the whole human family.§

Deut. vi. 7: “—thou shalt teach them diligently unto thy children—.”

* Slightly altered from the *Oratiuncula*, &c., prefixed to his edition of Terence.

† Ps. xix. 3, 4.

‡ Deut. xxxii. 16, 17: “—strange gods—new gods—whom your fathers feared [reverenced] not.” These idols, it is true, were of another sort; but still “new” and “strange,” and unknown to the first ancestors of the Jews.

§ Poole's Synopsis, &c., in loc.—From Chaldaea, Canaan, Egypt and Persia, the Hebrews received the idolatries which they successively or conjointly practised, at different periods of their history.

I was reminded of the marginal note in the R. V.* by what a Puritan Biographer† says of his father :

"He was very careful (remarks the grateful son) in the education of his children, first to train them up in the knowledge and fear of God ; for which end he would take all opportunities to 'whet' the word of God upon them, when he lay down, and when he rose up, &c."

In language more current, "he refreshed their memories with the facts and truths recorded in the Holy Scriptures."‡

Job iv. 10, 11 : "The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken. The old Lion perisheth for lack of prey, and the stout Lion's whelps are scattered abroad."

Some of the best annotators have pointed out the subjects of these verses : namely, rapacious tyrants and oppressors ; their formidable deeds and threatenings, together with their destruction. But the purpose of Eliphaz, in using this imagery, would seem to have been overlooked. I read here a cruel insinuation against Job ; not the less so, for its figurative style.§ To Eliphaz we must give the praise of being the most eloquent and able of the Patriarch's accusers : yet he also goes beyond the rest in unweighed and unkind charges.

Job xl. 1 : "Moreover, the Lord answered Job."—6 : "Then answered the Lord unto Job."—xlii. 1 : "Then Job answered the Lord," &c.—7 : "And it was so that after the Lord had spoken these words," &c.

It has been supposed that there is a dislocation in these verses.

* "Heb., *whet* or *sharpen*."

† Lives of Thirty-two English Divines, &c., by Samuel Clark, of Bennet Fink [article, "Hugh Clark"].

‡ Mon. Rep. [O. S.], XIX. 650, &c. [Essay on the Incidental Communication of Religious Knowledge to the Young].

§ Other great Poets—some in our own country, among them—have designated individual men, according to their respective circumstances and habits, by the names of animals. In doing so, they allegorize, rather than compare. *Shakespeare* is of the number : and I avail myself of this opportunity of quoting a passage, which, perhaps, has not been well considered by his commentators ; though Dr. S. Johnson nearly saw its meaning. It occurs in Act I. Sc. v. of *Macbeth* :

"[Enter Attendant.]

Atten. The king comes here to-night.

Lady M. Thou'rt mad to say it :

Is not thy master with him ? who, wer't so,
Would have informed for preparation.

Atten. So please you, it is true ; our thane is coming :

One of my fellows had the speed of him ;
Who, almost dead for breath, had scarcely more
Than would make up his message.

Lady M. Give him tending. [Exit Attendant.]

He brings great news. THE RAVEN HIMSELF IS HOARSE,
That croaks the fatal entrance of Duncan
Under my battlements."

"Even the messenger who brings these tidings, unconsciously sets forth their speedily-disastrous issue."—Lady Macbeth, now alone, means by *the Raven*, HIM "who almost dead for breath," &c. She heard no other *Raven* simultaneously. Read, too, the beginning of Scene vi.

Dr. Kennicott* and others† have therefore attempted to restore what they look upon as the true order. But I am not convinced of the attempts being necessary.—Let us mark the Poet's arrangement of Jehovah's address, and of Job's replies, as they stand in our Bibles.

With the xxxviiith chapter, the Lord begins to answer the Patriarch "out of the whirlwind." The address continues, uninterruptedly, to the end of the second verse of chapter the xlith. Almighty God pauses there, that He may give the sufferer an opportunity of saying what his present feelings and situation dictate. Job confesses his unworthiness generally, and declares himself incapable of arguing further with his Maker. As this, however, was not enough—as a yet more specific and humiliating acknowledgment was essential—Jehovah goes on to describe other effects of Omnipotence, in the World of Nature; though he does not pursue the description until he has spoken again to Job—and this in terms of majestic severity. Hitherto, the illustrations had been selected from phenomena of the heavens, the air, the waters—those of the seasons—those of animals memorable, severally, for strength or swiftness, for the perfection of their senses and instincts—and for the independence of nearly all of them on Man's control and skill. The break in this part of the Poem—the suspension, for a few moments, of God's appeal to his afflicted and misjudging servant—has two uses. It is a relief, amidst the almost overpowering grandeur of the scene; and therefore a beauty in writing, to which no reader of taste can be insensible. At the same time, it prepares us for the yet sublimer representations which follow. Thus far, the Creator had not placed before Job the most stupendous of the monsters of the land and deep. He now proceeds to delineate the Elephant and the Crocodile, with astonishing effect. Such noble paintings fitly terminate the series; being reserved, with consummate skill, until the Patriarch's state of mind needed the introduction of them. To guard against that introduction being abrupt—to link what precedes of the address with the sequel—the Lord, from ch. xl. 6—15, speaks unto Job again. No speech could be more appropriate, or so well preface the faithful and terrific descriptions with which the Poem closes.

Nor were "these words" of the Lord lost upon the sufferer. The design of them is instantly fulfilled. Job makes an absolute surrender‡ of his own will to the Divine Will: he abhors himself, and repents in dust and ashes.

It must not be objected that ver. 7 of ch. xlist begins with the clause, "And it was so, after the Lord had spoken these words;" whereas they are the words of Job, at which the sixth verse ends. No violence is done to either reason or candour, if we include the first five verses in a parenthesis; if we conceive of the Poet as hastening to blend his narrative of the Patriarch's submission with Jehovah's speech—the effect with the cause,—yet laying far greater stress upon "the words of the Lord" than upon those of the man of

* Remarks on Select Passages, &c., pp. 161, 162, 163.

† Among them, Heath, Scott, Miss Smith.

‡ See Schultens, in loc.

Uz—because they were these further speeches from “out of the whirlwind,” that finished the controversy, and justified the award.

If the above remarks are correct, in substance and detail, there can be no fair doubt as to the position of the verses and sections referred to: we cannot alter it, without injuring the Poet’s method and design.

Acts ii. 6: “— every man heard them speak in his own language.”

Expositors are not unanimous concerning the nature of the miracle at the Feast of Pentecost. The majority of them say that it was wrought upon the speakers: a few, that it was performed upon the hearers.*

I cannot see what advantage would be gained by this latter hypothesis, which assumes a double miracle; and I am quite as much at a loss for any thing like valid reasoning in behalf of such a notion.

The historian’s words are express: “they began to speak with other tongues, as the Spirit gave them utterance” [ver. 4]. He does not say that “they appeared” thus “to speak.”

In the 7th and 8th verses, there is much the same perspicuity: “Behold, are not all these who speak Galileans? And how hear we every man in our own tongue, wherein we were born?”†

The latter question is concise; yet becomes perfectly intelligible, when read together with what goes before and what follows—“How hear we them *speaking* † every man?” &c. There was no illusion.

“But the speakers were few; the hearers, numerous: for they consisted of Jews, devout men out of every nation under heaven. Even the tongues and dialects in which they were addressed, must have been at least fifteen. Hence it is probable that the larger portion of the assembly—the hearers—would be joint subjects of the miracle.”

Now the narrative does not warrant this supposition. The narrative is silent as to any miraculous influence upon the auditors; while it records the fact of its being exercised upon the speakers. Why, too, imagine that supernatural agency went further, when the common view of this piece of history sufficiently accounts for the circumstances which it records?

“Did Peter then deliver his sermon to only a small part of this assemblage?” I think not.‡ But the question takes for granted that many, if not most, of the foreign Jews, who had come up to the Feast, were unacquainted with the dialect in which Peter spake; though, if we call to mind the communications mutually taking place between Jews of the dispersion, and their concurrent visits to Jerusalem at the great Festivals, we must pause ere we admit any such general and entire ignorance.

This objection further assumes the permanency of the miracle;

* In the year 1756, Mr. Byrom, of Manchester, wrote in defence of this opinion, which he borrowed, confessedly, from Jacob Behmen. *Miscellaneous Poems, &c.*, Leeds, 1814, Vol. I. pp. 179, &c.

† So, again, in ver. 11: “— we do hear them speak in our tongues,” &c.

‡ See Bishop Pearce’s note on Acts ii. 8.

§ Bishop Pearce, in loc., answers this inquiry in the affirmative. Compare, nevertheless, the 5th and 14th verses with each other.

and loses sight of its true nature and object. The gift of tongues, at the Pentecost, attested, to the spectators and hearers, on that occasion, the leading facts of Christianity. It was the fulfilment of our Saviour's promise: and it was also prophetic and symbolical of the approaching publication of his Gospel in Heathen lands. The power of speaking in divers languages, did not reside in the apostles; but was a temporary endowment, which, in various modifications, they had the privilege of bestowing upon their converts.

It subsisted, for example, in the church at Corinth; being the *renewal* of the communication at Jerusalem, and of the same quality. In reproving the members of this church for their abuse of it, Paul says of himself—"I speak with tongues more than you all."* Shall we fancy that he knew not what he said, but, in making this declaration, claimed what belonged to his hearers? So our Lord assured his apostles that they would speak with new tongues;† whereas, according to Behmen and Byrom's construction, the assurance should have been that the hearers would regard them as thus speaking.

Rom. xiv. 21 [compared with 1 Cor viii. 13, x. 28]: "It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak."

The same principle and spirit characterize these passages; while the cases severally referred to are not altogether identical. I am desirous of ascertaining their import, and of shewing in what degree and way they admit of an application to ourselves.

The case treated of in Rom. xiv.—xv. 1—8, was that of certain observances and non-observances, on the part, respectively, of Jewish and of Gentile converts—a case of days and of food—and here Paul enjoins mutual forbearance, inasmuch as both these classes of men were governed by conscientious motives. He goes still further. In circumstances which came to the knowledge of the parties, and of which they were to be the judges, he recommends that, for the benefit of other persons, and to prevent the violation of integrity, his readers abstain from usages, which, in themselves, are confess- edly indifferent.

A more specific and memorable case forms the subject of 1 Cor. viii.,—the tenor of which portion of the Epistle is frequently not discerned, by reason of the viiith chapter being read without any regard to the two following chapters. The topic, now for the first time introduced by Paul, in answer to inquiries and objections from Corinth, is, "things offered unto idols"—"Might Christians lawfully eat of food, a part of which had been consumed in sacrifice to the Heathen Vanities?"—Now this topic resolved itself into three particular and actual instances—that of food served up and eaten in the Idol's temple—that of food sold in the public market—and that of food set on table in a private house.

The first he soon disposes of [viii. 10]: "If any man seest thee, who hast knowledge [an enlightened Christian], sitting at meat in the idol's temple, shall not the conscience of him who is weak, be emboldened to eat those things which are offered to idols?" &c. Paul, too, speaking for himself, adds [13]—"if meat make my bro-

* 1 Cor. xiv. 18.

† Mark xvi. 17.

ther to offend, I will eat no flesh while the world standeth, lest I make my brother to offend:" which language, however, is not entirely unqualified.*

As to the remains of the victims—fragments presented for sale—the apostle's counsel will be found in x. 25 (chap. ix. being only an apparent† digression); while in verses 27—, he gives further and not less judicious and discriminating advice in respect of what should be done, and what declined, at private entertainments.

The result is, that well-informed and sincere Christians will not always go to the full extent of their liberty in Christ Jesus; but, for the benefit of other men, will refrain from acts which, in so far as concerns themselves, are lawful. They are, at the same time, to exercise their own judgment upon the occasions of this accommodation and self-denial, and upon the manner of practising them: nor, while they regard a brother's conscience, must they suffer their own to be ensnared.

Heb. xi. 11: "— when she was past age."

Valckenar‡ would add the clause, *στεινὰ ὄντα*.

It is with respectful diffidence that I except to the recommendation of this eminent scholar. But, surely, the words that he would insert, cannot be needed, and have little support from manuscripts and versions. The description, *παρὰ καιρὸν*, κ. τ. λ., is sufficient. Perhaps V. might have plausibly appealed to Is. liv. 1. That pleonasm, however, is quite in the spirit and the idiom of Hebrew Poetry.

Heb. xi. 35: "— a better resurrection."

This is explicable only by a reference to what precedes—"not accepting deliverance"—and to the historical events which he has in view.§ *Those* worthies declined to purchase life on dishonourable conditions, and bravely met a cruel death, rather than surrender their integrity. Hence they joyfully looked forward to "a better resurrection" than the continuance of their present being, and rendered still better by their patient and firm endurance.

Heb. xi. 40: "— God having provided some better thing for us, that they without us should not be made perfect."

The "better thing" was the Gospel of Christ, which is the charter of Immortality: and the reasoning in what remains of the verse is, that, agreeably to the appointment of Divine Providence and Grace, examples of successful Faith—of pious Trust and humble, persevering Hope—were not to be wanting under the New, any more than under the Old Dispensation. Sincerely devout Jews and Christians of the same character, would alike obtain the ultimate reward and object of their Faith.

In this manner, and with no common skill and beauty, the writer prepares his readers for the incitements and admonitions that follow.

N.

* Bishop Pearce and Archbishop Newcome, in loc.

† It is occupied with a representation of Paul's habits of self-denial, &c.

‡ Schola, &c.

§ 2 Macc. vii. 18—.

REMINISCENCES OF DR. HENRY WARE, JUN.

SIR,

London, Nov. 6, 1843.

THOUGH I am fully aware that I can add but little to the tributes which have already been paid to the memory of the late Dr. Henry Ware, yet I feel that I should be wanting in respect to so valued a friend, were I not to put on record my high opinion of his worth, and to mention some incidents, and give some extracts from his letters, which will throw light on his admirable character.

They who have had the happiness to see Dr. Ware in his own country, will, I think, agree with me in saying that they who knew him only in England, could not fully appreciate his character. Here he appeared amongst us as the unobtrusive stranger, the calm observer, the quiet invalid; and many would, doubtless, take up the impression, as I did, that there was too much of still-life about him, and that a little more spirit and animation would have rendered him more attractive. But this impression was, I confess, considerably modified by what I saw of him in the States. He was there in his best health; he was there on his own ground, engaged in his own proper business, deeply occupied with professional and philanthropic objects, and surrounded by those who had long known and who highly respected him. These circumstances, I need hardly say, tended to draw forth his energies, and to present him in a new and more interesting light; and very delightful it was to see him looked up to and beloved by a large circle of friends, and exercising the most salutary influence on all (and they were many) who had the privilege of his acquaintance.

The moment he heard of my arrival at New York, he wrote me the most friendly letter, welcoming me to his country, and inviting me to come and see him. Accordingly I did spend ten days at his house in the autumn of 1836, and they were ten days of my life which are never to be forgotten. It was a privilege which I shall ever value to see so good and holy a man in his own home. Every morning at half-past six he went to the College, to conduct the service in the chapel; and on his return, soon after seven, there was family worship in his own house. His little daughter Nanny, and (hear it, ye proud!) the daughter of his cook, read a chapter in the Bible, and either he or I prayed. In the performance of this latter office he particularly excelled; and I am sure that never were more beautiful addresses presented to the throne of grace, than those which proceeded from his lips at those times; they were, like himself, pure, simple and fervent—the rich overflow of a soul, whose tone and habit was that of a rational and unaffected devotion. They were good and suitable, without the smallest appearance of effort. A student in the Divinity class told me, that, often as he had heard him pray, he never heard him use the same prayer twice; and he himself told me, as we were talking on this subject, that, although he had at one time taken some pains with himself in extemporaneous prayer, yet *then* he never studied beforehand what he was to say. In truth, it came of itself, for his heart was full of it.

I have by me a number of letters which I have received from him at various times. Most of them are brief, and thrown off on the spur

of the occasion, in the midst of pressing occupation, or as an opportunity of sending the letter presented itself; nor should I feel justified in transcribing many of them, as they frequently relate either to personal affairs, or to characters and events which have but recently, if I may so speak, passed off the stage. Two or three, however, I shall select, as a specimen of his excellent sentiments and his affectionate style and manner.

Cambridge, Massachusetts, Nov. 3, 1830.

MY DEAR SIR,—Your kind letter of September the 23rd, I received yesterday, and heartily thank you for your remembrance. It is pleasant to have some visible token that one is still recollected by those who are far away. It is one of the few substantial pleasures which remain after the dissipation of travelling is ended; and if I had not this, I should feel that my absence from home had been lost time. Yet this would be wrong, for I have gained my health, and am quite—pretty—well, and busily at work in my new vocation, where I wish you could witness the good spirit with which our young men take hold of my lessons on the making and delivering of sermons. We have now 36, and are expecting two more.

You speak of the stationary condition of Unitarianism in England, as I heard it spoken of while there. What can you expect where, to the other huge [curses?] which oppress it in our country, you have the additional curse of a rich and powerful establishment, to tempt away your young people? Here we do make some progress; but may we not believe that it would be still greater, if our ministers were more zealous and devoted to the cause, and if our preaching were more warm, hearty and soul-searching? At any rate, there is an experiment to be made in the pulpits of both countries, which has never been made yet.

As to your inquiry of J. Anderson, if any persons think it worth while to print the book cheaply, they have my hearty consent. Do as you please with it. Only send me a copy to look at. I shall indeed feel gratified to believe that my old friend Jothan is in the way of trying to recommend a good cause abroad as well as at home.

I write in the midst of so great a pressure of affairs which beset me in this new situation, that I can only ask you to excuse my hasty and worthless scrawl. I am just putting to press a lecture which I delivered on entering my office, of which I hope to have the pleasure of sending you a copy. I have also a few little books for you—which please accept.

Yours, dear Sir, in great truth,
H. WARE, Jun.

Cambridge, May 11, 1837.

MY DEAR SIR,—Glad was I to see your hand-writing and to read your good words. Had I not been fancying a thousand strange things? How could I suppose you were all this time in Philadelphia? How knew I but you were in Canada or Lancashire? And now at last how can you have the heart to stay till May 16th, and cheat us of your presence at all our anniversaries only twelve days later? The *Unitarian Association* and *Sunday-school Society*, when there are divers speeches and reports—the *Convention of Congregational Ministers*, when I preach to the united Orthodox and Unitarian clergy—and the *Book and Pamphlet Society*, when Dewey preaches to everybody—not to mention a crowd of other religious and philosophical occasions. I grieve that you are bent on going:—if an engagement of this sort with a ship can be broken, pray break it and stay. If not, why peace and blessings go with you. Your kind words at parting will long echo in my ears, and all your expressions are heartily reciprocated. God bless you ever!

Tell my friends who shall remember me and inquire after me, that I

should have written more letters and longer by you, were it not both for my eyes (better, however, they are), and that this is my busiest term. But pray make up in love what I want in words. When I think of you so soon being with them, I can almost be impatient to be there too.

I send this by mail, in hope to stop you. A small parcel will reach Hadden's for you on Saturday or Monday.

Once more farewell.

Χαρις και ειρηνη.

Yours truly,

H. W., Jun.

I am glad that you are studying Rush. There can be no doubt that he has the true system.

Cambridge, Oct. 8, 1837.

I am not aware that any thing of special interest has occurred or exists amongst us. We keep on the even tenor of our way—more slumberers than one could wish—but I hope not unprosperously. The political world is kept in hot motion by interested knaves and office-seekers; the commercial world continues bankrupt; and the religious world talks loud of its having all the true principles and high ends of life, yet [runs?] along as if it had little to do but eat, drink and quarrel.

Cambridge, July 23, 1839.

• • • • • As for church affairs, they have been growing into a little confusion as you know, and are not now what we could wish. The mania of the new school among us is still somewhat rife, and has bewitched and spoiled some fine young men. Three or four are in consequence lost to the pulpit,—either because the people refuse to patronize their mysticism and apparent disparagement of revelation, or because they themselves have come to feel that preaching is an antiquated thing to souls so far advanced as they, and that it is not right to hold Christianity higher than philosophy. But the extravagance begins to subside, I think; and if we do not fall to quarreling, sober times will soon return. Mr. Greenwood, I am sorry to say, is in miserable health—just creeping about, a skeleton, and we greatly fear will never preach again. Dr. Kirkland has had another attack of palsy, and seems to be sinking. Gannett is finely, and doing his work like a man. Bellows, who, I think, pleased you, has taken William's place in New York, and begins a career of great promise. The large and splendid church of Dewey is filled—all the pews sold—and nothing more prosperous than the state of that congregation. If the spiritual life be equal to the outward, it is the most glorious thing amongst us.

Farewell, my dear friend; peace and all blessing be yours!

Most truly,

H. WARE, Jun.

A propos to one of the topics of the above letter, I may mention that the controversy between Messrs. Ripley and Norton was going on at the time when I was at Boston; and one day when I called on Dr. Henry Ware, he said that a friend had just been with him, and had spoken with some alarm of the effect which the discussion might produce. "But," said he, "I told brother P. that I thought our Christianity would stand such a shock as this."

A young American, whose acquaintance I had the pleasure of making in London a year or two ago, writes thus to me in a letter which announced Dr. Ware's death:

"It is almost a year since I paid him a visit at Framingham. You perhaps know the village. It is about half-way between Boston and Wor-

cester. He went thither that he might be quiet, and work, as far as his strength permitted, in the open air. I found him in a small white house, with trees and a pleasant garden near it. No houses were very near. The people of the village understood his motives in coming there, and were not intrusive. He seemed much interested in hearing me speak of England and his friends there, but he struck me as more languid and less animated than when I used to see him. You may have heard that on his rapid convalescence after his severe attack last spring, he entered with much interest into a plan of preaching at some country parish, and becoming Editor of the *Christian Examiner*. He felt that he was adapted to take charge of the latter, and looked forward to doing so with real delight.

"The few weeks before his death, which occurred on Friday, September 22nd, he was in a state almost of insensibility. Once or twice when he groaned, he said that they must not think he suffered much pain, for that was not the case, and that he felt he had possession of his mind, although he could not speak or command his limbs. One incident is interesting in connexion with this period of his illness. Mr. Gannett called on him; the family thought Mr. G. could have little satisfaction in seeing him, and that Mr. W. would take no notice of his approach; but, to their surprise, he opened his eyes, and said, 'Brother Gannett, I *am* thankful to see you in the flesh once more.'"

I am almost ashamed, Mr. Editor, to send you these reminiscences of our departed friend, for they are few and scanty, I am aware; but they may serve, along with what has been written by others, to fix his memory more distinctly and vividly in our hearts. My prayer to God is, that those of us who have known and loved him, may do what in us lies to emulate his purity and his truth, his calm and pious trust, his earnest though tempered zeal in every good work. May his spirit be in us, that so we may at last be found worthy to share his high reward in the heaven to which he is gone.

S. WOOD.

LAST DAYS OF DR. HENRY WARE.

(Extract from the letter of an American friend, dated Boston, Oct. 9, 1843.)

For the last year he has resided at Framingham, about twenty miles from Boston, in a quiet village, where he hoped to regain his strength. Through the winter he was comfortable, but in the spring, while on a visit to his brother in this city, he had a severe attack, which was not then understood in its character, but has since been found to have originated on the brain. For many weeks he was very low. But again with the summer he rallied, and was full of plans of active usefulness. He contemplated taking the *Christian Examiner* under his charge, and, if possible, resuming preaching. But with the approach of autumn he failed, and about two months since had an attack of the nature of paralysis, which prostrated him on the bed from which he never again rose. During the greater part of his six weeks' illness, he lay in a state of partial insensibility, though at periods he revived and talked with his family and a few friends. He was aware of his condition, and though in the summer he had expressed a desire to live that he might do something more for the cause of religion, he now said it was the right time for him to depart, and yielded himself entirely to the Divine will. I saw him

perhaps a fortnight before his death, and shall never forget the interview. To my great surprise, he greeted me on my entering the room, and talked with me some minutes. He spoke of the connexion he should still hold with us, and the union in which he hoped we should still be joined as co-workers, observing, "I cannot believe that the church above and the church below are separated." When I was leaving him, he said, "Farewell!—peace and love to the brethren!" It was beautiful to see him so like himself even when his system was shattered by disease. The night before his death he was visited with apoplexy, from which he never revived, but died quietly a few hours after. The subsequent examination by the physicians shewed that his brain was greatly diseased, while his lungs were in a healthy state. He fell a victim to the cause which he loved. He had overworked himself. The last year of his residence at Cambridge was a slow martyrdom. He undertook more than it was possible to perform, and he sunk under the attempt.

I need not tell you how great is our loss. You can imagine it, and will in a measure feel it. No other man amongst us united such various gifts for usefulness. With fine intellectual powers he had the sweetest temper, and the most practical turn of mind with constant industry. He was always devising or executing some method by which he might promote the interests of religion in our community. He possessed the confidence of the people, probably beyond any other individual. His wisdom and his zeal were so admirably tempered by their reciprocal action, that every one was willing to be guided, while no one could fail to be moved to co-operation in his purposes.

How great has been the bereavement to which the Divine Providence has called us within the last year! Channing, Greenwood and Ware! Their names are familiar to you. But besides these, we have lost others engaged in the ministry, who were valued for their intelligence and loved for their virtues. Very seldom is a denomination called to mourn such an amount of bereavement in so short a time. We are weakened and grieved, but not discouraged. We who remain must try to be more faithful. Our young men give excellent promise. Every year our Theological School sends out better candidates for the sacred office. And among our older clergy, though we have none who possess such rare gifts as those who are gone, we have those who will proclaim the truth with distinctness and effect. There is an excellent spirit in many breasts, that must accomplish the work of the Lord. I wish I could tell you about a convention held at Providence (40 miles from Boston) last week. It was the best occasion of the kind I ever attended; more than 40 ministers were present from New York, Rhode Island and Massachusetts. There was a tone of earnest sanctity in the discussion that was delightful.

MEMOIR OF THE LATE REV. HENRY ACTON.

It has been often, and doubtless truly, remarked, that the life of the most faithful and devoted Minister of the Gospel will, generally speaking, furnish but scanty materials for the biographer. The engagements of a preacher and pastor are, from week to week and year to year, necessarily very much of the same character. His labours, too, are, for the most part, confined to one spot. And though their importance will be readily acknowledged by those who have felt their value, any detailed account of them would have but little interest for persons to whom his services and virtues were unknown.

There are, however, some men who give themselves to the work of the ministry, of such extensive influence in the church, and to whom such distinguished talents and great powers of usefulness are committed, that they make a wide and enduring impression upon society whilst they live, and their names and characters when they die are regarded as a sacred property bequeathed by them to posterity. Among these, we think, may be justly ranked the subject of the present memoir. His enlightened mind, his rational zeal, and his commanding eloquence, were cheerfully consecrated to the spread of knowledge, truth and virtue, wherever his services were required. In numerous other places besides the ancient city in which the most valuable part of his life was passed, did he appear as the advocate of pure religion, as the friend of education, as the able pleader on behalf of our benevolent institutions. He sustained a high reputation, both as a preacher and a writer, throughout the religious denomination of which he was so bright an ornament. And one so richly endowed must not be allowed to pass away from among us without some other record than that which he has left in the loving hearts and tender memories of those whom he has instructed and blessed by his labours.

Of the early life of Mr. Acton there is not much to be written. He was born in the year 1797, in the town of Lewes, of humble but respectable parents. In his childhood, he was remarkable for his reserved disposition and thoughtful turn of mind; and in his school-days, he gave proof of the possession of that retentiveness of memory by which all who knew him intimately will be aware he was distinguished as a man. As he grew up, he evinced an ardent love of books and an earnest desire for information. When he was about sixteen years of age, he was apprenticed, in his native town, to Mr. J. Baxter, to learn the printing business, and the circumstances in which he was then placed were favourable to the indulgence of his literary tastes and studious habits. He appears to have had an amiable and intelligent fellow-apprentice, who sympathized with him, and to whom he soon became warmly attached. They were accustomed to read together in their hours of leisure, to make scientific experiments, and to assist each other in the studies in which they were mutually engaged.

About this period, several intelligent young men formed a small Literary Society in the town of Lewes, of which Mr. Acton became a member. He soon took a deep interest and a very active part in

its proceedings. It was customary, at the meetings of this society, for each member, in rotation, to read a paper which he had previously prepared, on some given subject, and Mr. Acton distinguished himself among his young friends by the vigour and originality of his compositions. The society with which he was thus early connected may, we believe, be regarded as the origin of the excellent Mechanics' Institution now existing at Lewes.

But it was not merely to subjects connected with literature and science that he directed his thoughts; theological inquiries also occupied much of his attention. His father was clerk of the parish of Southover, and his family were of the popular faith. But he read and judged for himself, that he might understand what God had revealed in the Holy Scriptures, and that he might have clear, definite, intelligible views on the great topics of religion. He was accustomed to attend the monthly conferences which were held at the Unitarian Baptist chapel in Lewes, and his first attempt at public speaking, we have been recently informed by one of the friends of his youth, was in defence of Unitarian Christianity. The talents and attainments of the young convert soon attracted the notice of the leading members of the congregation assembling in the Eastport-Lane meeting-house, and it was suggested to him that he should devote himself to the Christian ministry. The suggestion was in accordance with his own earnest desire; and about six months previous to the expiration of his apprenticeship, an arrangement was made by which he left his business, and, by the aid of generous friends, was enabled, in the year 1818, to place himself under the tuition of the Rev. Dr. Morell, who then had a flourishing academy at Hove, and was pastor of the Unitarian church at Brighton. With Dr. Morell he continued about three years, studying with great diligence and success. His happy disposition and his unwearied industry obtained for him the esteem and regard of all who knew and witnessed his exertions. His tutor, for whom he ever cherished a high regard, made him his companion and friend, and spoke of him among his brethren as one who must rise to eminence in his profession.*

Whilst preparing for the distinguished course which he afterwards fulfilled, he preached with much acceptance twice every Sunday alternately at Ditchling and Southover, his friend and fellow-student, Mr. Wm. Browne,† being associated with him in this duty. He generally travelled on foot, going in the morning and returning in the evening of the sabbath. His mental labour must have been at this time very great. Five days of the week were devoted to classical and biblical studies, and the sixth was employed in thinking and writing for the pulpit. He frequently delivered his discourses at this time without notes, and gave promise, even then, of that superiority which he attained in after years as an extempore speaker.

* For the statements which we have given respecting the early life of Mr. Acton, we are indebted to his mourning family, and to a brief memoir by a friend, we believe of his youth, in the *Sussex Advertiser*.

† Mr. William Browne was Mr. Acton's fellow-apprentice at Mr. Baxter's. They had both an ardent desire for the Christian ministry, and went together to enjoy the benefit of Dr. Morell's instruction. Mr. Browne's voice, however, disqualified him for the pulpit, and he emigrated to America and became a physician.

In the year 1822, he was chosen minister of the Presbyterian congregation at Walthamstow; and he accepted the charge of this religious society with the hope, in which he was not disappointed, that he should still have leisure for the prosecution of those studies which he had been pursuing under the direction of Dr. Morell. A friend who knew him well at this period of his history observes,*—"His industry was beyond all praise. Day and night were devoted to the closest study, and those who were interested in his welfare expressed their fears for his health. Happily, he pursued his intellectual labour without bodily injury, and discharged his pulpit duties with great satisfaction to his new and intelligent hearers."

During his residence at Walthamstow, he became acquainted with the leading London ministers, and it is a striking proof of the high estimation in which they held him, that, in the year 1823, when Mr. Gilchrist, who had been appointed to preach the annual sermon on behalf of the Unitarian Fund, declined it, on account of the state of his health, he was solicited to undertake the duty. The discourse which he delivered on the occasion was afterwards published at the request of the Committee, and is characterized by that clearness of thought, purity of diction, and strength of reasoning, for which his more mature productions are remarkable.

At Walthamstow, he found society peculiarly agreeable to his tastes. With the venerable and learned Rev. E. Cogan, we have heard him say, he was often in the habit of enjoying social and intellectual intercourse. And his frequent visits to London, where he met Mr. Belsham, Dr. Lindsay, Mr. Aspland, and many others among the truly noble and excellent of the earth, were always to him a source of pleasure as well as improvement. Mr. Cogan, at our request, has favoured us with a letter in which he gives us his impression of the intellectual character of his "much-lamented friend," and as his remarks apply very much to this part of Mr. Acton's life, they will appropriately find a place here. Mr. Cogan observes,—

"I always considered Mr. Acton as possessing a mind of great vigour, which combined, in no ordinary degree, a quickness of perception with a capacity of deep and patient thought. When he was our minister at Walthamstow, I saw a good deal of him, and was often engaged with him in discussions of a metaphysical cast. In these discussions he never failed to seize at once the point on which the question hinged, and from this he was not to be diverted. If objections were urged against his view of a subject, his replies, which were always to the purpose, were *instantly* at hand. But though, from a secret consciousness of his powers of reasoning, he must have felt a pleasure in friendly disputation, he never seemed to argue for the sake of arguing, or to defend what he did not believe.

"The late Mr. Tate, in an Appendix to Meadley's *Memoir of Paley*, has ingeniously observed, that if Dr. Paley 'had been brought up in the politeness of a city, or in the regular discipline of a great public school, his character must have lost in rugged solidity whatever it gained in refinement or elegance.'

"It has sometimes occurred to me that a similar observation might be applied to Mr. Acton. Had he been trained in a public school, and received a complete classical education, while doubtless he would have been a good scholar, his energies, having taken a different direction, might

* The Rev. J. Taplin, of Colyton, Devon, in a letter to the writer of this memoir.

never have been fully called forth in accordance with the constitution of his mind, and it may be doubted whether he would ever have excelled, as he did, in that by which he was particularly distinguished, the faculty of extempore speaking. But whatever may be the justice of this remark, I think that I cannot err in pronouncing Mr. Acton to have been a man who, by the force of native talent, would have found his way to distinction in any condition of life in which it should have pleased Providence to place him."

Mr. Acton's connexion with his congregation at Walthamstow was not of long duration. In the year 1823, he succeeded the Rev. W. Hincks as one of the ministers of George's meeting, Exeter, and as co-pastor with the Rev. James Manning. Having entered upon his new duties, he united himself in marriage with one to whom he had been long attached, who now weeps for herself and for her children at the bereavement which they are called to suffer, and who will cherish in her heart the hallowed memory of her beloved husband, until she is called to rejoin him in the bright land of immortality.

At Exeter, Mr. Acton's powers were very rapidly unfolded. He felt that he was in an honourable post, and that he had every motive which could be required to arouse and animate Christian ambition. He knew that the station he was called to fill had always been occupied by men of learning and influence, and he anxiously desired to emulate them. His public services gave great satisfaction to his numerous and respectable congregation, and his lectures, which were delivered during the winter season, excited much interest and produced a deep impression. They were often attended by crowded audiences, comprising persons of different religious sentiments, and not unfrequently have clergymen of the Established Church been found on these occasions among the hearers of this gifted Unitarian preacher. The lectures at George's meeting were always delivered by Mr. Acton, and invariably without notes of any kind: and we believe that by few efforts which the pulpit has called forth have they ever been excelled. The subjects of these lectures, extending over a period of nearly twenty years, are for the most part now before us, and when we remember the ability with which they were treated, and the vast range of topics, of the highest importance, which they comprehend, we feel that those who were privileged to hear them must have derived unspeakable benefit from his labours.

It was not long after his settlement at Exeter, that a Proprietary School was established at Mount Radford, near the city, in which he and several leading members of George's meeting took a lively interest. He was appointed, on its formation, to the office of Second Master, which he held until (from circumstances into which it is not necessary here to enter) it failed to accomplish its object, and passed into other hands. This was, undoubtedly, the most laborious period of his life. His duties were numerous and weighty. The business of the school occupied several hours of every day. But in addition to this, he received about twenty of the pupils into his house, as boarders, who required superintendence and direction. He had to prepare for the pulpit, and to discharge other ministerial duties. And there were with him, also, two students for the ministry, to whom he was necessarily required to devote much time, thought and attention. On Sunday evenings in the summer months, he presided

over a meeting, in the vestry of the chapel, for religious discussion, which was numerously attended; and to the younger portion of his flock he was accustomed to deliver familiar lectures, on Scripture History, the Evidences of Christianity, and other subjects suited to enlighten their minds and direct their inquiries. This latter was a practice, we believe, which he continued, at intervals, throughout his ministry at Exeter.

In the year 1830, he published *Six Lectures on the Dignity, Office and Work of our Lord Jesus Christ*, in explanation and defence of Unitarian views of the Gospel. They soon reached a second edition, when he added another lecture. This little volume has had an extensive circulation, and therefore it is unnecessary to dwell upon its merits. We know of no work which we would rather "put into the hands of plain, serious, religious persons, who are hostile to Unitarian views," and sure we are that, if attentively read, these lectures cannot fail to weaken "common prejudices against the truth."

In the autumn of the year 1831, the venerable Mr. Manning died, having been "upwards of fifty years the faithful and beloved pastor of the Christian church assembling in George's meeting-house." Many respectable members of the congregation were anxious that Mr. Acton should now be invited to undertake the sole duties of the ministry among them. This was in accordance with his own desire. He wished to be able to devote all his time and energies to his people. His engagement with Mount Radford School had ceased. He had no pupils in his house. He was in full vigour of mind and body. He felt equal to all the services which he would be required, as sole minister, to perform, and believed that he should be better able to carry out his own plans for the promotion of congregational prosperity by this arrangement, than in conjunction with a colleague. He thought, too, that the condition of the congregation was not such as to justify having two ministers, and did not hesitate to express his conviction. What the result might have been if his views could have been carried out, it is not for us even to conjecture. But when it was determined that a colleague should be appointed, we know that he was satisfied and determined to do his duty, without prejudice or discontent. We have now before us a letter which he wrote to a much-valued friend, who was prevented by illness from taking any part in congregational proceedings, during the agitation which the discussion of this question occasioned, and its perusal has served to increase our regard for his character as a man and as a minister. It shews us how pure were the motives by which he was actuated, how deeply he felt the generosity and kindness of his friends, and what a truly Christian spirit he cherished towards those who had acted contrary to his opinions and wishes.

In the year 1833, he undertook the editorship of a periodical, entitled "*The Gospel Advocate*," the object of which was to defend "and spread those views of religion, both doctrinal and practical, especially those views of the Gospel of Jesus Christ, which are entertained by those who call themselves Unitarian Christians." In this work he was assisted greatly by an accomplished layman of his own congregation, but the leading articles bear the marks of his own clear style and vigorous mind, and, if gathered into a separate volume,

would form a valuable collection of essays on some of the most important topics of human thought and inquiry. "The Gospel Advocate" was discontinued, for want of adequate support, on the completion of the fourth volume.

It was in the "Advocate" that Mr. Acton's admirable examination of the Bishop of Exeter's Charge to his Clergy, concerning Tithes, Church Reform and Unitarianism, was first published. It was afterwards greatly enlarged and reprinted in the form of a pamphlet, and excited considerable attention in the West of England. The Bishop respected Mr. Acton as a man, though he condemned his opinions, and they never met each other without a courteous recognition.

Mr. Acton's superiority as a preacher was very strikingly displayed in his controversy with the Rev. D. Bagot, a distinguished clergyman of the Church of England, and a violent opponent of Unitarianism, who, whilst on a visit to Exeter, in the year 1835, delivered a series of discourses on the proper Deity of Christ, in which he attacked the opinions and reasonings of those whom he designated Arians and Socinians, and from the pulpit called upon the Unitarian ministers of the city to reply to his arguments, if they were *able* to answer them. Mr. Acton was present and heard this challenge, and immediately perceived that there was but one course for him to pursue. "I felt," he observes, in referring to it, "that it was due to myself, due to my respected congregation, and above all, due to the sacred value and importance of the principles in which I rejoice, that, relying on the support and blessing of God, I should undertake the defence of those doctrines which I believe to be the pure truths of the Gospel." And nobly did he execute his task. His lectures are a masterly defence of Unitarian Christianity. They present "under a new aspect, an old and worn controversy." They were delivered extempore, and printed from the notes of the short-hand writer. Not a line of them was written before he went into the pulpit, and yet what fine specimens of reasoning and eloquence do they contain! Never, perhaps, did Mr. Acton appear to greater advantage than under the powerful excitement which this occasion produced. He knew and felt the importance of the work he had undertaken. He was deeply anxious that the cause of divine truth should not suffer in his hands. He was aware how much depended upon the issue of the controversy in which he was engaged. And the result shewed that he was "a workman who needed not to be ashamed." The lectures were heard with intense interest by immense congregations, comprising persons of all denominations, and universal admiration was called forth by the talents and resources which they displayed. His own people testified their grateful sense of their pastor's services by presenting him with a handsome testimony of their regard. He had the satisfaction also of knowing that they were all confirmed in their scriptural faith by the efforts which he had made for this purpose, and the lectures were published at their earnest request. It is much to be desired that a book so valuable should be reprinted in a more attractive form.

Another course of lectures by Mr. Acton, which awakened great attention in Exeter, was on the subject of Apostolical Succession.

Several High-Church pamphlets had been published in the city and neighbourhood, on the claims of the clergy of the Church of England to be regarded as the only authorized dispensers of divine truth; through whom alone "the necessary means of grace, of regeneration and salvation, can be communicated to the souls of believers;" and he felt it to be his duty to "consider the subject deliberately, and to utter his thoughts upon it openly." "Presuming," he says, "to fill the office of a Christian Minister, without any pretensions to this Apostolical Succession, I esteem it no more than is due to myself, no more than is due especially to my flock, publicly to state the grounds on which we justify our own opinions and conduct. Otherwise, after all which has been recently uttered and published in support of Apostolical Succession, even within the churches of this city, our total silence might be misconstrued. It might be said, that we really felt convicted of the bold charges which have been brought against us, as being 'men who take upon ourselves to invade Christ's sovereignty, and to break through the order which he has prescribed.'"^{*}

Mr. Acton entered largely into the scriptural evidence on this important subject, and proved most completely that "there is nothing in the New Testament which wears the slightest appearance of a direct, solemn, positive appointment of Jesus Christ, that, under the Gospel dispensation, the office of ministering to men in holy things should be restricted to an order of persons, regularly succeeding his apostles, in an unbroken line of descent, by episcopal ordination." He then reviewed the historical testimony and the general reasoning which are urged by the advocates of Apostolical Succession in support of their bold pretensions, and shewed that they are without solid foundation. And, finally, he pointed out the anti-social and anti-christian consequences flowing from this doctrine, against which he thought it proper that the people of this country should receive "timely and repeated warning."

These lectures were published at the request of the congregation. They display the peculiar excellences of their author as a preacher and a writer, and his remarkable faculty of making the most abstruse subjects interesting to a popular assembly. They are an able contribution "to the cause of Christian truth, liberty and charity," and a masterly rebuke and exposure of pretensions which are presumptuous and unchristian in their character, and most injurious in their tendency. (See C. R., 1840, VII. 538—540.)

But Mr. Acton did not confine his services to the pulpit, and to the performance of the sacred duties of his profession. Though ever averse to public display, yet whenever he felt that he was called upon to assist in any great movement, having for its object the welfare and happiness of his fellow-creatures, he was always ready to lend his powerful aid. Scarcely any meeting of importance has been held in Exeter during the last twenty years, for the promotion of knowledge and liberty, at which he has not been present and taken a prominent part. He felt a deep interest in political questions; and there were times when he thought it perfectly compatible with

^{*} Vide Lectures, p. 6.

his character as a minister of the gospel, to appear before his fellow-citizens as the advocate of principles which he believed to be essential to national prosperity and happiness. His conduct on such occasions was calm and dignified. He never forgot the Christian in the politician. He was candid to his opponents, and they treated him with respect. His speeches were always to the purpose,—manly, clear and forcible, and delivered with the earnestness of deep conviction. When he rose to speak, the silence that immediately followed, shewed that something worth hearing was anticipated, and he seldom disappointed the expectation which he excited. Some of his addresses under these circumstances were of great power, and are and will be long remembered with pleasure by those on whose delighted ears they fell. Especially may be mentioned his speeches on the Repeal of the Corporation and Test Acts, which may perhaps be regarded as his greatest effort in this way. They are indeed beautiful specimens of powerful reasoning and splendid eloquence. Mr. Acton's last appearance at a public meeting was for the purpose of opposing the Bill of Sir James Graham for the Education of Children in Factory districts. He acted on that occasion with the great body of Protestant Dissenters in Exeter, and ably exposed the insidious and dangerous character of the proposed measure. He felt indignant at the gross injustice which it contemplated, and exhorted his Nonconforming brethren to make a firm and decided stand for their liberties and rights. His voice will no more be heard among them, but the traces of his wisdom and the fruits of his exertions will remain.

Mr. Acton had only just passed the middle period of life. His mind was in full vigour, and many years of useful labour might have been reasonably anticipated for him, when he was almost suddenly cut down and borne to the grave. His friends had feared for several months that he was not in perfect health; and there can be no doubt that the seeds of the fatal malady which terminated his valuable life had been for some time developing themselves in his system. But there was nothing in his appearance to excite alarm. He had, only a few weeks before his death, attended a conference of his brethren at Taunton, presided over their deliberations with his accustomed ability, and spoke with great energy and effect. But his end drew near. On the sixteenth of August he retired to rest, having passed the evening with some friends who remarked how cheerful and well he appeared. But he had not been more than half an hour in bed, when he sustained a severe attack of paralysis, which, though he rallied a little, and it was for a brief season hoped he might recover, issued in his death, on the twenty-second,—six days after the seizure. He does not appear to have lost his consciousness, and at intervals he was able to speak a few words to those about him. He was evidently aware of his danger, and more than once signified, as well as he could articulate, that there was no hope of his restoration. He was calm and resigned in the prospect of death. He was unable to give utterance to his feelings, but there can be no doubt that his mind was sustained by the promises and hopes of the gospel. And as he cast his eye on his beloved wife and his weeping children, who gathered round his dying bed, we may well imagine, when he

felt his departure approaching, that he remembered with comfort the precious declaration of Scripture,—“Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me!” He died, surrounded by those whom he best loved, as quietly and peacefully as if he had been sinking to his nightly rest;—died to live again in that brighter and better world, where virtuous friendship shall be renewed, and where death comes no more. His eyes were closed by one who had sympathized with him in his sorrows, and rejoiced with him in his seasons of gladness,—whom he regarded as a true friend, and to whose hearth and home he had always been cordially welcomed. He was conscious of the presence of that friend, as also of his family, as long as he was conscious of any thing earthly. They “walked with him down the valley of shadows, wiped the cold damps of death from his forehead, and saw him ascend to the mansions of the blessed.”

The departure of such a man, in the seeming strength of his years, is a solemn and painful dispensation. But it will be borne, we trust, with Christian fortitude, by those especially who have so often heard from his lips what solid grounds of patience and comfort, and what powerful motives to gratitude, the gospel furnishes, under the frailty, the brevity and uncertainty of the present state. The event has proved how sincerely he was respected where he was known best, and how deeply he is lamented. As soon as his death was known, many persons who had not been at all connected with him by the ties of friendship, hastened to express their sympathy with his bereaved family. The Exeter Press bore witness to his virtues and talents, and to his excellent qualities in every relation of life. Those who had been “opposed to him upon public and vital questions, of a political and religious nature, in times of no ordinary excitement,” most readily testified “to the honourable and manly feeling, the commanding ability, the fairness in controversy, and the urbanity of manners,” which he had always displayed; and declared that the weight of his character “was sufficient to stamp respectability upon any party.” His congregation, and most of his brethren in the ministry who resided near Exeter, were present at his interment, and many were the tears which were shed over his grave.

On the Sunday following his death, a funeral sermon, appropriate and impressive, was delivered by his colleague, the Rev. Dr. Perry,* with whom, as with all to whom he had borne that relation, he had lived on terms of cordiality and friendship. The spacious chapel was filled with an audience which was in sympathy with the preacher, and heard him with deep attention. The introductory services were performed, with evident emotion, by the Rev. M. L. Yeates, of Col-lumpton, one of Mr. Acton’s old and valued friends, and the senior minister in the district.

In preparing this brief and hasty sketch of Mr. Acton’s life and labours, we have written under feelings of affectionate regard, and of grateful remembrance, but we have aimed to record “the truth” concerning him, “in love.” We have formed a high estimate of his

* The MS. of this sermon is, as we have already announced, in hand for the January No.

mental and moral worth, and it has certainly been our desire to give expression to our convictions. As a man, he was amiable, kind and generous. As a friend, he was sincere and faithful. As a Christian, his piety was deep but cheerful, and he adorned his religious profession by the daily exercise of the virtues and charities of the gospel. In his own family, we know, from long personal observation, how truly he was loved and revered, and in society he was universally honoured and respected.

His mind was naturally vigorous, and it had been expanded and strengthened by study and reflection. He read much throughout life, and what he once read, he made his own. He was gifted with remarkable quickness of perception, and possessed a very accurate acquaintance with human character. His judgment was clear and solid, and his power of reasoning was always equal to his subject. If we may not call him a profound scholar, his learning would have qualified him for taking a distinguished position in any profession. And in those branches of knowledge more directly connected with his own sacred calling, in biblical criticism, theology, metaphysics and ethics, his attainments were great and extensive.

Our impressions of him as a Minister of the Gospel, we have already given. He was "an eloquent man, and mighty in the Scriptures." Perspicuity and power were the characteristics of his preaching. Those who heard him, could rarely fail to comprehend his meaning. The general strain of his sermons was practical. Some of his best efforts were made, as we have remarked, in defence of Unitarian Christianity; but in the ordinary and regular course of his ministry, he dwelt on the duties of the Christian life, and exhorted his hearers to add to their "knowledge, virtue." He sometimes read his discourses, but often delivered them extempore;* and his fine voice, clear articulation, noble form and appropriate action, made them very attractive and impressive. His devotional services were always solemn and earnest, and calculated to excite devout and pious sentiments in those who worshiped with him. His prayers, both in private and public, were evidently the outpourings of a mind wont to commune with God, and deeply imbued with the true spirit of devotion.

We have dwelt with delight on the high and excellent qualities by which Mr. Acton was distinguished, and which were the source of his eminence and usefulness. But we do not represent him as a perfect man. He was mortal, and therefore liable to err. And sure we are that no one was more deeply sensible of this than himself. We can, however, truly affirm that, after a careful review of his life, we find our respect for his memory increased, and our conviction of the purity and rectitude of his mind and conduct strengthened. There was an occasional reserve about him, the effect of constitu-

* Mr. Acton's habits in preparing for the pulpit very much varied. Sometimes he arranged the topics in his mind on which he proposed to dwell, by meditation only, and trusted to the moment when he would be required to speak for the language in which he clothed his thoughts. Occasionally he wrote *in part* what he intended to deliver. And often he composed his discourses and lectures at full length, and having done so, was enabled by his wonderful power of memory to deliver them almost *verbatim*, without any hesitation or difficulty.

tional temperament, which led some persons to think that he was distant and haughty. But had they known him better, they would have found that there was no real ground for such an opinion. He had, too, a strong sense of the ludicrous, which made him a quick observer of the foibles of others, and led him frequently to expose them with irresistible humour. He never did this, we are persuaded, with asperity of manner or with unkindness of feeling; but still he sometimes gave pain without intending it, and those who did not understand him thoroughly were led to conclude that he was not sufficiently careful of the feelings of others. His habits, it is to be regretted, did not qualify him for *pastoral labours*. He was always ready to discharge any office of Christian love to which he was called, but he did not "go from house to house," and mingle with his people in private, as much as many of them wished, nor as much perhaps as was desirable for his own advantage and their benefit. He was a diligent student, and was naturally more inclined to contemplation than to action. He carried into the pulpit "the best gifts of utterance and persuasion." But "the work of impression and improvement which is begun in the pulpit, can never be completed by it," and we have no doubt that his ministry would have been more extensively useful, had it combined greater attention to the pastoral care. A union, however, in one person, of every desirable quality is never found, and we believe that his death alone will enable us "to understand the full measure of his worth, and the extent of our loss."

It is with pleasure we find our own views of Mr. Acton's character and talents confirmed by one who has known him well from an early period of his history. The Rev. J. R. Wreford, who studied with him at Dr. Morell's, has, at our request, furnished us with the following interesting remarks on his and our departed friend:

"My acquaintance with Mr. Acton commenced more than a quarter of a century since, and the attachment which I felt for him in youth, ripened into a friendship which was continually strengthened by an unreserved intimacy of many years, and by my observation of his talents, virtues and services. His was in every sense a manly character: strength, firmness, calmness, were among its most striking qualities. His talents were of a very high order; his understanding was masculine, powerful, enlarged, vigorous and acute; and as his intellectual vision was remarkably clear, so his method of communicating to others his own views was singularly perspicuous and happy. His commanding eloquence and his chaste, pure style of composition were the appropriate vehicles for the lucid statements which he conveyed to those whom it was his duty to instruct. His knowledge was varied and extensive. He had assiduously cultivated his fine natural powers, and throughout life he was a steady and industrious student. His perceptions were quick, and he readily made himself master of any subject to the study of which he devoted himself. He thought deeply, but he thought soberly; his inquiries after truth were conducted in a spirit of humility, modesty and piety, and under the guidance of a calm, cautious and sound judgment; and though he gave full and free scope to the employment of his intellectual powers, he indulged in no vain and unprofitable speculations: his mind was well-balanced and well-regulated, nor did he seek distinction by aiming at singularity or novelty in his opinions. The result of his inquiries was seen in the sound and healthy tone of his own mind, the firm and steady trust which he had in his own convictions, the wise, salutary and comfortable views which he communicated to others. His

of his soul, sure and steadfast. His reverence for the character and instructions of Jesus Christ was profound, his piety was fervent and sincere ; but his detestation of cant, hypocrisy and ostentation made him shrink from any display of it. In the pulpit and in other places where he appeared in public, he was ever the intrepid, zealous, eloquent and enlightened advocate of pure and undefiled religion, of truth, liberty and virtue. Against tyranny, oppression and injustice of every kind, his voice was uplifted with powerful energy ; but if his opponents found him a formidable adversary, they never found him dogmatical and overbearing, or violating the laws of courtesy and Christian charity. To his high intellectual endowments and qualifications were added many exterior advantages ; his rich sonorous voice, his appropriate action, his energetic delivery, his comely features and his tall and manly form, all tended to give weight to the lessons of wisdom which flowed from his eloquent tongue.

"Mr. Acton required to be thoroughly known to be loved and fully appreciated. By some persons to whom he was known but slightly, he was considered cold and repulsive, nor did he indiscriminately yield an unreserved confidence to others. There was an honesty, simplicity and straight-forwardness about him, a dislike to every species of artifice and affectation, which sometimes caused his manner to appear blunt and stern. So little did he covet the praise of men, so free was he from vanity, selfishness and ostentation, that he not unfrequently failed to do himself justice, and gave impressions of his own character which were as unfavourable as they were incorrect.

"But distinguished as he was by strength and solidity of character, he was by no means deficient in those more amiable qualities which most endear a man to his friends. They who knew him best, remember him as one ever kind, cheerful and considerate, who in his own family exhibited the gentle influences of the religion which he professed, and who, if sometimes controlling those tenderer emotions which less manly natures perhaps too often exhibit, was animated by the most genuine benevolence. They remember him as one whose noble and engaging qualities of mind and heart commanded their admiration, affection and esteem,—as one whom they loved as a brother, and whose loss they can never cease to deplore, because it can never be supplied. They think with mournful pleasure of the seasons when they have seen him surrounded by his most intimate and congenial friends, and when they enjoyed indeed with him 'the feast of reason and the flow of soul;'—they call to mind these happy hours of unreserved and affectionate intercourse, when, by the shrewd and sagacious knowledge which he evinced of books and men and topics of general interest, by his ready flow of good spirits and good humour, by the sweetness and serenity of his temper, by his anecdotes and harmless jests, he was the delight of the social circle. Happy himself, he was pleased to see that he made others happy also, nor did he ever intentionally cause any one a moment's pain.

"His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world, *This was a MAN !*"

"His family lament the loss of one of whom they had reason to be proud as well as fond, and who has been taken from them when they most needed his counsel and his guidance;—his friends bewail the loss of one of their kindest, wisest and most welcome associates, in the warmth and strength and fidelity of whose friendship they could ever confide, and on whose judgment they could always rely;—the church mourns for one of its brightest ornaments;—the community with which he connected, one of its best and ablest members. He has been removed us in the midst

of his usefulness, in the prime of his days, and though we have ample cause to weep for ourselves, we weep not for him; the cares and trials of life are with him all past, and by an easy and sudden transition he has gone from us to join the spirits of just men made perfect."

Another friend, the Rev. J. Owen, of Shepton Mallet, who had, during the last few years, seen much of Mr. Acton and known him intimately, observes, in a letter to the writer of these pages,—

"My acquaintance with him, though of much more recent date than your own, was yet long enough to ripen into the most cordial friendship, which was cherished by the most free and confidential intercourse.

"I can never forget the impression made on my own mind by the first sermon I heard him deliver. The subject was, 'The Christian Ministry not a Priesthood,' and he had scarcely enunciated it, before my attention was awakened, and the strongest interest excited. The discourse extended considerably beyond an hour, and I felt no hesitation, at the close of the service, in pronouncing him the first extempore preacher I had ever heard;—a rank, in my estimation, which, after many subsequent opportunities of hearing him, he continued to hold to the last.

"Having known the disadvantages under which our friend had laboured in regard to his early education, I was prepared to find that his chief distinction was that of a *preacher*. It was not, therefore, without surprise that, on more intimate intercourse with him, I discovered that he was a man of extensive and sound erudition; that his attainments were even of a high order; and that by extraordinary talents and industry he had surmounted every difficulty, and even far outstripped many of those whose early opportunities of improvement had been far greater than his own.

"In the intercourse of social life, he was indeed a delightful companion. When I remembered at how early an age he had been called to fill the important station he held amongst the Dissenters, I often admired that perfect freedom from all assumption of superiority which always marked his intercourse with his brother ministers; nor was the consciousness, which he could not but have felt, of the superior talents with which God had endowed him, ever manifested by any appearance of conceit or display of ostentation. He always moved among them as a brother amidst brethren.

"It is not without deep emotion, and yet with feelings of pleasure, that I now remember the happy weeks we spent together at Lympstone,* in the summer of 1840. He was there with his family, and being both of us without our usual occupations, we spent almost our whole time together. I had then an opportunity of observing some admirable traits in his character. His amiable domestic qualities were displayed in a manner that could not fail to attract mingled admiration, esteem and affection. In the quiet enjoyment of the simplest home and rural pleasures, he appeared to experience the highest degree of happiness.† Always endeavouring to consult and anticipate the wishes of his family and friends, his delight was to give pleasure to those around him. It was then, too, that I was particularly struck with another feature in his character, viz., the tact and

* A beautiful village in Devonshire, not far from Exeter.

† Mr. Acton's love of nature was intense. We shall never forget a delightful excursion which we once took with him, in company with his friend the Rev. John Smethurst, and the Rev. G. B. Brock, of Swansea (then a student with him for the ministry), to some beautiful and romantic spots in the neighbourhood of Moreton-hampstead, Devon. He was enraptured at the sight of the grand and glorious objects around him, and gave utterance to his feelings in exuberant expressions of delight. He was frequently in the habit of visiting Mr. Smethurst to enjoy his society and the scenery near Moreton.

ability which he displayed in communicating information, and impressing on the minds of his children and other young persons useful and important truths through the medium of a *jest*. I have often observed respecting him, that he was one of those who *laughing could instruct*. It was this which attracted so strongly towards him the affections of the young. My beloved daughter who preceded him only a few weeks to that better world where they are now united to part no more, loved him almost as a parent.*

Mr. Acton has left six children; and his second son, in conformity with his own wish and his father's desire, is to be educated for the Christian ministry.

On looking through a sermon which was delivered by Mr. Acton many years ago, on the death of a friend whom he esteemed very highly, and who, like himself, was called away in the midst of his days, we were struck with the following observations, which, had he foreseen the circumstances in which he should leave his own family, could hardly more appropriately describe what, we doubt not, were his own feelings in connexion with those who stood in the closest relation to him, and what, we trust and believe, will be their happy experience as they pass through life. He had been dwelling on the rewards of integrity, and especially on the promise to the just man, *that his children shall be blessed after him*, and proceeded to remark,—

"What a motive for the preservation of integrity does this promise furnish to every human mind not utterly destitute of all good feeling! *After him!* When his race of life is run, and he is numbered with the dead, his children shall be blessed because of *his integrity*. Oh, what mighty energy and courage to hold fast their integrity, and never to let it go, would this consideration afford to fathers, in every snare and trial of life, were it habitually present to their minds! What is so powerful as the love of offspring? How strong and how tender are the ties that bind us to the children we have already nourished and brought up, or to the helpless, innocent little ones that yet cling to us for support, like the tender branches of a vine, ready, as it would seem, to droop and wither the moment their stay is withdrawn! What is so deep, so restless an anxiety of our bosoms, as that which relates to their future welfare? And when we behold one who sustained the high relation of a parent, taken off in the midst of useful exertions, whilst many years of health and strength might yet have been reasonably counted on,—to what do our thoughts so quickly revert as to the condition of the children whom he has left to feel and to lament his loss? It is most true, then, that the man of integrity may reckon on a sweet reward of this kind. Who that knew him, and esteemed him for his virtues, *will forget his children when he is gone?* Who will not be ready to befriend *them*, and to shew them every act of kindness, out of respect to *him* whose good name they inherit? And most of all, who can doubt that the great Parent of men, our Father in heaven, will watch in tender mercy over the offspring of his upright servants, that they may in no wise lose their reward?"

When a friend dies, we naturally direct our thoughts to the circum-

* Almost the last letter Mr. Acton wrote, was one expressive of sympathy with Mr. and Mrs. Owen on the death of their interesting and accomplished child, to whom he was much attached on account of her virtues, and also because she was the friend of his eldest daughter. It is full of pious sentiments and affectionate condolence with the bereaved parents, and concludes with the following earnest prayer—"May God, whose mysterious will it all is, give you fortitude and comfort!"

stances and events in connexion with him which have immediately preceded his departure. And how often are they of such a character as to make us feel that he would have hardly acted differently, had the event been immediately and certainly in his view! This was the case with Mr. Acton's latest pulpit exercises. The last sermon but one that he preached was from the words, "Be thou faithful unto death, and I will give thee a crown of life." And we have been informed that it made a deep impression, not only on account of its general excellence, but from the solemn and affectionate manner in which it was delivered. It was an appropriate termination of his ministry. To the removal of such a man, so suddenly and apparently so prematurely, we may apply what was said in reference to the decease of one, also a minister, and of his own faith, though of another land, who died at a much earlier age:* "He has disappeared in all the brightness of his honours, without any twilight coming over his fame. We are spared the dreadful spectacle of beholding such a mind in ruins. God can raise up other instruments to effect His benevolent purposes!"

W. JAMES.

List of Mr. Acton's Publications.

Zeal for the Revival and Diffusion of Pure Christian Truth, a Duty arising from Belief in its Divine Authority: a Sermon preached at the Unitarian Chapel in Parliament Court, Artillery Lane, London, on Wednesday, May 21, 1823, before the Supporters and Friends of the Unitarian Fund. 1823.

Christ the Brightness of the Father's Glory and the Image of his Perfections: a Sermon preached at the Unitarian Chapel, Bridport, on Wednesday, July 14, 1824, before the Supporters and Friends of the Western Unitarian Society. 1824.

The Nature and Influence of the Principle of Faith: a Sermon preached at George's Meeting-house, Exeter, Dec. 19, 1824, and at Lewin's Mead, Bristol, Jan. 2, 1825. 1825.

Christ the only Head of his Church: a Sermon preached at George's Meeting, Exeter, on Sunday, May 27, 1827, in anticipation of Lord John Russell's intended Motion for the Repeal of the Corporation and Test Acts. 1827.

The True Foundations of Joy and Peace in Believing: a Sermon preached at Bridgewater, on Wednesday, July 20, 1831, before the Members of the Western Unitarian Society. 1831.

The Happy and Triumphant Close of a Christian Course: a Sermon preached in George's Meeting-house, Exeter, on Sunday, September 18, 1831, on occasion of the lamented Death of the Rev. James Manning, upwards of Fifty Years the faithful and beloved Pastor of the Christian Church assembling in that Place, who departed this Life the 10th Day of the same Month, in the 78th Year of his Age. Also the Address and Prayer delivered at the Interment. 1831.

Lectures on the Dignity, Office and Work of our Lord Jesus Christ, in Explanation and Defence of Unitarian Views of the Gospel. 2nd Edition, with an additional Lecture. 1833.

Religious Opinions of Milton, Locke and Newton: a Lecture, with Notes. 1833.

Brief Examination of the Bishop of Exeter's recent Charge to his Clergy concerning Tithes, Church Reform, Unitarianism, &c. &c. &c. 1834.

* The Rev. J. S. Buckminster.

A Rational and Spiritual Religion the one Thing needful: a Sermon preached at the Unitarian Chapel in Little Portland Street, on Wednesday, June 10, 1835, being the Tenth Anniversary of the British and Foreign Unitarian Association. London, 1835.

A Vindication of the Unitarian Doctrine concerning the sole Deity of the God and Father of our Lord Jesus Christ; being Six Lectures delivered in George's Chapel, Exeter, during the Months of August and September, 1835, in reply to the Rev. Daniel Bagot, M. A. 1835.

Three Lectures on the supposed Apostolical Succession and Authority of a Christian Priesthood, delivered in George's Chapel, Exeter, on the Evenings of the 19th and 26th January and 2nd February, 1840.

Eternal Life a Treasure reserved by God for all faithful Christians: a Sermon preached in the Presbyterian Chapel, Bath, on Easter Sunday, April 19, 1840, on occasion of the lamented Death of the Rev. John Morell, LL.D.; together with a Sketch of his Life and Character, by the Rev. John Reynell Wreford, F.S.A. 1840.

The Spiritual Nature and Objects of the Church of Christ: a Sermon preached before the Members and Friends of the Western Christian Union and Fellowship of Churches, in Mary-Street Chapel, Taunton, on Tuesday, May 5, 1840.

The pure Gospel of Christ, a Religion not in Word, but in Power, being an Argument against Theological Dogmatism: a Lecture delivered in George's Meeting-house, Exeter, on Sunday Evening, December 18, 1842. 1843.

To this list may be added the following work, of which Mr. Acton was the editor and one of the principal compilers:

Forms of Prayer for Public Worship, selected, with Alterations, from the Services of the Church of England and various other Sources. 1834.

He was also the author of a pamphlet entitled, Mount Radford; a Statement of the Manner in which the Rev. E. I. Burrow, D.D., became connected with the Institution at Mount Radford, and of the Circumstances which led to his Removal: with an Appendix. By the Directors of the College School, Mount Radford, Exeter. 1828.

NOTES ON THE NEW TESTAMENT.

Acts xxvii. 9: "Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said—"

Dr. Pearce, one of our best commentators, thinks the fast here spoken of may have been *the day of atonement* mentioned in Leviticus xxiii. 27, which was kept at the end of September, after which time sailing usually becomes dangerous from the equinoctial storms. But the word *παρηλθούσας*, which is here translated *was past*, is ambiguous, and may equally correctly be translated *was arrived*, being used in Luke and the Acts in both senses (see Acts xvi. 8, Luke xii. 37, xvii. 7); and so it should be translated here, as is proved by the following text.

Acts xxvii. 33: "And while day was coming on, Paul besought them all to take food, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing."

Here we see that the fast spoken of was not a Jewish fast, but one observed by the sailors in this Alexandrian vessel, and probably well known in the Levant, whatever religion it may have been a part of.

The sailors were either Phenicians or Greeks ; and the fast was like that kept by the Mahometans, who during its continuance only eat one meal a day, and that immediately after sunset. On Paul's recommendation, however, as quoted above, they broke the strict observance of it, and eat a meal immediately before sunrise, in consideration of the bodily exertions they had been making, and were then going to make in throwing the cargo overboard to lighten the ship. The introduction of Christianity and Mahometanism amongst all the nations from whom these sailors were taken, has no doubt removed the traces of the particular fast here spoken of. The Rhamadan of the Mahometans is a moveable fast, and therefore cannot have been used to mark a season of the year. One of the fasts of the Egyptian Christians begins on the eleventh of November, and lasts till Christmas-day (see Pocock's Travels, V. 7); this is not unlike the time of year when Paul was in danger. The fourteenth day of this fast would be the 25th November; and the next day, when the ship ran aground on the island of Melita, the chief act of kindness of the islanders was to light a fire to warm the shivering crew, making the date agree very well with the circumstances.

S. S.

CHRISTMAS-DAY HYMN.

MORTALS, rejoice ! all heav'n and earth be glad
On this auspicious day, when Christ was born !
He who, in robes of Truth and Mercy clad,
Was sent to renovate a world forlorn.

Dismal and dark was then man's wretched state,
For Sin prevail'd and Death triumphant reign'd;
Not Providence divine, but Chance and Fate,
Men ignorantly thought the world sustain'd.

Jesus appear'd, to chase the gloom away
Which thick envelop'd ev'ry human mind,
And to the limits of life's little day
Their anxious thoughts and cheerless views confin'd.

From paths of vice to piety and peace
The slave to passion was by HIM restor'd;
From heav'n he came, to bring the glad release,
Which, else, for sin in vain had been implor'd.

Now to the God of heav'n and earth be paid
Due praise and honour, gratitude and love;
All Heathen gods in dust be prostrate laid,
And join'd all voices to the choirs above.

To God, the Father of our honour'd Lord,
And Him alone, loud swell the note of praise;
His mercy in the Saviour be ador'd,
His goodness sung in never-ceasing lays.

Bath, Dec. 25, 1842.

T. B.

STANZAS SUGGESTED BY EBENEZER ELLIOTT'S POEM, "THE OLD OAK-LEAF."*

(See p. 142.)

"How like art thou to me, old leaf!
We'll drop together down."

Thou wilt drop into the grave, old leaf,
And blending with the soil,
Resign existence, fluttering, brief,
Death's undisputed spoil:
The spring may come with bud and bloom,—
Spring may not call thee from the tomb!

Thou wilt drop into the grave, old leaf,
Earth will demand its own,
And the noble oak will without grief
Return earth's summer loan:
Then, bid the light and sun "adieu!"
No future may thy life renew.

Thou wilt drop into the grave, old man,
And mingle with the mould;
Thou mayst linger yet a few years' span;
Soon will their date be told,
And thy God-fashioned form of clay
Will moulder silently away.

If the perishable part may sink
Into the silent grave,
And time may dis sever life's frail link,
Thou hast a soul to save:
Thou art not like the fragile leaf,—
Death ushers thee to joy or grief!

ISABELLA VARLEY.

LUTHER'S MARRIAGE.

THIS event, the marriage of a monk with a nun, in violation of the solemn religious vows of both, scandalized and shocked the Reformers, whilst it horrified the Catholics. Luther himself was frightened at it, after it had taken place. His friend, the learned *Melancthon*, is puzzled what to say upon it, and resolves it (like many things in the *Augsburg Confession*) into a *mystery*, into which it behoves men not to pry, as being something *DIVINE*! This is his language, as quoted by Dr. Waddington, in his *Hist. of Reformation*, II. 124:

"And in respect to what is said of the unseasonableness of the act, let us not be disturbed by that; for there may be something secret, something of the divine operation therein, which it would not be becoming to search too curiously; nor to heed the derisions and scoffings of those who have neither piety towards God, nor virtue toward man. But since I observe Luther himself to be somewhat melancholy and disturbed through the change in his manner of life, I endeavour to console him with all assiduity and benevolence."

* By an accident, these lines were for a time mislaid; we insert them with pleasure on account of the Christian and pious turn of the leading sentiment. Ed.

MINOR CORRESPONDENCE.

THE CHURCH v. FATHER MATHEW.

SIR,

Nov. 2, 1843.

THE Church has been long looking on in doubt at the Temperance movement, but is now beginning to speak out. "The Church-of-England Magazine" (published by Burns, Portman Street,) for this month, contains two papers on the subject, one entitled "The Teetotal System," by the Rev. Denis Kelly, M. A., Minister of Trinity Church, St. Bride's, London,—the other by the Rev. Edward Nangle, of Achill Island, a letter to the Rev. Dr. Sadleir, Provost of Trinity College, Dublin, in answer to a circular on behalf of "the Mathew Testimonial." The Rev. Denis Kelly advances Paul's advice to Timothy—"use a little wine"—and from this argues that Teetotalism "is antisciptural; therefore God cannot be with it." He next decries the system as irreligious, because it holds out that drunkenness is a bad thing and that men will be gainers by sobriety, and says nothing about the love of Christ and the glory of God, and overlooks regeneration by the Spirit, with which all moral reform must begin. He concludes with exposing an "awful character,"—"and *that* is the man who has given up the sin of drunkenness, not from hatred of the sin, not with a view to penitently devote 'his ransomed powers' to his Maker, but to give the reign to his depraved appetites in other ways, and who, without remorse, abandons himself to that sin which, soonest of all others in the catalogue of human guilt except one, demonizes the man," &c. This may suffice for shewing the morality and charity of the "Minister of Trinity, St. Bride's."

His fellow-countryman and Evangelical brother Nangle, of proselyting notoriety, goes further,—he is disposed to deny the Temperance reformation, and asserts that in some parts of the country, "the tide of intemperance is again flowing with fearful power." He objects, besides, that "the abandonment of intoxicating liquors is connected with an extensive organization of the people, under an individual who is himself the liege servant of a foreign potentate," &c.—I leave O'Connell to defend himself. The Protestant of Achill island goes on, objecting to Father Mathew:—"In his letter addressed to the Rev. J. D. Sirr, *he admits that he did practise on the credulity of the people, by encouraging the delusion that he was endued with the miraculous power of healing diseases.*" The charge contained in the words which I have marked for italics requires some notice on the part of the Teetotalers:—if true, it alters one's view of Father Mathew's character, though it leaves his work untouched; he may have compassed a good end by bad means. I smile, however, at such an accusation coming from the fraternity to which the accuser belongs, the Irish Evangelical Protestants! Has he forgotten the forged document produced at Exeter Hall? Finally, Mr. Nangle, like Mr. Denis Kelly, *denounces* "any reformation but that which begins by a renewal of the heart by the power of the Holy Spirit," &c. In a word, virtue itself is to be persecuted, unless found in company with "Justification by Faith!"

For a time, it seemed as if the Church would try to defeat the Temperance movement by affecting to guide it, as in the case of popular education; but the tactics at length agreed on are, as far as we may judge from this manifesto of "The Church-of-England Magazine, under the Superintendence of Clergymen of the United Church of England and Ireland," to deny the good effected by it, to exaggerate the accidental evil which it may in any place have occasioned with regard to any person, and to run down the character of all that in this great cause dare to become moral, and to promote morality without consulting the priesthood established by law, consisting, in Ireland at least, of some individuals not of rank, learning, talents or virtues that compel respect or even justify confidence.

ONE UNPLEDGED.

PERSEVERANCE, AN ALLEGORY.

READ AT THE NEWINGTON-GREEN CONVERSATION SOCIETY.

PERSEVERANCE was the child of Industry and Faith. The exertions of Industry were required even in Eden, "to dress it and to keep it;" but they were light labours, and their own reward. It was not till "the world was all before" Industry, that he sought a helpmate, to cheer his toils and indicate their future recompence. He found one when he found Faith; and their daughter was Perseverance.

From that time Faith has re-invigorated Industry under his self-imposed tasks, or has pointed out worthier ones; and Perseverance has enabled him to complete both. Industry first became a SHEPHERD. But he made little of it till Faith told him that there were other, and, as it might prove, richer pastures for his flocks, beyond the passes of the mountains at whose feet he had hitherto fed them; and Perseverance, leading the way, conducted him to sunnier vales, and along the banks of brighter waters, by the aids of which he soon quadrupled his stock. But he tired of the pastoral life, and would be a HUNTER. In this new occupation small was his success, till Faith whispered what would be the results of patient watchfulness for, and untiring pursuit of, his prey, with courage to attack, or stratagem to ensnare it; in all which Perseverance was more than his right hand. He next grew AGRICULTURAL: and, though he had energy enough, it was ridiculous to see the mere scratches he drew upon the soil, wherein to sow his seed, till Faith said to him "Dig deep; the increase of the ground lies low." He sighed over the thought, till Perseverance handled his spade, and, soon after, guided his plough; when his furrows brought forth their hundred-fold. COMMERCE now engaged his attention. He began to exchange his cattle and his corn for the other products of the country he inhabited. But he dreamed not that there were *other countries*, over the broad waters that skirted the lands he cultivated, with which also he might traffic, till Faith one day addressed him thus: "As surely as these waves wash the shore on which we stand, they wash different and distant shores, occupied by as different nations. Pass the waters; trade with those nations; and the wealth of the world will flow into your coffers." At which words, Industry hardly knew whether to be more pleased or astounded. When Faith again remarked, "As surely as wood is lighter than water, and as the wind wafts whatever will float upon the liquid element, so surely might you convey your stores upon the bosom of that element to strange lands, and bring back whatever their inhabitants have stored up in them." He hesitated; nay, he trembled. When Perseverance, fired by Faith's ideas, first launched a tree; then made of many trees a raft; and finally became a ship-builder, having step by step mastered all difficulties through learning the mysteries of the oar, the sail and the rudder. Then, taking the helm, she steered, while Faith laid down the course by the sun and stars; and Industry acquired riches, never before calculated or heard of, as a MERCHANT.

And so—to drop the allegory—it has ever been in the world's history. By such means Industry has had success in all things. Its first steps were ever founded on *belief* in greater goods than it possessed, and its progress has been proportioned to its constancy in the labour necessary to obtain them. Nothing great has been achieved without Industry; but neither has Industry achieved any thing great without Faith and Perseverance. Faith told the first circumnavigator that, since the world was round, if he *sailed on* from a given point, he must ultimately come back to it again; and Perseverance, catching at the hint, led him the circuit of the globe, with only a few planks between him and the depths of the oceans. Faith points all exertion to some object, and Perseverance brings it within grasp. Milton *believed* himself capable of poetic strains that, if men once heard, they

"would not willingly let die;" and, though he became old, and blind, and poor, Perseverance drew them from his brain, to elevate mankind for ever. Newton *believed* in the possibility of his one day reading the true laws of the heavenly bodies; and by Perseverance he revealed those laws, and established them by demonstration. All the acquisitions of talent and genius, of science and art, of manufactures and trade, of research and learning,—of religion itself,—must be made in the same manner. In all of them, Faith must give an object to Industry, and Perseverance must supply the mode of accomplishing it. The smallest amount of useful knowledge,—of any thing useful,—is obtainable no other way; and the due pursuit of it will secure the greatest. Faith in the *real*, though it may be *hidden*, worth of human nature, will alone stimulate Christian Industry properly to toil for its regeneration; and Perseverance alone will render that toil triumphant. May Industry, Faith and Perseverance unite in that noblest of toils for the noblest of objects, until Christian truth and Christian practice prevail over the earth as the waters cover the place of the sea!

T. C.

SUNDAY-SCHOOLS.

SIR,

Birmingham, October 7, 1843.

HAVING lately received from one of our most accomplished female writers (to whom I had forwarded a copy of my "Origin of Sunday-schools") a letter which contains some very sensible and judicious remarks on the subject of Education, I will, with your permission, transcribe the same, omitting, however, one or two paragraphs which are of a personal nature:

"Accept, Sir, my sincere thanks for your pamphlet, and the very obliging letter by which it was accompanied. I think you have clearly made out your point—that Mr. Raikes was not the originator of Sunday-schools. I apprehend, indeed, that a diligent inquiry would bring us acquainted with many, both clergy and others, who from a still earlier period had been in the practice of giving some instruction on that day to the children of their poor neighbours. The public, however, usually, and not quite unreasonably, respects as the inventor of a valuable improvement the person who first makes it widely known and brings it into general use. In this case, the situation of editor of a newspaper enabled Raikes to be that person,—whether from pure benevolence or mixed motives, signifies less at present to us than to him. That Sunday-schools have produced, and continue to produce, much good, I cannot doubt; but we may now, I trust, look securely for a day when they will cease to be needed,—when the week-day instruction afforded to all will permit the children of the poorest, like those of the more wealthy, to enjoy one day in seven, a holiday alike from manual labour and that of the school. The present tendency is to make Sunday too much a day of incessant religious exercises, of confinement, constraint and gloom, to these poor children. This is not the way to render either religion or learning lovely in their eyes. Undue rigour is an evil, and the reaction of it a greater still.—You have not said too much in praise of the reduced Postage. It is incomparably more valuable to the people at large as a moral than a pecuniary boon. Go on thus to make the best interests of society the objects of your thoughts and care; and believe me very truly yours, &c."

I fancy my amiable correspondent's remarks on the observance of the sabbath would be very distasteful to Sir Andrew Agnew, who has done his best to make it "a day of incessant religious exercises, of confinement, constraint and gloom," to the working classes generally; but, thanks to the unflinching opposition which his Bill received from Messrs. Joseph Hume and Co., the poor are still permitted to recruit their worn-out health and

jaded spirits by an occasional visit to the green fields and shady lanes of the country, on the only day which their hard circumstances permit them to enjoy such relaxation.

It is a well-known fact that the late Parliamentary Returns on the subject of Education contain many glaring errors and misstatements; but I was not a little surprised, on a recent occasion, to hear it stated from the pulpit, on the authority of those returns, that not more than *one in thirty-eight* of the population of Birmingham enjoy the blessings of Sunday-school instruction. To refute this statement, so much at variance with the real facts of the case, I need only refer to a letter in the *Christian Reformer*, Vol. IX. p. 206, wherein I have clearly shewn that there are no fewer than 18,536 Sunday-scholars in Birmingham, connected with the various religious societies of the town, being *more than one-tenth of the entire population*,—the number of the latter, according to the last census, being 182,894 souls.

THOMAS CLARK, Jun.

CROMWELLIAN ORTHODOXY.

SIR,

YOUR correspondent "Spectator," p. 705, finds a model for Mr. Binney's superlative "Orthodoxy" in Brine and Bunyan: he might have found the prototype of it in an earlier and much higher authority,—Oliver Cromwell, who so well profited under the sermons of his chaplain Goodwin. I put below part of a speech of the raving but artful Protector's, (taken from Mrs. Macaulay's Hist. of Eng., 4to, V. 150, note,) which I suspect the popular extempore preacher had in his mind when he threatened sinners with God the Father! At this period of Independent agitation and expectation, it is easily explained why the orators of the holy League study the history of the brief age when Dominion was founded upon Grace, and also why they rise up from the study with whetted zeal for "Orthodoxy" and a keener appetite for Power, and for the transference of ecclesiastical possessions from the hands of sinners to those of the saints.

A WATCHMAN.

"They that shall attribute to this or that person the contrivances and productions of those mighty things God hath wrought in the midst of us, and that they have not been the revolutions of Christ himself, upon whose shoulders the government is laid, they speak against God, and they fall under his hands, without a Mediator; that is, if we deny the spirit of Jesus Christ the glory of all his works in the world, by which he rules kingdoms, and doth administer and is the rod of his strength, we provoke the Mediator, and he may say, I'll leave you to God—I'll not intercede for you—let him tear you to pieces—I'll leave thee to fall into God's hands—thou deniest me my sovereignty and power committed to me—I'll not intercede nor mediate for thee—thou fallest into the hands of the living God. Therefore, whatsoever you may judge men for, and say, This man is cunning, and politic, and subtle, take heed, again I say, how you judge of his revolutions as the products of man's inventions."

DR. CARPENTER'S LECTURES ON ATONEMENT.

SIR,

Soham, November 16, 1843.

BEING aware of the learning and piety of the late Dr. Carpenter, of his free and at the same time devout inquiry as to the doctrines taught by the Lord Jesus Christ and his apostles, I was well pleased by the announcement of the publication of his Lectures on the Scripture Doctrine of Atonement. I obtained them the first opportunity, have read them once and again to my satisfaction and spiritual edification, and am desirous (with your permission) to recommend them to the attention of others, that they may be partakers of a like benefit. I expected to find them *truly evangelical*, and my expectation has not been in the least disappointed.

Probably many of your readers, before this time, like myself, have read these Lectures with interest and delight, but some may be as yet unacquainted with them. To such I would say, obtain and peruse them without delay. Their tendency is, not only to cause them not with us, to perceive and believe that God, even the Father, is the source of all the blessings of the gospel, and Jesus Christ the medium through whom these blessings are assured and conveyed to his erring and needy offspring, but also to settle and establish those who have received and who profess these great truths in the belief and love of them,—to lead them to consider what manner of persons they ought to be for whom “Christ gave himself that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works,”—and to endeavour habitually to shew the simplicity and purity of their faith by the godly simplicity, purity and goodness of their lives.

I much admire Dr. C.’s entire deference to the teachings of Jesus and his apostles. He did not reject the popular notions of the atonement merely on account of their being mysterious or unreasonable, but because they were not declared and taught by them. This is a weighty consideration for those who desire to know and hold the truth as it is in Jesus, uncorrupted by human additions: while, therefore, I deem his Lectures well adapted to promote the religious establishment and edification of those, in the main, like-minded with him, I also conceive of them as being particularly suitable to be put into the hands of others, with a view to their instruction and spiritual well-being. To quote from the appropriate and excellent Preface of Dr. C.’s son, the Rev. P. P. Carpenter,—“Those who simply wish to know what the Scriptures really teach on one of the most important subjects that has ever occupied human thought, and what should be the influence of their teachings on the heart and life, will, probably, be interested and benefited by their study, even though they may differ from the author in his application of the great principles of the gospel.”

Considering this a very important, seasonable and valuable publication, I would offer sincere thanks to the Editor, in which, doubtless, many will be ready to join. Permit me to add, I am glad to find the sons of the devout and excellent author treading in his steps, and manifesting such a disposition of mind as he cherished and evinced.

WILLIAM CLACK.

A UNITARIAN'S REASONS.

(Letter written by a Young Lady, of Fifteen Years of age, to a Friend.)

You have often, I dare say, wondered, my dear ———, that when at church with you, I have not, like you and others, followed the service with that earnestness and devotion which religion inspires to those who believe in the words of the minister. To those, however, who do not feel the truth of the words pronounced in divine service, it is impossible to be edified by them; such is the case with me. I have assisted at the service of your church, and have been able to judge, as far as my poor opinion will go, and compare it with the one which, if I was able, I should certainly attend. The foundations of your belief and mine are as different as night and day; for you must know I am a Unitarian. My belief is founded on Unity, whilst your basis is Trinity, which yet is to form Unity. How is this to be? Your Unity must be composed; but if composed, it is no longer Unity, and yet you will not say that it is Trinity. Nature herself shews you a good proof of my meaning. A substance which is composed of small particles will appear as Unity, but as it is composed and can be undone, it is *not* Unity. The particles of which it was formed, and which cannot be decomposed, are in themselves Unity. According to this, then, the three Beings which you

worship must be worshiped separately as Unities, or altogether as a mass, but which is not to be called Unity, as it is not one, but composition, if I may use the word. This you will not, however, allow, but say you worship Unity. Composed Unity is *not* Unity, and it is this mystery, as you perhaps call it, that renders your religion complicated and impossible to be understood. For although you believe in it, you cannot comprehend clearly that which is against all laws of nature. Why should religion, which is the consolation for every one in sorrow, the balm for those who are afflicted, the hope for those who have sinned, be complicated and mysterious? Nature, which is the best guide, teaches the savage to adore one invisible and great Spirit,—the child, in its infancy and untaught, to kneel and pray to God our Almighty Father to forgive him his little errors, and to keep him good and happy. But tell this child that the Father he is praying to is composed of three Persons, and yet is only one Being, and he will ask for an explanation; the answer of which will leave him unsatisfied and puzzling his little brain to find out how three Beings can be but one. When he will kneel to pray, his ardour will be diminished; for now, instead of addressing himself to his Father as he did before, and confiding in him as his Protector, he must pray to a mysterious Being composed of three persons. His heart will always incline, notwithstanding, to his former Father, and until the time when he will be brought to worship the Deity of his parents, he will be a Unitarian. Instead, then, of viewing the wonders of nature as the work of one great and almighty God, we must regard them as done by three Beings, the Father having no more power than the Son and Holy Ghost.

You suppose that the Almighty Father made himself man to come among us as Jesus Christ; this is saying that, not having power to inspire any one for the accomplishment of this holy mission, he was obliged to take it upon himself. Where can you shew that our Saviour says that he is the Lord [God Almighty]? On the contrary, you will find that he says in the Gospel, St. Matthew, chap. v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew, chap. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Would he not have said, Be ye as perfect as I am, if he had been the Father himself? On the Mount of Olives, you also find that he prays to his Father. His resurrection was meant to shew us, that as he rose, so should we also rise; but if he was God, there is no hope for us; for *we* are not gods, and therefore have not the Divine power. His rising would then appear as if to shew us his power as God, and our insignificance, instead of giving us hope. I know you will immediately, to shew me that Christ *was* God, tell me to refer to St. John, chap. xiv. 11, where it is said, "Believe me that I am in the Father, and the Father in me;" and, verse 9, "He that hath seen me hath seen the Father." In this I understand, that as God gifted him with the divine spirit to accomplish his mission, he was in relation with our Lord, who was a visible representative of his goodness to men; and therefore he who had seen Jesus Christ had seen his Father's kindness personified in him. Had Christ been the Lord [God Almighty], he would not have spoken of his Father.

I have now told you, as well as I can, the difference that exists in the basis of your belief and mine, shewing that I worship Unity in one great, good and almighty Father, who sent his Son among us, which Son was Jesus Christ, the missionary from God to men.

INTELLIGENCE.

DOMESTIC.

The Spicer-street Mutual Instruction Society, which is in connexion with the London Domestic Mission, held its half-yearly meeting in the school-room of the Society, in Spicer-street, Spitalfields, on the evening of Monday, the 16th October, 1843, when about 70 or 80 members and friends partook of tea. After tea the room was crowded, and the chair was taken by Dr. *Bateman*, one of the Committee of the Domestic Mission, who called upon Mr. *Beedham*, the Secretary, who gave an account of the state of the Society, its funds and prospects, and urged its claims for support upon the inhabitants of the neighbourhood. —Rev. R. K. *Philp*, the Domestic Missionary and President of the Society, then introduced the sentiment, "Man, the creature of God; the lord of the creation; the subject of a moral government; and the heir of immortality." Amongst other interesting observations, which were listened to with marked respect and attention, the reverend speaker said, that he once heard an orthodox minister declare that "man was a motley mixture, half beast, half devil." For himself, he found nothing in nature or in the Bible which could give countenance to such a doctrine. The sentiment was also spoken to by Mr. *Burke*. —Mr. *Dalton* proposed "Knowledge and liberty—may they be universally diffused; be enjoyed unenvied and unmolested, and be employed for the social improvement and general happiness of the human race." The speaker dwelt on the importance of "self-education," as the best means of securing to its possessors liberty of conscience and the blessings of knowledge; and introduced some interesting anecdotes relating to the original formation of Mutual Instruction Societies, in which it appeared that himself and the Chairman, Dr. *Bateman*, had taken a considerable share. He shewed the necessity of these Societies by referring to the deplorable ignorance which existed in country places and elsewhere, where nothing of the kind had been instituted. He said they were "the people's universities," and hoped that the example of the Spicer-street Society might be extensively followed by all who desired "that knowledge and liberty might be universally diffused." Mr. J. *Surridge*, one of the Committee of the Domestic Mis-

sion, supported the sentiment, and in a speech of much feeling and earnestness urged upon the meeting the attainment of the two divine blessings, knowledge and liberty. — Mr. *Mason* gave, "The principles of Temperance and of Peace: —Father Mathew and the Peace Convention; honour to their names, and success to their efforts;" which was spoken to by Mr. *Beniley*. The two speakers did not agree as to the extent to which the principle of temperance ought be carried; the former contending for total abstinence, and the latter for the moderate use of intoxicating liquors. This caused some friendly discussion, in which Mr. *Surridge* and Mr. *Philp* joined, and the meeting seemed to be somewhat divided in opinion. As to the propriety of the general sentiment, however, there was not a dissentient voice. —Mr. *Gardner*, Vice-president of the Society, wished success to "Mutual Instruction Societies—may their advantages and pleasures be increased and multiplied," and in a speech of rich humour, shewed that his whole energies were devoted to the work. He elicited roars of laughter by declaring that in his will he should even direct that his body be interred beneath the floor of the place where the Society held its meetings. The sentiment was seconded by Mr. *Perboe*, who dwelt especially on the advantages of discussion as carried on by the Society, the benefit of which he had himself experienced to a great extent. —Mr. *Fear* proposed "The Spicer-street Mutual Instruction Society; the better development of the talents and abilities of its members." In a very neat speech, he pointed out the various ways in which the Society might become more useful, and especially dwelt on the propriety of re-establishing the "*Manuscript Magazine*," which had been carried on successfully under the editorship of the speaker and others for some time, but had been discontinued for want of general support. He was ready again to engage in it if the other members would co-operate with him. The sentiment was seconded by Mr. *Moore*, who shewed the advantage of such Societies as these in enlightening the mind, as instanced in his own case. He came among them a bigoted Calvinist, having no doubt of the truth of his creed, and confident of his power to overthrow all opponents. His sentiments had been

taken up and discussed by the Society one by one, and gradually he had felt the ground giving way beneath his feet; and although he might at the time have been mortified by the defeat, this was more than counterbalanced by the lasting joy arising from the riddance of error and the attainment of new truth, which they can only appreciate who have realized. — Between the speeches there were recitations and singing.

Manchester Unitarian Village Society.

We have received the Annual Report of this Society, read at the meeting of subscribers in Manchester, May 22, 1843, —the Rev. William Gaskell, M.A., in the chair, from which we make a few extracts.

“Oldham.”—The state and prospects of the Unitarian society at Oldham appear to be better than they have been, ever since the re-opening of the chapel between two and three years ago. The Sunday-school is well attended, and is well conducted. The young men and women teachers are worthy of much commendation. The average attendance for the last year has been, in the morning, 26; in the afternoon, 40. The average attendance of Sunday scholars has been 80.

“Newchurch, Padiham and Rawtenstall.”—The Unitarian societies at these places still enjoy the advantage of Mr. John Ashworth’s services. His congregations appear to continue in their steady and useful course: the best account of them may be given in his own words. In a letter dated May 10, he says, ‘Unitarianism is too true to be extraordinary. And its scripture rationality is too distant from wild enthusiasm to produce extraordinary effects. I should not be writing within the boundaries of truth if I were to relate to you any great revival at any of the places which I visit; nor can I speak of any great increase of our numbers; indeed, it would be wonderful if I could, considering the state of bondage the people are now in, under priests and employers: but I can truly speak of the regular, steady and Christian conduct of our small and poor churches; their attendance on public worship; and especially the attention which they pay to our Sunday-schools.’ The attendance, Newchurch, morning, 80; afternoon, 150; Sunday-school, 200—Padiham, morning 70; afternoon, 110; Sunday-school, 300—Rawtenstall, morning 35; afternoon, 70; Sunday-school, 70.

“Of the six stations in *Derbyshire* at which Mr. Shenton has the weighty

charge, not only of visitation, but of preaching too, the following accounts have been received from Mr. Shenton himself, resident at Great Hucklow, one of the six. His letter was received at the beginning of April: ‘*At Flagg*, which is the most distant from Hucklow, the congregation is certainly numerous for so small a village; and that it will be more so, as the weather becomes finer, I have no doubt whatever.—At *Sheldon* our place of meeting continues to be crowded with a most attentive auditory. In fact, the congregation here is one of the most pious and devout in the Peak of Derbyshire.—I regret to say that at *Ashford* the depression of trade has had an unfavourable influence on our cause during the past year. The want of employment has compelled some of our hearers to leave the neighbourhood; and several others are prevented from attending the services, in consequence of not having suitable clothing. The majority of the Ashford congregation are framework-knitters, a branch of employment which is suffering severely every where: at least with us the more fortunate of them are but partially employed, and have miserably low wages. I should not be doing justice to those of our Ashford friends who do attend, did I not bear testimony to their exemplary conduct and enlightened zeal. No one, with a spark of humanity in his bosom, could witness their patient endurance of very great privations, without sympathizing deeply with them, and having the conviction forced upon him that they deserve a better fate. His Grace the Duke of Devonshire, much to his honour, on hearing of their destitute condition, ordered his agent, Mr. Smithers, to expend £100 in the purchase of cotton, on which they were to be employed, according to the number of their children, and on other equally wise and kind conditions.—At *Stony Middleton* we are increasing. Here a spirit of inquiry has been excited: our sentiments are becoming better understood, and, as a consequence, the prejudice against them is giving way.—At *Bradwell*, the attendance is at least four times as large as it was when I commenced my labours amongst them. The Bradwell people are honest-hearted and truly practical Christians. They understand our doctrines well, and evidently appreciate them.—With respect to *Great Hucklow*, I have to report favourably. The congregation here, I am told and believe, truly was very small prior to my undertaking the charge of it; whereas it is now, all things con-

sidered, a very good one. Several who had left the chapel have returned; and some others, who used to unite with the Orthodox, now identify themselves with us. The chapel itself, which was in a shocking plight, has been repaired and made something like a Christian temple.'

"The concluding remarks of Mr. Shenton's excellent account of his humble *diocese* (in labours more abundant on the pastor than is the case in some larger ones) are extremely just, and applicable far beyond the particular sphere which suggested them.—'On the whole,' he says, 'so far as my knowledge extends, our chief difficulty lies in the wretched state of the times; for when men are struggling hard to maintain even a bare existence, and, in short, when with all their exertions they are so situated as to render it questionable whether life itself, with so much of discomfort in it, is a blessing or not—which, alas! is the case with too many just now—I say, under such circumstances, men's minds are not in a favourable state for the deliberate and calm investigation of religious truth, although at such times they specially need the consolations and hopes of the gospel: no, they lack, except in very rare cases, the necessary moral independence and mental energy for such a task. Most sincerely therefore do I hope, not only for the sake of suffering humanity, but for the interests of morality and religion, that the cloud that has so long hung over the manufacturing and commercial prospects of our country may be speedily dissipated, so that among our labouring population, pinching want may give place to smiling plenty, which I cannot but consider as being much more in harmony with the design of a wise and beneficent Providence. On the other hand, I regard the more general diffusion of knowledge that is taking place, even in this outcast region, as highly favourable to the progress of our rational and scriptural views of Christian truth.'—It remains to be stated, in reference to the funds of the Society, that though there is a small balance in hand, it will be more than swept away by approaching calls upon them. Considerable assistance indeed will be wanted before the close of the year, as the means of the Society have arisen more from casual help than from the more certain and productive source of annual subscription."

Resolutions were unanimously agreed to, giving the best thanks of the meeting to Mr. Robert Shenton, of Great Huck-

low, and Mr. John Ashworth, of Rossendale, the stated Missionaries of the Society, and to the other Preachers for their valuable services; and also to the Teachers and Conductors of the Sunday-schools in connexion with the several stations. It was also resolved, "That this meeting deeply sympathizes with those who have long been suffering privation and want from the unusual pressure of the times, and expresses its hope and prayer for improvement, both in the outward and spiritual condition of the poor."—And on Mr. Aspden resigning the office of Secretary, it was further resolved—"That this Society regrets the necessity of Mr. Aspden's resignation of the office of its Secretary, which he has fulfilled so well and with so much advantage to the Society for the space of more than eight years, and that it cannot suffer his resignation to be received without passing a special vote of thanks to him for his valuable services."

Newington-Green Domestic Mission.—The congregation assembling at Newington Green had a meeting on the 29th of October, for the purpose of instituting a Domestic Mission to the poor of that neighbourhood, Geo. Bracher, Esq., the chapel treasurer, in the chair. Samuel Sharpe, Esq., proposed a series of resolutions, which were unanimously adopted. A field of usefulness is open to a domestic mission in this vicinity, which those who only travel the *high roads* in the northern environs of the metropolis would scarcely credit. Between the Green and Kingsland there lies a mass of poverty, ignorance, vice and wretchedness, to which neither the Establishment nor any religious sect, our own excepted, appears as yet to have given any attention. The Newington-green congregation have effected some good in this direction by their Sunday-school; but nothing, it appears to them, compared with what they might accomplish by *missionary* labours within the homes, and aiming at the reformation of the hearts, of the parents and friends of the children. To these labours this institution will devote itself, as well as to the amelioration, as far as possible, of the social condition of its objects. For the present, the exertion of their visitors to the poor have been *gratuitous*; but they trust to be enabled, by the contributions of well-wishers to the cause of Domestic Missions in general, to appoint a *paid* missionary, whose duty it will be to visit the poor regularly, and report to the committee on cases considered de-

serving of pecuniary or other relief. Subscribers of not less than ten shillings annually are members of the institution; but, in the language of the resolutions, "subscriptions or donations to any larger or smaller amount will be gratefully accepted."—As a feature peculiar, perhaps, to this mission, it should be noticed that the congregation have granted the use of their chapel for a Sunday-evening service, conducted, with especial reference to the religious wants of the neighbouring poor, though not exclusively so, by the minister, the Rev. Thomas Cromwell. This service commenced on the evening of Sunday, November 12th, and was attended also, as was expected, by many of the morning worshippers and others. On the morning of the same day, (which was observed as the anniversary of the re-opening of the chapel after its restoration in 1840,) the Rev. Edward Tagart, Secretary to the London Domestic Mission, preached an eloquent sermon on behalf of the new institution; when, as we are happy to hear, the receipts at the doors testified to the interest excited in the hearers. A list of the subscriptions and donations at present obtained appears in our advertisement-sheet.

Birmingham New-Meeting Sunday-school Anniversary.—The annual sermon in behalf of the New-meeting Sunday-schools was preached by the Rev. Mortimer Maurice, of Chester, in the afternoon of Sunday, October 8th; after which a collection, amounting to upwards of sixty pounds, was made at the doors of the chapel. In the evening, a tea-party, consisting of nearly two hundred persons, was held in the upper school-room, which was very tastefully decorated for the occasion with evergreens and flowers. After tea, Mr. A. Ryland having been called to the chair, a vote of thanks to the preacher of the day for his very eloquent and appropriate discourse, was proposed by the Rev. John Kentish, in a highly eulogistic speech, and was suitably acknowledged by Mr. Maurice. A general report upon the state of the schools was afterwards read by Mr. James Russell, and was followed by another from the teachers, which was presented by Mr. Betts, an active and useful member of their body. In the course of the evening, the meeting was also addressed by the Rev.

S. Bache, Rev. E. Bristow, Mr. R. Martineau, Mr. T. Clark, Jun., Mr. G. S. Kenrick, Mr. Samuel Kenrick, Mr. F. Ryland, Mr. Lowe, and several other gentlemen. Among the various resolutions of thanks which were put to the meeting was one to the Treasurer, Thomas Clark, Esq., for the eminent services which he had rendered to the schools from their first formation in 1787 until the present time. In the absence of Mr. Clark, the vote of thanks was acknowledged by that gentleman's eldest son, Mr. Thomas Clark, Jun., who said he deeply regretted that the state of his father's health would not permit him to be present on that interesting occasion. His father (he continued) was now far advanced in the vale of years; but he trusted that, whenever it should be the will of Divine Providence to call him to his long last home, it would be found that he had bequeathed to his children and grandchildren the same desire to promote the great and good work of education which had ever characterized him. Mr. C. concluded by again expressing his thanks to the meeting for the honour they had done his father.

Unitarian Sunday-school Teachers' Tract Society, Birmingham.—An important meeting was held in the large school-room connected with the Old Meeting, on Wednesday, July 5th, Rev. Hugh Hutton, M.A., in the chair, when it was unanimously resolved to take steps for reviving the Tract Society originally established June, 1819, by the Sunday-school teachers at Birmingham. In order to extend the usefulness of the institution, it has been decided that the annual subscription shall be one shilling and upwards, and the advantages be open to the inhabitants of neighbouring towns. It is by no means intended to limit the subscription list to the Sunday-school teachers, but to make the Society peculiarly valuable to that class of persons. The meeting was addressed by various gentlemen; many useful suggestions were offered; and the proceedings seemed altogether satisfactory.

The congregation at *Diss*, Norfolk, is desirous of supplying the place of the Rev. W. BANKHEAD, who resigned his office in October last.

MARRIAGES.

1843. Oct. 6, at Carter-Lane chapel, London, by Rev. Dr. Hutton, JAMES WHITTLE, Esq., of Dublin, to CATHERINE, elder daughter of Edward TAYLOR, Esq., of London.

Oct. 17, at Berne, Switzerland, HUGH MONTGOMERY, Esq., to MARIA, daughter of the Baron de Fellenberg.

Oct. 25, at the Unitarian church, St. Peter's Square, Stockport, by the Rev. William Smith, Mr. NATHANIEL CALVERT to Miss MARY DONE CAWLEY, both of Stockport.

Oct. 27, in Salem chapel, Lynn Regis, by the Rev. Wm. Mountford, Mr. W. AICKMAN to Miss ELIZABETH SPUR, both of Lynn.

Nov. 1, at Finsbury chapel, CHARLES C. HENNEL, Esq., of Hackney, to ELI-

ZABETH REBECCA, daughter of R. H. BRABANT, Esq., M. D., of Devizes.

Nov. 5, at the chapel in the Coni-gree, Trowbridge, by the Rev. S. Martin, Mr. ALFRED PICKFORD, of Cheltenham, to Miss ELIZABETH FISHER, of Trowbridge. [This is the thirty-sixth marriage at this chapel within a little more than three years; and many of the parties, to obtain the certificate from the Superintendent Registrar (who lives at Melksham), have had to walk upwards of twenty miles.—S. M.]

Nov. 5, at the old Saint Nicholas chapel, Ipswich, by the Rev. T. F. Thomas, Mr. WILLIAM LAST to Miss EMMA CARTER.

Nov. 14, at Créditon, Devon, by the Rev. Samuel Rowe, HENRY DAVY, Esq., of Fordton, in the same county, to LOUISE, fourth daughter of Samuel BROWN, Esq., of the former place.

OBITUARY.

Sept. 13, in the 74th year of her age, AMY, the wife of Mr. S. HART, of *Lansdowne Place, Hackney*. During a long life of active and useful benevolence, she maintained the character of a humble and consistent disciple of Jesus Christ. Early instructed in religion by the precepts and example of pious parents, the love of God the Father, and of his Son Jesus Christ, the unostentatious performance of religious and social duties, were her comfort through life.—Blessed with a lively and intelligent mind, as well as a most affectionate heart, she possessed the highest esteem of her friends, and diffused happiness throughout the circle of her connexions. To the suffering and distressed she was ever the minister of consolation and relief; embracing in her Christian sympathy whoever might be destitute or afflicted. In the nearer relations of life, in the church and in the family, her unobtrusive but zealous adherence to the great truths of the Divine Unity, and the paternal character of God, with sincere love to the Saviour of mankind, in meekness and purity of soul, were examples for imitation never to be forgotten by her bereaved relatives.—As she experienced

firm hope and joy in believing, so in peace she resigned her spirit to God who gave it. "Precious in the sight of the Lord is the death of his saints."

Sept. 26, after a protracted illness, HARRIET, wife of Mr. Samuel BROWN, of *Bath Row, Birmingham*, aged 44 years. Naturally delicate, her constitution received a shock in the spring of the present year, from the effects of which she never recovered, although medical skill, as well as change of air and scene, were called to her assistance. By the event we now record, our religious sect has lost a woman of unobtrusive piety, who well sustained the character of a dutiful wife, a tender parent and a hospitable friend. An interesting family will hold in affectionate remembrance the virtues of the departed, and we trust will meet again in the eternal mansions of our Father's house the friend whose ripened spirit has been summoned home.

C. L.

Oct. 1, in *St. George's, Southwark*, in the 57th year of his age, Mr. NATHAN DELPH, surgeon. He was a native of Wicken, in Cambridgeshire, and, amidst

the various relations of parent, citizen and magistrate, a firm attachment to liberal political principles, and a consistent profession of the Unitarian doctrine, the interests of which he was ever ready generously to aid with his purse and countenance with his personal influence.

Oct. 18, at *Chester*, THOMAS CROPPER, Esq., aged 72. He had his "conversation in the world in simplicity and godly sincerity." Purity, high integrity and benevolence, were leading features in his character. His diffidence and gentleness of disposition had always prevented him from taking a prominent part in public life; but his genuine kindness of heart and urbanity of manners were not unknown nor unappreciated beyond the circle of his personal friends, while within that circle their influence was powerfully and delightfully felt. He was a consistent and valuable member of the religious society to which he belonged. He had a strong conviction of the importance of the public services of religion, and it was his constant practice to attend *all* the services at his place of worship. He joined in the devotions of his fellow-worshippers twice on the Sunday preceding his death. With only slight premonitory indications of disordered health, he was suddenly seized with fatal symptoms, and, after a few minutes of consciousness, his spirit went to its everlasting and happy rest.

Oct. 25, at *Salcombe*, near *Sidmouth*, in the 35th year of her age, MARTHA, second wife of Sir Thomas B. BEVON, of *Hargham*, in the county of *Norfolk*.—Born in an humble sphere, and destitute of the advantages of a liberal education in early life, she was nevertheless endowed with personal and mental qualities which fitted her to be an ornament to the station which she was subsequently called to fill.—To a native grace and dignity of manner were added great sweetness of temper, a warmth of affec-

promises held forth to us in his gospel. Her constitution, not naturally robust, had, in her own opinion, been impaired by hardships and privations undergone during the first part of her life, and doubtless was further weakened by the rapid accession of a numerous family within the few years which have elapsed since her marriage. About six years since she first betrayed symptoms of pulmonary disease: by assiduous care, however, the hand of the destroyer was for a time warded off. In the spring of 1842, about the time of the birth of her last child, which survived only a few months, these symptoms assumed a more formidable character, and gave just cause of fear for a fatal termination at no very distant period. A change of climate being recommended as the only chance of prolonging a life so valuable to all around her, she removed with her family, previously to the commencement of winter, to the Southern coast of *Devon*. The desired effect, however, did not follow; she never rallied from that time, though she gradually declined until the period of her decease. For some months prior to the event, she entertained but faint hopes of her ultimate recovery, and was fully conscious that her end was far distant: still she was calm, and though separated from her family would distress her, she was happy, and cheerful in the morning of her death, and distributed presents of comfort and cure for the evening before her strength for some time communicated concerning the death of her hand.—She was a tender and affectionate mother, and some had been proper desire the ardent, though conversed with her surviving parents, and communicates continually awaiting close at hand.—She was all of her life to be

even conscious of the loss he has sustained. May grace from above be given to him on whom the sole care of them is now devolved, so to guard and guide them, that her virtues may at a future period be again displayed in their lives! — Her remains were, in pursuance of her own expressed desire, interred in the ground attached to the Unitarian meeting-house at Sidmouth, on Thursday, Nov. 2nd; the last rites being performed by the Rev. C. W. Robberds, the minister of the place.

Nov. 8, at the house of her son-in-law, Mr. Goodwin, *Pershore, Worcester-shire*, Mrs. WAGSTAFF, aged 90 years, formerly of Kidderminster, in the same county. Educated by religious parents, she early imbibed a knowledge of the Scriptures, and when arrived at years of discretion read and studied their contents. Believing the Unity of God to be distinctly enforced, she united herself to the society of Unitarians, shortly after the erection of the new meeting-house in her native town, and was a constant and steady friend to the cause for many years. On leaving that place to reside in London, she, with

her family, attended upon the ministry of the late Dr. Rees and his successor, as long as her hearing permitted her attendance at public worship. She resided for the last three years of her long life where she died, as above stated. She passed through various trials, but in all displayed a calm resignation, finding consolation in the hope set before her. Her general frame of mind was cheerful, and naturally inclined to look upon all as being for the best. Her last illness was short, but she anxiously waited for her removal; and, after a well-spent life, calmly and happily bid adieu to all below. Throughout a long life, few enjoyed a larger portion of esteem and respect from a numerous circle of relatives and friends. Of her it may justly be said, she lived beloved and died regretted.

Nov. 20, at *Canterbury*, Miss FARRIN, daughter of the late Rev. John Farrin, pastor of the General Baptist church, Blackfriars, in the city of Canterbury, aged 53 years, after a long and painful affliction, by which an all-wise and mysterious Providence was pleased to seclude her from the active duties and social intercourse of life.

CORRESPONDENCE.

Communications have been received from the Revds. J. Johns, and E. Kell; and J. R. W.; H. L.; H.; and A. B.

We shall give some attention to Mr. John James Metcalfe's plan of a "Practical Christian Union."

We are obliged to postpone *Miriam's* Obituary article: our next No. will, we hope, nearly complete the Obituary chronicle for the year.

We have received the following letter from the Rev. Dr. Perry on the review of his "Prayer Bell" in our last No., pp. 718, 719:—

"To the Editor of the *Christian Reformer*."

"SIR,—On receiving the last No. of your valuable Magazine, I was not a little surprised to find at the end of a short review upon my little book, a most uncalled-for imputation against my literary honesty. The reviewer, having stated that 'the Addresses are inferior in thought and style to the Reflections,' very charitably suggests that the latter are probably 'reduced' from some German work, and that too without any acknowledgment of obligation to the author whose property had been thus pillaged. Whatever your reviewer may think, I should deem such conduct *dishonest*; and I beg to inform him, that I not only never saw a German work of a similar nature, but that I never read any sort of Prayer-Book or other devotional work in the German language. I should be sorry to have to defend my book, but your reviewer's 'conjectures' affect my character.

"Yours faithfully,

"WALTER C. PERRY.

"Exeter, Nov. 14."

Our reviewer desires us to say that, after Dr. P.'s averment, he withdraws entirely his conjecture as to the latter part of the work, and that he disavows the design of bringing a charge of any thing dishonourable or unfair against the author. Nothing is more common than taking devotional works in one language for a model in another. The reviewer's use of the word "reduced" would, he hoped, have guarded his meaning.

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